

Matthew 1:1 .

.	Greek	Strong's	Origin
The record	Βίβλος (biblos)	976: (the inner) bark (of a papyrus plant), hence a scroll, spec. a book	of uncertain origin
of the genealogy	γενέσεως (geneseōs)	1078: origin, birth	from ginomai
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Messiah,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
the son	υἱοῦ (uiou)	5207: a son	a prim. word
of David,		1160b: David, king of Isr.	of Hebrew origin David
the son	υἱοῦ (uiou)	5207: a son	a prim. word
of Abraham:	Ἀβρααμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

KJV Lexicon

βιβλος **noun - nominative singular feminine**

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

γενεσεως **noun - genitive singular feminine**

genesis **ghen'-es-is**: nativity; figuratively, nature -- generation, nature(-ral).

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.

υιου **noun - genitive singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

δαυιδ **proper noun**

Dabid **dab-ee'd'**: Dabid (i.e. David), the Israelite king -- David.

υιου **noun - genitive singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

Matthew 1:2 .

.	Greek	Strong's	Origin
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Isaac,	Ἰσαάκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
Isaac	Ἰσαάκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
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
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Judah	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 his brothers.

ἀδελφούς
(adelphous)

80: a brother

from alpha (as a cop. prefix) and
delphus (womb)

KJV Lexicon

αβρααμ **proper noun**

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

γεννησεν **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.

ισαακ **proper noun**

Isaak ee-sah-ak': Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

δε **conjunction**

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

γεννησεν **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.

ιακωβ **proper noun**

Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

ιακωβ **proper noun**

Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

δε **conjunction**

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

ἐγεννησεν **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

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.

Ἰουδαν **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.

καί **conjunction**

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

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.

ἀδελφούς **noun - accusative plural masculine**

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

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

Matthew 1:3 .

.	Greek	Strong's	Origin
Judah	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
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Perez	Φαρὲς (phares)	5329: Perez, an Isr.	of Hebrew origin Perets
and Zerah	Ζαρά (zara)	2196: Zerah, an Isr.	of Hebrew origin Zerach
by Tamar,	Θάμαρ (thamar)	2283: Tamar, an Isr. woman	of Hebrew origin Tamar

Perez	Φαρές (phares)	5329: Perez, an Isr.	of Hebrew origin Perets
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Hezron,	Ἑσρώμ (esrōm)	2074: Hezron, an Isr.	of Hebrew origin Chetsron
and Hezron	Ἑσρώμ (esrōm)	2074: Hezron, an Isr.	of Hebrew origin Chetsron
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Ram.	Ἀράμ (aram)	689: Ram, an ancestor of Christ	of Hebrew origin Ram

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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.

δε **conjunction**

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

ἐγεννησεν **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.

Φαρες **proper noun**

Phares far-es': Phares (i.e. Perets), an Israelite -- Phares.

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.

ζαρα **proper noun**

Zara **dzar-ah'**: Zara, (i.e. Zerach), an Israelite -- Zara.

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.

θαμαρ **proper noun**

Thamar **tham'-ar**: Thamar (i.e. Tamar), an Israelitess -- Thamar.

φαρες **proper noun**

Phares **far-es'**: Phares (i.e. Perets), an Israelite -- Phares.

δε **conjunction**

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

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.

εσρωμ **proper noun**

Esrom **es-rome**: Esrom (i.e. Chetsron), an Israelite -- Esrom.

εσρωμ **proper noun**

Esrom **es-rome**: Esrom (i.e. Chetsron), an Israelite -- Esrom.

δε **conjunction**

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

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.

αραμ **proper noun**

Aram **ar-am'**: Aram (i.e. Ram), an Israelite -- Aram.

Matthew 1:4 .

.	Greek	Strong's	Origin
Ram	Ἀράμ (aram)	689: Ram, an ancestor of Christ	of Hebrew origin Ram
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Amminadab,	Ἀμιναδάβ (aminadab)	284: Amminadab, an Isr. ancestor of Christ	of Hebrew origin
Amminadab	Ἀμιναδάβ (aminadab)	284: Amminadab, an Isr. ancestor of Christ	of Hebrew origin
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Nahshon,	Ναασσών (naassōn)	3476: Nahshon, an Isr.	of Hebrew origin Nachshon
and Nahshon	Ναασσών (naassōn)	3476: Nahshon, an Isr.	of Hebrew origin Nachshon
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Salmon.	Σαλμών (salmōn)	4533: Salmon, an Isr.	of Hebrew origin Salmon

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αράμ **proper noun**

Aram **ar-am'**: Aram (i.e. Ram), an Israelite -- Aram.

δε **conjunction**

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

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.

αμιναδαβ **proper noun**

Aminadab **am-ee-nad-ab'**: Aminadab, an Israelite -- Aminadab.

αμιναδαβ **proper noun**

Aminadab **am-ee-nad-ab'**: Aminadab, an Israelite -- Aminadab.

δε **conjunction**

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

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.

ναασσων **proper noun**

Naasson **nah-as-sone'**: Naasson (i.e. Nachshon), an Israelite -- Naasson.

ναασσων **proper noun**

Naasson **nah-as-sone'**: Naasson (i.e. Nachshon), an Israelite -- Naasson.

δε **conjunction**

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

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.

σαλμων **proper noun**

Salmon **sal-mone'**: Salmon, an Israelite -- Salmon.

Matthew 1:5 .

.	Greek	Strong's	Origin
Salmon	Σαλμών	4533: Salmon, an Isr.	of Hebrew origin Salmon

	(salmōn)		
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Boaz	Βοὲς (boes)	1003: Boaz, an Isr.	of Hebrew origin Boaz
by Rahab,		4460: Rahab, a Canaanitess and an ancestor of Christ	of Hebrew origin Rachab
Boaz	Βοὲς (boes)	1003: Boaz, an Isr.	of Hebrew origin Boaz
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Obed		2492b: Obed, the grandfather of King David	of Hebrew origin Obed
by Ruth,	Ρούθ (routh)	4503: Ruth, a Moabitess and an ancestor of Christ	of Hebrew origin Ruth
and Obed		2492b: Obed, the grandfather of King David	of Hebrew origin Obed
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Jesse.	Ἰεσσαὶ (iessai)	2421: Jesse, the father of King David	of Hebrew origin Yishay

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σαλμων **proper noun**

Salmon **sal-mone'**: Salmon, an Israelite -- Salmon.

δε **conjunction**

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

γεννησεν **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

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.

βουζ proper noun

Booz bo-oz': Booz, (i.e. Boaz), an Israelite -- Booz.

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.

ραχαβ proper noun

Rhachab hrakh-ab': Rachab, a Canaanitess -- Rachab.

βουζ proper noun

Booz bo-oz': Booz, (i.e. Boaz), an Israelite -- Booz.

δε conjunction

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

γεννησεν 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

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.

ωβηδ proper noun

Obed o-bade': Obed, an Israelite -- Obed.

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.

ρουθ proper noun

Rhouth hrooth: Ruth, a Moabitess -- Ruth.

ωβηδ proper noun

Obed o-bade': Obed, an Israelite -- Obed.

δε **conjunction**

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

ἐγεννησεν **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.

Ιεσσαί **proper noun**

lessai **es-es-sah'-ee**: Jessae (i.e. Jishai), an Israelite -- Jesse.

Matthew 1:6 .

.	Greek	Strong's	Origin
Jesse	Ἰεσσαὶ (iessai)	2421: Jesse, the father of King David	of Hebrew origin Yishay
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of David		1160b: David, king of Isr.	of Hebrew origin David
the king.	βασιλέα (basilea)	935: a king	of uncertain origin
David		1160b: David, king of Isr.	of Hebrew origin David
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Solomon	Σολομῶνα (solomōna)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh
by Bathsheba who had been the wife		1135: a woman	a prim. word
of Uriah.	Οὐρίου (ouriou)	3774: Uriah, a Hittite	of Hebrew origin Uriyyah

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ΙΕΣΣΑΙ **proper noun**

lessai **es-es-sah'-ee**: Jessae (i.e. Jishai), an Israelite -- Jesse.

δε **conjunction**

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

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.

ΔΑΥΙΔ **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.

ΒΑΣΙΛΕΑ **noun - accusative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

ΔΑΥΙΔ **proper noun**

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

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.

ΒΑΣΙΛΕΥΣ **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

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.

ΣΟΛΟΜΩΝΑ **noun - accusative singular masculine**

Solomon **sol-om-one'**: Solomon (i.e. Shelomoh), the son of David -- Solomon.

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.

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.

ουριου noun - genitive singular masculine

Ourias oo-ree'-as: Urias (i.e. Urijah), a Hittite -- Urias.

Matthew 1:7 .

.	Greek	Strong's	Origin
Solomon	Σολομών (solomōn)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Rehoboam,	Ροβοάμ (roboam)	4497: Rehoboam, a king of Judah	of Hebrew origin Rechabam
Rehoboam	Ροβοαμ (roboam)	4497: Rehoboam, a king of Judah	of Hebrew origin Rechabam
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Abijah,	Ἀβιά (abia)	7: Abijah, Abia, the name of two Isr.	of Hebrew origin Abiyyah
and Abijah	Ἀβιά (abia)	7: Abijah, Abia, the name of two Isr.	of Hebrew origin Abiyyah
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Asa.	Ἀσάφ (asaph)	760: Asa, a king of Judah	of Hebrew origin, cf. Asaph and Asa

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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).

γεννησεν **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.

ροβοαμ **proper noun**

Rhoboam **hrob-o-am'**: Roboam (i.e. Rechobam), an Israelite -- Roboam.

ροβοαμ **proper noun**

Rhoboam **hrob-o-am'**: Roboam (i.e. Rechobam), an Israelite -- Roboam.

δε **conjunction**

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

γεννησεν **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.

αβια **proper noun**

Abia **ab-ee-ah'**: Abijah, the name of two Israelites -- Abia.

αβια **proper noun**

Abia **ab-ee-ah'**: Abijah, the name of two Israelites -- Abia.

δε **conjunction**

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

γεννησεν **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.

ασα **proper noun**

Asa **as-ah'**: Asa, an Israelite -- Asa.

Matthew 1:8 .

.	Greek	Strong's	Origin
Asa	Ἀσάφ (asaph)	760: Asa, a king of Judah	of Hebrew origin, cf. Asaph and Asa
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Jehoshaphat,	Ἰωσαφάτ (iōsaphat)	2498: Jehoshaphat, an Isr.	of Hebrew origin Yehoshaphat
Jehoshaphat	Ἰωσαφάτ (iōsaphat)	2498: Jehoshaphat, an Isr.	of Hebrew origin Yehoshaphat
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Joram,	Ἰωράμ (iōram)	2496: Joram, an Isr.	of Hebrew origin Yoram
and Joram	Ἰωράμ (iōram)	2496: Joram, an Isr.	of Hebrew origin Yoram
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Uzziah.	Ὀζίαν (ozian)	3604: Uzziah, an Isr.	of Hebrew origin Uzziyyah

ασα **proper noun**

Asa **as-ah'**: Asa, an Israelite -- Asa.

δε **conjunction**

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

γεννησεν **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.

ιωσαφат **proper noun**

Iosaphat **ee-o-saf-at'**: Josaphat (i.e. Jehoshaphat), an Israelite -- Josaphat.

ιωσαφат **proper noun**

Iosaphat **ee-o-saf-at'**: Josaphat (i.e. Jehoshaphat), an Israelite -- Josaphat.

δε **conjunction**

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

γεννησεν **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.

ιωραμ **proper noun**

Ioram **ee-o-ram'**: Joram, an Israelite -- Joram.

ιωραμ **proper noun**

Ioram **ee-o-ram'**: Joram, an Israelite -- Joram.

δε **conjunction**

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

γεννησεν **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.

οζιαν **noun - accusative singular masculine**

Ozias **od-zee'-as**: Ozias (i.e. Uzzijah), an Israelite -- Ozias.

Matthew 1:9 .

.	Greek	Strong's	Origin
Uzziah	Ὀζίας (ozias)	3604: Uzziah, an Isr.	of Hebrew origin Uzziyyah
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Jotham,	Ἰωαθάμ (iōatham)	2488: Jotham, a king of Judah	of Hebrew origin Yotham
Jotham	Ἰωαθάμ (iōatham)	2488: Jotham, a king of Judah	of Hebrew origin Yotham
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Ahaz,	Ἄχας (achas)	881: Ahaz, a king of Judah	of Hebrew origin Achaz
and Ahaz	Ἄχας (achas)	881: Ahaz, a king of Judah	of Hebrew origin Achaz
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Hezekiah.	Ἑζεκίαν (ezekian)	1478: Hezekiah, a king of Judah	of Hebrew origin Chizqiyyah

KJV Lexicon

οζίας **noun - nominative singular masculine**

Ozias **od-zee'-as**: Ozias (i.e. Uzzijah), an Israelite -- Ozias.

δε **conjunction**

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

ἐγεννησεν **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.

ιωθαμ **proper noun**

loatham **ee-o-ath'-am**: Joatham (i.e. Jotham), an Israelite -- Joatham.

ιωθαμ **proper noun**

loatham **ee-o-ath'-am**: Joatham (i.e. Jotham), an Israelite -- Joatham.

δε **conjunction**

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

γεννησεν **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.

αχαζ **proper noun**

Achaz **akh-adz'**: Achaz, an Israelite -- Achaz.

αχαζ **proper noun**

Achaz **akh-adz'**: Achaz, an Israelite -- Achaz.

δε **conjunction**

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

γεννησεν **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.

εζεκιαν **noun - accusative singular masculine**

Ezekias **ed-zek-ee'-as**: Ezekias (i.e. Hezekeiah), an Israelite -- Ezekias.

Matthew 1:10 .

.	Greek	Strong's	Origin
Hezekiah	Ἑζεκίας (ezekias)	1478: Hezekiah, a king of Judah	of Hebrew origin Chizqiyyah

was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Manasseh,	Μανασσῆ (manassē)	3128: Manasseh, an Isr.	of Hebrew origin Menashsheh
Manasseh	Μανασσῆς (manassēs)	3128: Manasseh, an Isr.	of Hebrew origin Menashsheh
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Amon, and Amon		300: Amon, a king of Judah	of Hebrew origin Amon
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Josiah.	Ἰωσίαν (iōsian)	2502b: Josiah, a king of Judah	of Hebrew origin Yoshiyyah

KJV Lexicon

εζεκιας **noun - nominative singular masculine**

Ezekias **ed-zek-ee'-as**: Ezekias (i.e. Hezekeiah), an Israelite -- Ezekias.

δε **conjunction**

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

γεννησεν **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.

μανασση **noun - accusative singular masculine**

Manasses man-as-sace': Mannasses (i.e. Menashsheh), an Israelite -- Manasses.

μανασσης **noun - nominative singular masculine**

Manasses man-as-sace': Mannasses (i.e. Menashsheh), an Israelite -- Manasses.

δε conjunction			
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).			
γεννησεν 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.			
αμων proper noun			
Amon am-one': Amon, an Israelite -- Amon.			
αμων proper noun			
Amon am-one': Amon, an Israelite -- Amon.			
δε conjunction			
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).			
γεννησεν 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.			
ιωσιαν noun - accusative singular masculine			
iosias ee-o-see'-as: Josias (i.e. Josiah), an Israelite -- Josias.			

Matthew 1:11 .

.	Greek	Strong's	Origin
Josiah	Ἰωσίας (iōsias)	2502b: Josiah, a king of Judah	of Hebrew origin Yoshiyyah
became the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Jeconiah	Ἰεχονίαν (iechonian)	2423: Jeconiah, a king of Judah	of Hebrew origin Yekonyah
and his brothers,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
at the time	ἐπὶ	1909: on, upon	a prim. preposition

	(epi)		
of the deportation	μετοικεσίας (metoikesias)	3350: change of abode	from metoikeó (to change one's abode)
to Babylon.	βαβυλῶνος (babulōnos)	897: "gate of god(s)," Babylon, a large city situated astride the Euphrates river	of Akk. origin, cf. Babel

KJV Lexicon

ιωσίας **noun - nominative singular masculine**

iosias **ee-o-see'-as**: Josias (i.e. Josiah), an Israelite -- Josias.

δε **conjunction**

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

γεννησεν **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.

ιεχονιαν **noun - accusative singular masculine**

lechonias **ee-ekh-on-ee'-as**: Jechonias (i.e. Jekonjah), an Israelite -- Jechonias.

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.

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

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.

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.

μετοικεσίας noun - genitive singular feminine

metoikesia met-oy-kes-ee'-ah': a change of abode, i.e. (specially), expatriation -- brought, carried(-ying) away (in-)to.

βαβυλωνος noun - genitive singular feminine

Babulon bab-oo-lone': Babylon, the capitol of Chaldaea (literally or figuratively (as a type of tyranny) -- Babylon.

Matthew 1:12 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
the deportation	μετοικεσίαν (metoikesian)	3350: change of abode	from metoikeó (to change one's abode)
to Babylon:	βαβυλῶνος (babulōnos)	897: "gate of god(s)," Babylon, a large city situated astride the Euphrates river	of Akk. origin, cf. Babel
Jeconiah	Ἰεχονίας (iechonias)	2423: Jeconiah, a king of Judah	of Hebrew origin Yekonyah
became	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Shealtiel,	Σαλαθιήλ (salathiēl)	4528: Shealtiel, an Isr.	of Hebrew origin Shealtiel
and Shealtiel	Σαλαθιήλ (salathiēl)	4528: Shealtiel, an Isr.	of Hebrew origin Shealtiel
the father		1080: to beget, to bring forth	from genna (descent, birth)

of Zerubbabel.

Ζοροβάβελ,
(zorobabel)

2216: Zerubbabel, an Isr.

of Hebrew origin Zerubbabel

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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).

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.

μετοικεσιαν **noun - accusative singular feminine**

metoikesia **met-oy-kes-ee'-ah**: a change of abode, i.e. (specially), expatriation -- brought, carried(-ying) away (in-)to.

βαβυλωνος **noun - genitive singular feminine**

Babulon **bab-oo-lone'**: Babylon, the capitol of Chaldaea (literally or figuratively (as a type of tyranny) -- Babylon.

ιεχονιας **noun - nominative singular masculine**

iechonias **ee-ekh-on-ee'-as**: Jechonias (i.e. Jekonjah), an Israelite -- Jechonias.

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.

σαλαθιηλ **proper noun**

Salathiel **sal-ath-ee-ale'**: Salathiel (i.e. Shealtiel), an Israelite -- Salathiel.

σαλαθιηλ **proper noun**

Salathiel **sal-ath-ee-ale'**: Salathiel (i.e. Shealtiel), an Israelite -- Salathiel.

δε **conjunction**

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

ἐγεννήσεν **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

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.

ζοροβάβελ **proper noun**
Zorobabel **dzor-ob-ab'-el**: Zorobabel (i.e. Zerubbabel), an Israelite -- Zorobabel.

Matthew 1:13 .

.	Greek	Strong's	Origin
Zerubbabel	Ζοροβάβελ (zorobabel)	2216: Zerubbabel, an Isr.	of Hebrew origin Zerubbabel
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Abihud,	Ἀβιούδ (abioud)	10: Abiud, Abihud, an Isr., the son of Zerubbabel	of Hebrew origin Abihud
Abihud	Ἀβιούδ (abioud)	10: Abiud, Abihud, an Isr., the son of Zerubbabel	of Hebrew origin Abihud
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Eliakim,	Ἐλιακίμ (eliakim)	1662: Eliakim, two Isr.	of Hebrew origin Elyaqim
and Eliakim	Ἐλιακίμ (eliakim)	1662: Eliakim, two Isr.	of Hebrew origin Elyaqim
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Azor.	Ἀζώρ (azōr)	107: Azor, an Isr.	of Hebrew origin, cf. Azzur

KJV Lexicon

ζοροβαβελ **proper noun**

Zorobabel **dzor-ob-ab'-el**: Zorobabel (i.e. Zerubbabel), an Israelite -- Zorobabel.

δε **conjunction**

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

γεννησεν **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.

αβιουδ **proper noun**

Abioud **ab-ee-ood'**: Abihud, an Israelite -- Abiud.

αβιουδ **proper noun**

Abioud **ab-ee-ood'**: Abihud, an Israelite -- Abiud.

δε **conjunction**

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

γεννησεν **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.

ελιακειμ **proper noun**

Eliakeim **el-ee-ak-ime'**: Eliakim, an Israelite -- Eliakim.

ελιακειμ **proper noun**

Eliakeim **el-ee-ak-ime'**: Eliakim, an Israelite -- Eliakim.

δε **conjunction**

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

γεννησεν **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.

αζωρ **proper noun**
Azor **ad-zore'**: Azor, an Israelite -- Azorigin

Matthew 1:14 .

.	Greek	Strong's	Origin
Azor	Ἀζὼρ (azōr)	107: Azor, an Isr.	of Hebrew origin, cf. Azzur
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Zadok,	Σαδὼκ (sadōk)	4524: Zadok, an Isr.	of Hebrew origin Tsadoq
Zadok	Σαδὼκ (sadōk)	4524: Zadok, an Isr.	of Hebrew origin Tsadoq
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Achim,	Ἀχὶμ (achim)	885: Achim, an ancestor of Christ	probably of Hebrew origin, cf. Yoqim
and Achim	Ἀχὶμ (achim)	885: Achim, an ancestor of Christ	probably of Hebrew origin, cf. Yoqim
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Eliud.	Ἑλιοὺδ (elioud)	1664: "God of majesty," Eliud, an Isr.	of Hebrew origin el and hod

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αζωρ **proper noun**
Azor **ad-zore'**: Azor, an Israelite -- Azorigin

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

ἐγεννησεν **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.

σαδωκ **proper noun**

Sadok **sad-oke'**: Sadoc (i.e. Tsadok), an Israelite -- Sadoc.

σαδωκ **proper noun**

Sadok **sad-oke'**: Sadoc (i.e. Tsadok), an Israelite -- Sadoc.

δε **conjunction**

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

ἐγεννησεν **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.

αχειμ **proper noun**

Acheim **akh-ime'**: Achim, an Israelite -- Achim.

αχειμ **proper noun**

Acheim **akh-ime'**: Achim, an Israelite -- Achim.

δε **conjunction**

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

ἐγεννησεν **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.

ελιουδ **proper noun**

Elioud **el-ee-ood'**: God of majesty; Eliud, an Israelite -- Eliud.

Matthew 1:15 .

■			
.	Greek	Strong's	Origin

Eliud	Ἐλιούδ (elioud)	1664: "God of majesty," Eliud, an Isr.	of Hebrew origin el and hod
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Eleazar,	Ἐλεάζαρ (eleazar)	1648a: Eleazar, an Isr.	of Hebrew origin Elazar
Eleazar	Ἐλεάζαρ (eleazar)	1648a: Eleazar, an Isr.	of Hebrew origin Elazar
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Matthan, and Matthan		3102:	
the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Jacob.	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob

KJV Lexicon

ἐλιούδ **proper noun**

Eliud **el-ee-ood'**: God of majesty; Eliud, an Israelite -- Eliud.

δε **conjunction**

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

ἐγεννησεν **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.

ελεάζαρ **proper noun**

Eleazar **el-eh-ad'-zar**: Eleazar, an Israelite -- Eleazar.

<p>ελεαζαρ proper noun Eleazar el-eh-ad'-zar: Eleazar, an Israelite -- Eleazar.</p>			
<p>δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).</p>			
<p>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</p>			
<p>τον definite article - accusative singular masculine 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>ματθαν proper noun Matthan mat-than': Matthan (i.e. Mattan), an Israelite -- Matthan.</p>			
<p>ματθαν proper noun Matthan mat-than': Matthan (i.e. Mattan), an Israelite -- Matthan.</p>			
<p>δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).</p>			
<p>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</p>			
<p>τον definite article - accusative singular masculine 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>ιακωβ proper noun Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.</p>			

Matthew 1:16 .

.	Greek	Strong's	Origin
Jacob	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
was the father	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
of Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph

the husband	ἄνδρα (andra)	435: a man	a prim. word
of Mary,	Μαρίας (marias)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
by whom	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was born,	ἐγέννηθη (egennēthē)	1080: to beget, to bring forth	from genna (descent, birth)
who is called	λεγόμενος (legomenos)	3004: to say	a prim. verb
the Messiah.	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

ιακωβ **proper noun**

Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

δε **conjunction**

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

ἐγεννησεν **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.

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.

ανδρα noun - accusative singular masculine

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

μαριας noun - genitive singular feminine

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

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)

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.

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

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.

λεγομενος verb - present passive participle - nominative singular masculine

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

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Matthew 1:17 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
all	Πᾶσαι (pasai)	3956: all, every	a prim. word
the generations	γενεαὶ	1074: race, family, generation	from ginomai

	(geneai)		
from Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
to David		1160b: David, king of Isr.	of Hebrew origin David
are fourteen	δεκατέσσαρες (dekatessares)	1180: fourteen	from deka and tessares
generations;	γενεαὶ (geneai)	1074: race, family, generation	from ginomai
from David		1160b: David, king of Isr.	of Hebrew origin David
to the deportation	μετοικεσίας (metoikesias)	3350: change of abode	from metoikeó (to change one's abode)
to Babylon,	βαβυλῶνος (babulōnos)	897: "gate of god(s)," Babylon, a large city situated astride the Euphrates river	of Akk. origin, cf. Babel
fourteen	δεκατέσσαρες (dekatessares)	1180: fourteen	from deka and tessares
generations;	γενεαὶ (geneai)	1074: race, family, generation	from ginomai
and from the deportation	μετοικεσίας (metoikesias)	3350: change of abode	from metoikeó (to change one's abode)
to Babylon	βαβυλῶνος (babulōnos)	897: "gate of god(s)," Babylon, a large city situated astride the Euphrates river	of Akk. origin, cf. Babel
to the Messiah,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
fourteen	δεκατέσσαρες (dekatessares)	1180: fourteen	from deka and tessares
generations.	γενεαὶ (geneai)	1074: race, family, generation	from ginomai

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πασαι **adjective - nominative plural feminine**

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

οὐν **conjunction**

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

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.

γενεαι **noun - nominative plural feminine**

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

απο **preposition**

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

αβρααμ **proper noun**

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

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).

δαυιδ **proper noun**

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

γενεαι **noun - nominative plural feminine**

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

δεκατεσσαρες **adjective - nominative plural feminine**

dekatessares dek-at-es'-sar-es: ten and four, i.e. fourteen -- fourteen.

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)

δαυιδ **proper noun**

Dabid **dab-ee'd'**: Dabid (i.e. David), the Israelite king -- David.

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.

μετοικεσίας **noun - genitive singular feminine**

metoikesia **met-oy-kes-ee'-ah**: a change of abode, i.e. (specially), expatriation -- brought, carried(-ying) away (in-)to.

βαβυλωνος **noun - genitive singular feminine**

Babulon **bab-oo-lone'**: Babylon, the capitol of Chaldaea (literally or figuratively (as a type of tyranny) -- Babylon.

γενεαι **noun - nominative plural feminine**

genea **ghen-eh-ah'**: a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

δεκατεσσαρες **adjective - nominative plural feminine**

dekatessares **dek-at-es'-sar-es**: ten and four, i.e. fourteen -- fourteen.

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)

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.

μετοικεσίας **noun - genitive singular feminine**

metoikesia **met-oy-kes-ee'-ah**: a change of abode, i.e. (specially), expatriation -- brought, carried(-ying) away (in-)to.

βαβυλωνος **noun - genitive singular feminine**

Babulon **bab-oo-lone'**: Babylon, the capitol of Chaldaea (literally or figuratively (as a type of tyranny) -- Babylon.

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).

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.

γενει noun - nominative plural feminine

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

δεκατεσσαρες adjective - nominative plural feminine

dekatessares dek-at-es'-sar-es: ten and four, i.e. fourteen -- fourteen.

Matthew 1:18 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the birth	γένεσις (genesis)	1078: origin, birth	from ginomai
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
was as follows:	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
when His mother	μητρὸς (mētros)	3384: mother	a prim. word
Mary	Μαρίας (marias)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
had been betrothed	μνηστευθείσης (mnēsteutheisēs)	3423: to espouse, betroth	from mnaomai (in the sense of to court a bride)
to Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
before	πρὶν	4250: before	a prim. adverb akin to pro

	(prin)		
they came together	συνελθεῖν (sunelthein)	4905: to come together, by ext. to accompany	from sun and erchomai
she was found	εὗρέθη (eurethē)	2147: to find	a prim. verb
to be with child	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
by the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit.	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó

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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).

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.

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.

γεννησις **noun - nominative singular feminine**

genesis ghen'-nay-sis: nativity -- birth.

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.

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.

μνηστευθεισης **verb - aorist passive participle - genitive singular feminine**

mnesteuo **mnace-tyoo'-o**: to give a souvenir (engagement present), i.e. betroth -- espouse.

γαρ **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.

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

μαριας **noun - genitive singular feminine**

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

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.

ιωσηφ **proper noun**

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

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.

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)

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

ευρεθη **verb - aorist passive indicative - third person singular**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

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

γαστρι **noun - dative singular feminine**
gaster **gas-tare'**: the stomach; by analogy, the matrix; figuratively, a gourmand -- belly, + with child, womb.

εχουσα **verb - present active participle - nominative singular feminine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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)

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.

Matthew 1:19 .

.	Greek	Strong's	Origin
And Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
her husband,	ἀνὴρ (anēr)	435: a man	a prim. word
being		1510: I exist, I am	a prol. form of a prim. and defective verb
a righteous man	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
and not wanting	θέλων (thelōn)	2309: to will, wish	a prim. verb
to disgrace	δειγματίσαι (deigmatisai)	1165: to expose, make a show of	from deigma
her, planned	ἐβουλήθη (eboulēthē)	1014: to will	a prim. verb

to send her away	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó
secretly.	λάθρα (lathra)	2977: secretly	from lanthanó

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Ἰωσηφ **proper noun**

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

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.

ανηρ **noun - nominative 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

δικαιος **adjective - nominative singular masculine**

dikaïos dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

ων **verb - present participle - nominative singular masculine**

on oan: being -- be, come, have.

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.

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

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

παραδειγματισαι **verb - aorist active middle or passive deponent**

paradeigmatizo par-ad-ig-ue-mat-id'-zo: to show alongside (the public), i.e. expose to infamy -
- make a public example, put to an open shame.

εβουληθη **verb - aorist passive deponent indicative - third person singular**

boulomai boo'-lom-ahee: to will, i.e. (reflexively) be willing -- be disposed, minded, intend,
list, (be, of own) will (-ing).

λαθρα **adverb**

lathra lath'-rah: privately -- privily, secretly.

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

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

Matthew 1:20 .

.	Greek	Strong's	Origin
But when he had considered	ἐνθυμηθέντος (enthumēthentos)	1760: to reflect on, to ponder	from a comp. of en and thumos
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
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)
appeared	ἐφάνη (ephanē)	5316: to bring to light, to cause to appear	from a prim. root

to him in a dream,	ὄναρ (onar)	3677: a dream, in a dream	a prim. word
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
son	υἱός (uios)	5207: a son	a prim. word
of David,		1160b: David, king of Isr.	of Hebrew origin David
do not be afraid	φοβηθῆς (phobēthēs)	5399: to put to flight, to terrify, frighten	from phobos
to take	παραλαβεῖν (paralabein)	3880: to receive from	from para and lambanó
Mary	Μαρίαν (marian)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
as your wife;	γυναῖκα (gunaika)	1135: a woman	a prim. word
for the Child who	τὴν (tēn)	3588: the	the def. art.
has been conceived	γεννηθὲν (gennēthen)	1080: to beget, to bring forth	from genna (descent, birth)
in her is of the Holy	ἀγίου (agiou)	40: sacred, holy	from a prim. root
Spirit.	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó

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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

ενθυμηθεντος verb - aorist passive deponent participle - genitive singular masculine

enthumeomai en-thoo-meh'-om-ahee: to be inspirited, i.e. ponder -- think.

ιδου 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.

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.

κατ preposition

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

οναρ noun

onar on'-ar: a dream -- dream.

εφανη verb - second aorist passive indicative - third person singular

phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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

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.

ιωσηφ proper noun

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

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.

δαιιδ proper noun

Dabid **dab-ee'd'**: Dabid (i.e. David), the Israelite king -- David.

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.

φοβηθης **verb - aorist passive deponent subjunctive - 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.

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

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).

μαριαμ **proper noun**

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

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.

γυναικα **noun - accusative singular feminine**

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

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

γαρ **conjunction**

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

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

γεννηθεν **verb - aorist passive participle - nominative singular neuter**

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

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)

πνευματος **noun - genitive singular neuter**
pneuma **pn̥yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

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

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

Matthew 1:21 .

.	Greek	Strong's	Origin
"She will bear	τέξεται (texetai)	5088: to beget, bring forth	from a prim. root tek-
a Son;	υἱόν (uion)	5207: a son	a prim. word
and you shall call	καλέσεις (kaleseis)	2564: to call	a prim. word
His name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
for He will save	σώσει (sōsei)	4982: to save	from sós (safe, well)
His people	λαὸν (laon)	2992: the people	a prim. word
from their sins."	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

KJV Lexicon

τεξεται **verb - future middle deponent indicative - third person singular**

tikto **tik'-to**: to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively -- bear, be born, bring forth, be delivered, be in travail.

δε **conjunction**

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

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.

και **conjunction**

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

καλεσεις **verb - future active indicative - second 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)).

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).

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.

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

γαρ **conjunction**

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

σωσει **verb - future active indicative - third person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) 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.
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
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.
αμαρτιων noun - genitive plural feminine hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).
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

Matthew 1:22 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
all	ὅλον (olon)	3650: whole, complete	a prim. word
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
took place	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
what	τὸ (to)	3588: the	the def. art.
was spoken	λέγοντος (legontos)	3004: to say	a prim. verb

by the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
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

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).

ολον **adjective - nominative 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.

γεγονεν **verb - second perfect active 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.)

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.

πληρωθη **verb - aorist passive subjunctive - 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

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.

ρηθεν **verb - aorist passive participle - nominative singular neuter**

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

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.

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.

λεγοντος verb - present active participle - genitive singular neuter

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

Matthew 1:23 .

.	Greek	Strong's	Origin
"BEHOLD,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
THE VIRGIN	παρθένης (parthenos)	3933: a maiden, a virgin	of uncertain origin
SHALL BE WITH CHILD	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
AND SHALL BEAR	τέξεται (texetai)	5088: to beget, bring forth	from a prim. root tek-
A SON,	υἱὸν (uion)	5207: a son	a prim. word
AND THEY SHALL CALL	καλέσουσιν (kalesousin)	2564: to call	a prim. word

HIS NAME	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
IMMANUEL,"	Ἐμμανουηλ (emmanouēl)	1694: "God with us," Immanuel, a name of Christ	of Hebrew origin Immanuel
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
translated	μεθερμηνευσόμενον (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
"GOD	θεός (theos)	2316: God, a god	of uncertain origin
WITH US."			

KJV Lexicon

ἰδοὺ **verb - second aorist active middle - second person singular**

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

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.

παρθενος **noun - nominative singular feminine**

parthenos **par-then'-os**: a maiden; by implication, an unmarried daughter -- virgin.

ἐν **preposition**

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

γαστρι **noun - dative singular feminine**

gaster **gas-tare'**: the stomach; by analogy, the matrix; figuratively, a gourmand -- belly, + with child, womb.

ἐξει **verb - future active indicative - third person singular**

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

και conjunction

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

τεξεται verb - future middle deponent indicative - third person singular

tikto **tik'-to**: to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively -- bear, be born, bring forth, be delivered, be in travail.

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.

και conjunction

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

καλεσουσιν verb - future 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)).

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).

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

εμμανουηλ proper noun

Emmanouel **em-man-oo-ale'**: God with us; Emmanuel, a name of Christ -- Emmanuel.

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).

μεθ preposition

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

ημων personal pronoun - first person genitive plural

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

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.

θεος noun - nominative singular masculine

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

Matthew 1:24 .

.	Greek	Strong's	Origin
And Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
awoke	ἐγερθεὶς (egertheis)	1453: to waken, to raise up	a prim. verb
from his sleep	ύπνου (upnou)	5258: sleep	a prim. word
and did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
as the angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
commanded	προσέταξεν (prosetaxen)	4367: to place at, give a command	from pros and tassó
him, and took	παρέλαβεν (parelaben)	3880: to receive from	from para and lambanó
[Mary] as his wife,	γυναῖκα (gunaika)	1135: a woman	a prim. word

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

diegeiro **dee-eg-i'-ro**: to wake fully; i.e. arouse -- arise, awake, raise, stir up.

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.

ιωσηφ **proper noun**

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

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.

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)

ως **adverb**

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

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

prostasso **pros-tas'-so**: to arrange towards, i.e. (figuratively) enjoin -- bid, command.

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.

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.

και conjunction

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

παρελαβεν verb - second aorist active indicative - third person singular

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).

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.

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

Matthew 1:25 .

.	Greek	Strong's	Origin
but kept	οὐκ (ouk)	3756: not, no	a prim. word
her a virgin		3756: not, no	a prim. word
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
she gave birth	ἔτεκεν (eteken)	5088: to beget, bring forth	from a prim. root tek-
to a Son;	υἱόν (uion)	5207: a son	a prim. word
and he called	ἐκάλεσεν (ekalesen)	2564: to call	a prim. word
His name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Jesus.	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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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

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.

εγινωσκεν verb - imperfect 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)

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

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.

ετεκεν verb - second aorist active indicative - third person singular

tikto **tik'-to**: to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively -- bear, be born, bring forth, be delivered, be in travail.

τον definite article - accusative singular masculine

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.

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

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.
πρωτοτοκον adjective - accusative singular masculine
prototokos pro-tot-ok'-os: first-born (usually as noun, literally or figuratively) -- firstbegotten(-born).
καί conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
εκαλεσεν verb - aorist active 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)).
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).
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.

Matthew 2:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
after Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was born	γεννηθέντος (gennēthentos)	1080: to beget, to bring forth	from genna (descent, birth)
in Bethlehem	βηθλέεμ (bēthleem)	965: "house of bread," Bethlehem, a city near Jer.	of Hebrew origin Beth

of Judea		2453: Jewish, a Jew, Judea	from Ioudas
in the days	ἡμέραις (ēmerais)	2250: day	a prim. word
of 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 king,	βασιλέως (basileōs)	935: a king	of uncertain origin
magi	μάγοι (magoi)	3097: a Magian, i.e. an (Oriental) astrologer, by impl. a magician	of Pers. origin, cf. Rab-mag
from the east	ἀνατολῶν (anatolōn)	395: a rising	from anatelló
arrived	παρεγένοντο (paregenonto)	3854: to be beside, to arrive	from para and ginomai
in Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
saying,		3004: to say	a prim. verb

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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).

ιησου **noun - genitive singular masculine**

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

γεννηθεντος **verb - aorist passive participle - genitive 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.

βηθλεεμ **proper noun**

Bethleem **bayth-leh-em'**: Bethleem (i.e. Beth-lechem), a place in Palestine -- Bethlehem.

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.

εν **preposition**

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

ημεραις **noun - dative plural feminine**

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

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.

βασιλεως **noun - genitive singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

ιδου **verb - second aorist active middle - second person singular**

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

μαγοι **noun - nominative plural masculine**

magos **mag'-os**: a Magian, i.e. Oriental scientist; by implication, a magician -- sorcerer, wise man.

απο **preposition**

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

ανατολων **noun - genitive plural feminine**

anatole **an-at-ol-ay'**: a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural) -- dayspring, east, rising.

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

ιεροσολυμα **noun - accusative singular feminine**

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

Matthew 2:2 .

.	Greek	Strong's	Origin
"Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
is He who has been born	τεχθεὶς (techtheis)	5088: to beget, bring forth	from a prim. root tek-
King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of the Jews?	Ιουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
For we saw		3708: to see, perceive, attend to	a prim. verb
His star	ἀστέρα (astera)	792: a star	from a prim. root ster-
in the east	ἀνατολῇ (anatolē)	395: a rising	from anatelló
and have come	ἦλθομεν (ēlthomen)	2064: to come, go	a prim. verb
to worship	προσκυνῆσαι (proskunēsai)	4352: to do reverence to	from pros and kuneó (to kiss)
Him."			

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.

ΠΟΥ **particle - interrogative**

pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

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.

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

tikto **tik'-to**: to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively -- bear, be born, bring forth, be delivered, be in travail.

ΒΑΣΙΛΕΥΣ **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

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.

ΕΙΔΟΜΕΝ **verb - second aorist active indicative - first 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)

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

ΤΟΝ **definite article - accusative singular masculine**

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

ΑΣΤΕΡΑ **noun - accusative singular masculine**

aster **as-tare'**: a star (as strown over the sky), literally or figuratively -- star.

	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.	
	ανατολη noun - dative singular feminine anatole an-at-ol-ay': a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural) -- dayspring, east, rising.	
	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-ahce: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.	
	προσκυνησαι verb - aorist active middle or passive deponent proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.	
	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	

Matthew 2:3 .

.	Greek	Strong's	Origin
When 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
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[this], he was troubled,	ἐταράχθη (etarachthē)	5015: to stir up, to trouble	from a prim. root tarach-
and all	πάντα (pasa)	3956: all, every	a prim. word
Jerusalem	Ἱεροσόλυμα	2414: Jerusalem, the capital	of Hebrew origin Yerushalaim

(ierosoluma)

of united Isr. and Judah

with him.

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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, understand.

δε **conjunction**

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

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.

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

tarasso **tar-as'-so**: to stir or agitate (roil water) -- trouble.

και **conjunction**

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

πασα **adjective - nominative singular feminine**

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

ιεροσολυμα **noun - nominative singular feminine**

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

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

Matthew 2:4 .

.	Greek	Strong's	Origin
Gathering together	συναγαγὼν (sunagagōn)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
all	πάντας (pantas)	3956: all, every	a prim. word
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
of the people,	λαοῦ (laou)	2992: the people	a prim. word
he inquired	ἐπυνθάνετο (epunthaneto)	4441: to inquire, by impl. to learn	from a prim. root puth-
of them where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
the Messiah	χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
was to be born.	γεννᾶται (gennatai)	1080: to beget, to bring forth	from genna (descent, birth)

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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

συναγαγὼν **verb - second aorist active participle - nominative singular masculine**
sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain

(hospitably)

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.

αρχιερεις 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.

και conjunction

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

γραμματεις noun - accusative plural masculine

grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

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.

επιυνθανετο 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.

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

που particle - interrogative

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

ο definite article - nominative singular masculine

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.

γεννᾶται **verb - present passive indicative - third person singular**

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

Matthew 2:5 .

.	Greek	Strong's	Origin
They said	εἶπαν (eipan)	3004: to say	a prim. verb
to him, "In Bethlehem	βηθλέεμ (bēthleem)	965: "house of bread," Bethlehem, a city near Jer.	of Hebrew origin Beth
of Judea;		2453: Jewish, a Jew, Judea	from Ioudas
for this	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
is what		3704: as, how, that	from hos, and pōs
has been written	γέγραπται (gegraptai)	1125: to write	a prim. verb
by the prophet:	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

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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).

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.

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.
βηθλεεμ proper noun Bethleem bayth-leh-em': Bethleem (i.e. Beth-lechem), a place in Palestine -- Bethlehem.
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 Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.
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)
γεγραπται verb - perfect passive indicative - third person singular 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)
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.

Matthew 2:6 .

.	Greek	Strong's	Origin
AND YOU, BETHLEHEM,	βηθλέεμ (bēthleem)	965: "house of bread," Bethlehem, a city near Jer.	of Hebrew origin Beth
LAND	γῆ	1093: the earth, land	a prim. word

	(gē)		
OF JUDAH,		2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
ARE BY NO MEANS	οὐδαμῶς (oudamōs)	3760: by no means	from oudamos (not even one, cf. médamós)
LEAST	ἐλαχίστη (elachistē)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
AMONG	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
THE LEADERS	ἡγούμενος (ēgoumenos)	2233: to lead, suppose	from agó
OF JUDAH;		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 OUT OF YOU SHALL COME FORTH	ἐξελεύσεται (exeleusetai)	1831: to go or come out of	from ek and erchomai
A RULER		2233: to lead, suppose	from agó
WHO	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
WILL SHEPHERD	ποιμανεῖ (poimanei)	4165: to act as a shepherd	from poimén
MY PEOPLE	λαόν (laon)	2992: the people	a prim. word
ISRAEL."	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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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

συ **personal pronoun - second person nominative singular**

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

βηθλεεμ **proper noun**

Bethleem **bayth-leh-em'**: Bethlehem (i.e. Beth-lechem), a place in Palestine -- Bethlehem.

γη **noun - vocative 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.

ιουδα **noun - genitive singular masculine**

Iouda **ee-oo-dah'**: Judah (i.e. Jehudah or Juttah), a part of (or place in) Palestine -- Judah.

ουδαμως **adverb**

oudamos **oo-dam-ocē'**: by no means -- not.

ελαχιστη **adjective - nominative singular feminine**

elachistos **el-akh'-is-tos**: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

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.

ηγεμοσιν **noun - dative plural masculine**

hegemon **hayg-em-ohn'**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

ιουδα **noun - genitive singular masculine**

Iouda **ee-oo-dah'**: Judah (i.e. Jehudah or Juttah), a part of (or place in) Palestine -- Judah.

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)

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

γαρ **conjunction**

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

εξελευσεται verb - future middle 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.

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.

οστις relative pronoun - nominative singular masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ποιμανει verb - future active indicative - third person singular

poimaino poy-mah'-ee-no: to tend as a shepherd of (figuratively, supervisor) -- feed (cattle), rule.

τον definite article - accusative singular masculine

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.

μου personal pronoun - first person genitive singular

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

ισραηλ proper noun

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

Matthew 2:7 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
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.
secretly	λάθρα	2977: secretly	from lanthanó

	(lathra)		
called	καλέσας (kalesas)	2564: to call	a prim. word
the magi	μάγους (magous)	3097: a Magian, i.e. an (Oriental) astrologer, by impl. a magician	of Pers. origin, cf. Rab-mag
and determined	ἠκρίβωσεν (ēkribōsen)	198b: to inquire with exactness	from akribés
from them the exact time	χρόνον (chronon)	5550: time	a prim. word
the star	ἀστέρος (asteros)	792: a star	from a prim. root ster-
appeared.	φαινομένου (phainomenou)	5316: to bring to light, to cause to appear	from a prim. root

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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.

ηρωδης **noun - nominative singular masculine**

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

λαθρα **adverb**

lathra lath'-rah: privately -- privily, secretly.

καλεσας **verb - aorist active 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)).

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.

μαγους **noun - accusative plural masculine**

magos mag'-os: a Magian, i.e. Oriental scientist; by implication, a magician -- sorcerer,

wise man.

ηκριβωσεν **verb - aorist active indicative - third person singular**
akriboo **ak-ree-bo'-o**: to be exact, i.e. ascertain -- enquire diligently.

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

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

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.

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.

φαινομενου **verb - present middle or passive participle - genitive singular masculine**
phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

αστερος **noun - genitive singular masculine**
aster **as-tare'**: a star (as strown over the sky), literally or figuratively -- star.

Matthew 2:8 .

.	Greek	Strong's	Origin
And he sent	πέμψας (pempsas)	3992: to send	a prim. word
them to Bethlehem	βηθλέεμ (bēthleem)	965: "house of bread," Bethlehem, a city near Jer.	of Hebrew origin Beth
and said,		3004: to say	a prim. verb
"Go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and search	ἐξετάσατε	1833: to examine closely	from ek and etazó (to examine)

	(exetasate)		
carefully	ἀκριβῶς (akribōs)	199: with exactness	adverb from akribés
for the Child;	παιδίου (paidiou)	3813: a young child	dim. of pais
and when	ἐπὰν (epan)	1875: after, when	from epei and an
you have found	εὗρητε (eurēte)	2147: to find	a prim. verb
[Him], report	ἀπαγγείλατε (apangeilate)	518: to report, announce	from apo and agelló
to me, so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that I too	καὶ (kai)	2532: and, even, also	a prim. conjunction
may come	ἐλθῶν (elthōn)	2064: to come, go	a prim. verb
and worship	προσκυνήσω (proskunēsō)	4352: to do reverence to	from pros and kuneó (to kiss)
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

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.

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

βηθλεεμ proper noun

Bethleem bayth-leh-em': Bethlehem (i.e. Beth-lechem), a place in Palestine -- Bethlehem.

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.

πορευθεντες verb - aorist passive deponent participle - nominative 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.

ακριβως adverb

akribos ak-ree-boce': exactly -- circumspectly, diligently, perfect(-ly).

εξετασατε verb - aorist active middle - second person

exetazo ex-et-ad'-zo: to test thoroughly (by questions), i.e. ascertain or interrogate -- ask, enquire, search.

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.

παιδιου noun - genitive singular neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

επαν conjunction

epan ep-an': a particle of indefinite contemporaneousness; whenever, as soon as -- when.

δε conjunction

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

ευρητε verb - second aorist active subjunctive - second person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

απαγγειλατε verb - aorist active middle - second person

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.

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.

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

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.

προσκυνησω **verb - aorist active subjunctive - first person singular**
proskuneo **pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

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

Matthew 2:9 .

.	Greek	Strong's	Origin
After	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
hearing	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
the king,	βασιλέως (basileōs)	935: a king	of uncertain origin
they went their way;	ἐπορεύθησαν (eporeuthēsan)	4198: to go	from poros (a ford, passage)
and the star,	ἀστήρ (astēr)	792: a star	from a prim. root ster-
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

they had seen		3708: to see, perceive, attend to	a prim. verb
in the east,	ἀνατολῇ (anatolē)	395: a rising	from anatelló
went on before	προῆγεν (proēgen)	4254: to lead forth, to go before	from pro and agó
them until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
it came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
and stood	ἐστάθη (estathē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
over	ἐπάνω (epanō)	1883: above, more than	from epi and anó
[the place] where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
the Child	παιδίον (paidion)	3813: a young child	dim. of pais
was.			

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).

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.

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.

βασιλεως **noun - genitive singular masculine**

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

επορευθησαν **verb - aorist 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.

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.

ο **definite article - nominative singular masculine**

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

αστηρ **noun - nominative singular masculine**

aster as-tare': a star (as strown over the sky), literally or figuratively -- star.

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.

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

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

ανατολη **noun - dative singular feminine**

anatole an-at-ol-ay': a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural) -- dayspring, east, rising.

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

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

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).

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.

εστη verb - second aorist active indicative - third person singular

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

επανω adverb

epano ep-an'-o: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

ου adverb

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

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.

παιδιον noun - nominative singular neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

Matthew 2:10 .

.	Greek	Strong's	Origin
When they saw		3708: to see, perceive, attend to	a prim. verb
the star,	ἀστέρα (astera)	792: a star	from a prim. root ster-
they rejoiced	ἐχάρησαν (echarēsan)	5463: to rejoice, be glad	a prim. verb

exceedingly	σφόδρα (sphodra)	4970: very much	adverb from sphodros (excessive, violent)
with great	μεγάλην (megalēn)	3173: great	a prim. word
joy.	χαράν (charan)	5479: joy, delight	from chairó

KJV Lexicon

ιδοντες **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).

τον **definite article - accusative singular masculine**

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

αστερα **noun - accusative singular masculine**

aster **as-tare'**: a star (as strown over the sky), literally or figuratively -- star.

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

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.

σφοδρα **adverb**

sphodra **sfod'-rah**: vehemently, i.e. in a high degree, much -- exceeding(-ly), greatly, sore, very.

Matthew 2:11 .

.	Greek	Strong's	Origin
After	καὶ (kai)	2532: and, even, also	a prim. conjunction
coming	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
into the house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
they saw	εἶδον (eidon)	3708: to see, perceive, attend to	a prim. verb
the Child	παιδίον (paidion)	3813: a young child	dim. of pais
with Mary	Μαρίας (marias)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
His mother;	μητρὸς (mētros)	3384: mother	a prim. word
and they fell	πεσόντες (pesontes)	4098: to fall	from a redupl. of the prim. root pet
to the ground and worshiped	προσεκύνησαν (prosekunēsan)	4352: to do reverence to	from pros and kuneó (to kiss)
Him. Then,	καὶ (kai)	2532: and, even, also	a prim. conjunction
opening	ἀνοίξαντες (anoixantes)	455: to open	from ana and oigó (to open)
their treasures,	θησαυροὺς (thēsaurous)	2344: treasure	from the same as tithémi and a prim. root aur-
they presented	προσήνεγκαν (prosēnenkan)	4374: to bring to, i.e. to offer	from pros and pheró
to Him gifts	δῶρα (dōra)	1435: a gift, present, spec. a sacrifice	from didómi
of gold,	χρυσὸν (chruson)	5557: gold	a prim. word
frankincense,	λίβανον (libanon)	3030: the frankincense tree, frankincense	of Semitic origin, cf. lebonah

and myrrh.

σμύρναν
(smurnan)

4666: myrrh (used as an ointment and for embalming) of foreign 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

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.

εις **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.

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).

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

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

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.

παιδιον **noun - accusative singular neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

μετα **preposition**

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

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.

αυτου personal pronoun - genitive 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

πεσοντες verb - second aorist active participle - nominative plural masculine
pipto pip'-to, : to fall -- fail, fall (down), light on.

προσεκυνησαν verb - aorist active indicative - third person
proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

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

ανοιξαντες verb - aorist active participle - nominative plural masculine
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.

θησαυρους noun - accusative plural masculine
thesauros thay-sow-ros': a deposit, i.e. wealth -- treasure.

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

προσηνεγκαν verb - aorist active indicative - third 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.

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
δωρα noun - accusative plural neuter doron do'-ron: specially, a sacrifice -- gift, offering.
χρυσον noun - accusative singular masculine chrusos khroo-sos': gold; by extension, a golden article, as an ornament or coin -- gold.
καί conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
λίβανον noun - accusative singular masculine libanos lib'-an-os: the incense-tree, i.e. (by implication) incense itself -- frankincense.
καί conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
σμύρναν noun - accusative singular feminine smurna smoor'-nah: myrrh -- myrrh.

Matthew 2:12 .

.	Greek	Strong's	Origin
And having been warned	χρηματισθέντες (chrēmatisthentes)	5537: to transact business, to make answer	from chrēma
[by God] in a dream	ὄναρ (onar)	3677: a dream, in a dream	a prim. word
not to return	ἀνακάμψαι (anakampsai)	344: to turn back, to return	from ana and kamptó
to Herod,	Ἡρώδην (ērōdēn)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
the magi left	ἀνεχώρησαν (anechōrēsan)	402: to go back, withdraw	from ana and chóréó
for their own country	χώραν (chōran)	5561: a space, place, land	a prim. word

by another	ἄλλης (allēs)	243: other, another	a prim. word
way.	ὁδοῦ (odou)	3598: a way, road	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

χρηματισθεντες verb - aorist passive participle - nominative plural masculine

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

κατ preposition

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

οναρ noun

onar on'-ar: a dream -- dream.

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.

ανακαμψαι verb - aorist active middle or passive deponent

anakampto an-ak-amp'-to: to turn back -- (re-)turn.

προς preposition

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

ηρωδην noun - accusative singular masculine

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

δι preposition

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

αλλης adjective - genitive singular feminine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

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.

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

anachoreo an-akh-o-reh'-o: to retire -- depart, give place, go (turn) aside, withdraw self.

εις **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.

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.

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

Matthew 2:13 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when they had gone,	Ἀναχωρησάντων (anachōrēsantōn)	402: to go back, withdraw	from ana and chóreó
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)
appeared	φαίνεται (phainetai)	5316: to bring to light, to cause to appear	from a prim. root
to Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph

in a dream	ὄναρ (onar)	3677: a dream, in a dream	a prim. word
and said,	λέγων (legōn)	3004: to say	a prim. verb
"Get	ἐγερθεῖς (egertheis)	1453: to waken, to raise up	a prim. verb
up! Take	παράλαβε (paralabe)	3880: to receive from	from para and lambanó
the Child	παιδίον (paidion)	3813: a young child	dim. of pais
and His mother	μητέρα (mētera)	3384: mother	a prim. word
and flee	φεῦγε (pheuge)	5343: to flee	a prim. verb
to Egypt,	Αἴγυπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin
and remain		1510: I exist, I am	a prol. form of a prim. and defective verb
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I tell		3004: to say	a prim. verb
you; for 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.
is going	μέλλει (mellei)	3195: to be about to	a prim. verb
to search	ζητεῖν (zētein)	2212: to seek	of uncertain origin
for the Child	παιδίον (paidion)	3813: a young child	dim. of pais

to destroy ἀπολέσαι 622: to destroy, destroy from apo and same as olethros
(apolesai) utterly

Him."

KJV Lexicon

αναχωρησαντων **verb - aorist active participle - genitive plural masculine**

anachoreo **an-akh-o-reh'-o**: to retire -- depart, give place, go (turn) aside, withdraw self.

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

ιδου **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.

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.

φαινεται **verb - present middle or passive indicative - third person singular**

phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

κατ **preposition**

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

οναρ **noun**

onar **on'-ar**: a dream -- dream.

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.

ιωσηφ proper noun

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

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.

εγερθεις verb - aorist passive participle - nominative singular masculine

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

παραλαβε verb - second aorist active middle - second person singular

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).

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.

παιδιον noun - accusative singular neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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.

μητερα noun - accusative 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

και conjunction

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

φευγε verb - present active imperative - second person singular

pheugo fyoo'-go: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (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

αιγυπττον **noun - accusative singular feminine**

Aiguptos **ah'-ee-goop-tos**: Gypstus, 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

ισθι **verb - present imperative - second person singular**

isthi **is'-thee**: be thou -- + agree, be, give thyself wholly to.

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

εως **conjunction**

heos **keh'-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

ειπω **verb - second aorist active subjunctive - 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.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

μελλει **verb - present active indicative - third person singular**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

γαρ **conjunction**

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

ηρωδης **noun - nominative singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

ζητειν **verb - present active imperative or passive deponent**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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.

παιδιον **noun - accusative singular neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by

extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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.

απολεσαι **verb - aorist active middle or passive deponent**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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

Matthew 2:14 .

.	Greek	Strong's	Origin
So	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Joseph got	ἐγερθεὶς (egertheis)	1453: to waken, to raise up	a prim. verb
up and took	παρέλαβεν (parelaben)	3880: to receive from	from para and lambanó
the Child	παιδίον (paidion)	3813: a young child	dim. of pais
and His mother	μητέρα (mētera)	3384: mother	a prim. word
while it was still night,	νυκτὸς (nuktos)	3571: night, by night	a prim. word
and left	ἀνεχώρησεν (anechōrēsen)	402: to go back, withdraw	from ana and chóreó
for Egypt.	Αἴγυπτον (aigupton)	125: Egypt, the land of the Nile	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.

δε **conjunction**

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

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

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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

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).

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.

παιδιον **noun - accusative singular neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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.

μητερα **noun - accusative 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

νυκτος **noun - genitive 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

<p>ανεχωρησεν verb - aorist active indicative - third person singular</p> <p>anachoreo an-akh-o-reh'-o: to retire -- depart, give place, go (turn) aside, withdraw self.</p>
<p>εις preposition</p> <p>eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases</p>
<p>αιγυπτον noun - accusative singular feminine</p> <p>Aiguptos ah'-ee-goop-tos: Ggyptus, the land of the Nile</p>

Matthew 2:15 .

.	Greek	Strong's	Origin
He remained		1510: I exist, I am	a prol. form of a prim. and defective verb
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the death	τελευτῆς (teleutēs)	5054: a finishing, end, i.e. death	from teleó
of 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.
[This was] to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
what	τῆς (tēs)	3588: the	the def. art.
had been spoken	λέγοντος (legontos)	3004: to say	a prim. verb
by the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
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

"OUT OF EGYPT	Αἰγύπτου (aiguptou)	125: Egypt, the land of the Nile	of uncertain origin
I CALLED	ἐκάλεσα (ekalesa)	2564: to call	a prim. word
MY SON."	υἱόν (uion)	5207: a son	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

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 adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

τελευτης noun - genitive singular feminine

teleute tel-yoo-tay': decease -- death.

ηρωδου noun - genitive singular masculine

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

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.

πληρωθη verb - aorist passive subjunctive - 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

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.

ρηθεν verb - aorist passive participle - nominative singular neuter

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

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.

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.

λεγοντος verb - present active participle - genitive singular neuter

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

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)

αιγυπτου noun - genitive singular feminine

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

εκαλεσα verb - aorist active indicative - first 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)).

τον definite article - accusative singular masculine

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.

μου personal pronoun - first person genitive singular

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

Matthew 2:16 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
when 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.
saw		3708: to see, perceive, attend to	a prim. verb
that he had been tricked	ἐνεπαίχθη (enepaichthē)	1702: to mock at	from en and paizó
by the magi,	μάγων (magōn)	3097: a Magian, i.e. an (Oriental) astrologer, by impl. a magician	of Pers. origin, cf. Rab-mag
he became very	λίαν (lian)	3029: very, exceedingly	of uncertain derivation
enraged,	ἐθυμώθη (ethumōthē)	2373: to be very angry	from thumos
and sent	ἀποστείλας (aposteilas)	649: to send, send away	from apo and stelló
and slew	ἀνεῖλεν (aneilen)	337: to take up, take away, make an end	from ana and haireó
all	πάντας (pantas)	3956: all, every	a prim. word
the male children	παῖδας (paidas)	3816: a child, boy, youth	a prim. word
who were in	βηθλέεμ	965: "house of bread,"	of Hebrew origin Beth

Bethlehem	(bēthleem)	Bethlehem, a city near Jer.	
and all	παᾶσιν (pasin)	3956: all, every	a prim. word
its vicinity,	ὁρίοις (oriois)	3725: a boundary	from horos (a boundary)
from two years old	διετούς (dietous)	1332: lasting two years, two years old	from dis and etos
and under,	κατωτέρω (katōterō)	2736: down, below	adverb from kata
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the time	χρόνον (chronon)	5550: time	a prim. word
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he had determined	ἠκρίβωσεν (ēkribōsen)	198b: to inquire with exactness	from akribés
from the magi.	μάγων (magōn)	3097: a Magian, i.e. an (Oriental) astrologer, by impl. a magician	of Pers. origin, cf. Rab-mag

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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.

ἡρωδης **noun - nominative singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

ἰδων **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.

ενεπαιχθη verb - aorist passive indicative - third person singular
empaizo emp-ahead'-zo: to jeer at, i.e. deride -- mock.

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.

μαγων noun - genitive plural masculine

magos mag'-os: a Magian, i.e. Oriental scientist; by implication, a magician -- sorcerer, wise man.

εθυμωθη verb - aorist passive indicative - third person singular

thumoo tho-mo'-o: to put in a passion, i.e. enrage -- be wroth.

λιαν adverb

lian lee'-an: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

και conjunction

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

αποστείλας 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).

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.

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.

παιδας noun - accusative plural masculine

pais paheece: child, maid(-en), (man) servant, son, young man.

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.

εν **preposition**

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

βηθλεεμ **proper noun**

Bethleem **bayth-leh-em'**: Bethleem (i.e. Beth-lechem), a place in Palestine -- Bethlehem.

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.

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.

οριοις **noun - dative plural neuter**

horion **hor'-ee-on**: a boundary-line, i.e. (by implication) a frontier (region) -- border, coast.

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

απο **preposition**

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

διετους **adjective - genitive singular masculine**

dietes **dee-et-ace'**: of two years (in age) -- two years old.

και **conjunction**

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

κατωτερω **adverb**

kato **kat'-o**: downwards -- beneath, bottom, down, under.

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.

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.

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.

ἠκριβωσεν verb - aorist active indicative - third person singular

akriboo ak-ree-bo'-o: to be exact, i.e. ascertain -- enquire diligently.

παρὰ 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

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.

μαγῶν noun - genitive plural masculine

magos mag'-os: a Magian, i.e. Oriental scientist; by implication, a magician -- sorcerer, wise man.

Matthew 2:17 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
what	τὸ (to)	3588: the	the def. art.
had been spoken	λέγοντος (legontos)	3004: to say	a prim. verb
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Jeremiah	Ἰερεμίου (ieremiou)	2408: Jeremiah, an O.T. prophet	of Hebrew origin Yirmeyah
the prophet	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
was fulfilled:	ἐπληρώθη (eplērōthē)	4137: to make full, to complete	from plérés

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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.

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

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.

ρηθεν **verb - aorist passive participle - nominative singular neuter**

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

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

ιερεμιου **noun - genitive singular masculine**

Hieremias hee-er-em-ee'-as: Hieremias (i.e. Jermijah), an Israelite -- Jeremiah.

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.

λεγοντος **verb - present active participle - genitive singular neuter**

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

Matthew 2:18 .

.	Greek	Strong's	Origin
"A VOICE	φωνή (phōnē)	5456: a voice, sound	probably from phēmi

WAS HEARD	ἠκούσθη (ēkousthē)	191: to hear, listen	from a prim. word mean. hearing
IN RAMAH,	Ραμὰ (rama)	4471: Ramah, a city N. of Jer.	of Hebrew origin Ramah
WEEPING	κλαυθμὸς (klauthmos)	2805: weeping	from klaió
AND GREAT	πολύς (polus)	4183: much, many	a prim. word
MOURNING,	ὀδυρμὸς (odurmos)	3602: lamentation	from oduromai (to lament)
RACHEL	Ραχὴλ (rachēl)	4478: Rachel, the wife of Jacob	of Hebrew origin Rachel
WEEPING		2805: weeping	from klaió
FOR HER CHILDREN;	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
AND SHE REFUSED	οὐκ (ouk)	3756: not, no	a prim. word
TO BE COMFORTED,	παράκληθῆναι (paraklēthēnai)	3870: to call to or for, to exhort, to encourage	from para and kaleó
BECAUSE	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
THEY WERE NO	οὐκ (ouk)	3756: not, no	a prim. word
MORE."			

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

εν preposition

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

ραμα proper noun

Rhama hram-ah': Rama (i.e. Ramah), a place in Palestine -- Rama.

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.

θρηνος noun - nominative singular masculine

threnos thray'-nos: wailing -- lamentation.

και conjunction

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

κλαυθμος noun - nominative singular masculine

klauthmos klowth-mos': lamentation -- wailing, weeping, wept.

και conjunction

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

οδυρμος noun - nominative singular masculine

odurmos od-oor-mos': moaning, i.e. lamentation -- mourning.

πολυς adjective - nominative singular masculine

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.

ραχηλ proper noun

Rhachel hrakh-ale': Rachel, the wife of Jacob -- Rachel.

κλαιουσα verb - present active participle - nominative singular feminine

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

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.

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			
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.			
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			
παρακληθηναι verb - aorist passive middle or passive deponent			
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.			
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			
ου 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.			

Matthew 2:19 .

.	Greek	Strong's	Origin
But when 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.
died,	τελευτήσαντος (teleutēsantos)	5053: to complete, to come to an end, hence to die	from teleuté
behold,	ἰδου (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)

appeared	φαίνεται (phainetai)	5316: to bring to light, to cause to appear	from a prim. root
in a dream	ὄναρ (onar)	3677: a dream, in a dream	a prim. word
to Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
in Egypt,	Αἰγύπτω (aiguptō)	125: Egypt, the land of the Nile	of uncertain origin
and said,		3004: to say	a prim. verb

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τελευτήσαντος **verb - aorist active participle - genitive singular masculine**
teleutao **tel-yoo-tah'-o**: to finish life, i.e. expire (demise) -- be dead, decease, die.

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.

ηρωδου **noun - genitive singular masculine**

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

ιδου **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.

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.

κατ **preposition**

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

οναρ noun

onar on'-ar: a dream -- dream.

φαινεται verb - present middle or passive indicative - third person singular

phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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.

ιωσηφ proper noun

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

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

Matthew 2:20 .

.	Greek	Strong's	Origin
"Get	ἐγερθεῖς (egertheis)	1453: to waken, to raise up	a prim. verb
up, take	παραλάβε (paralabe)	3880: to receive from	from para and lambanó
the Child	παιδίον (paidion)	3813: a young child	dim. of pais
and His mother,	μητέρα (mētera)	3384: mother	a prim. word
and go	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
into the land	γῆν (gēn)	1093: the earth, land	a prim. word
of Israel;	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
for those	τὸ (to)	3588: the	the def. art.

who sought	ζητοῦντες (zētountes)	2212: to seek	of uncertain origin
the Child's	παιδίου (paidiou)	3813: a young child	dim. of pais
life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
are dead."	τεθνήκασιν (tethnēkasin)	2348: to die	from a prim. root than-

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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.

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

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

παραλαβε **verb - second aorist active middle - second person singular**

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).

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.

παιδιον **noun - accusative singular neuter**

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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.

μητέρα noun - accusative 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

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.

εις 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.

ισραηλ proper noun

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

τεθνηκασιν verb - perfect active indicative - third person

thnesko thnay'-sko: to die -- be dead, die.

γαρ conjunction

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

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.

ζητουντες verb - present active participle - nominative plural masculine

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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.

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.

παιδίου **noun - genitive singular neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

Matthew 2:21 .

.	Greek	Strong's	Origin
So	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Joseph got	ἐγερθεὶς (egertheis)	1453: to waken, to raise up	a prim. verb
up, took	παρέλαβεν (parelaben)	3880: to receive from	from para and lambanó
the Child	παιδίον (paidion)	3813: a young child	dim. of pais
and His mother,	μητέρα (mētera)	3384: mother	a prim. word
and came	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
into the land	γῆν (gēn)	1093: the earth, land	a prim. word
of Israel.	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

ο definite article - nominative singular masculine

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).

εγερθεις verb - aorist passive participle - nominative singular masculine

egeiro **eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

παρελαβεν verb - second aorist active indicative - third person singular

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).

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.

παιδιον noun - accusative singular neuter

paidion **pahee-dee'-on:** a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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.

μητερα noun - accusative 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

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.

εις 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.

Ἰσραηλ **proper noun**

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

Matthew 2:22 .

.	Greek	Strong's	Origin
But when he heard	Ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
that Archelaus	Ἀρχέλαος (archelaos)	745: "people-ruling," Archelaus, a son of Herod the Great and king of Judea, Samaria and Idumea	from archó and laos
was reigning	βασιλεύει (basileuei)	936: to be king, reign	from basileus
over Judea		2453: Jewish, a Jew, Judea	from Ioudas
in place	ἄντι (anti)	473: over against, opposite, hence instead of, in comp. denotes contrast, requital, substitution, correspondence	a prim. preposition, also a prefix
of his father	πατρός (patros)	3962: a father	a prim. word
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.
he was afraid	ἐφοβήθη (ephobēthē)	5399: to put to flight, to terrify, frighten	from phobos
to go	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

Then	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
after being warned	χρηματισθεῖς (chrēmatistheis)	5537: to transact business, to make answer	from chréma
[by God] in a dream,	ὄναρ (onar)	3677: a dream, in a dream	a prim. word
he left	ἀνεχώρησεν (anechōrēsen)	402: to go back, withdraw	from ana and chóreó
for the regions	μέρη (merē)	3313: a part, share, portion	from meiromai (to receive one's portion)
of Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

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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, 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.

αρχελαος **noun - nominative singular masculine**

Archelaos ar-khel'-ah-os: people-ruling; Archelaus, a Jewish king -- Archelaus.

βασιλευει **verb - present active indicative - third person singular**

basileuo bas-il-yoo'-o: to rule -- king, reign.

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.

ιουδαιας **noun - genitive singular feminine**

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

αντι **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.

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.

πατρος **noun - genitive 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

εφοβηθη **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.

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

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

chrematizo **kh-ray-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

δε **conjunction**

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

κατ **preposition**

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

ουαρ **noun**

onar **on'-ar**: a dream -- dream.

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

anachoreo **an-akh-o-reh'-o**: to retire -- depart, give place, go (turn) aside, withdraw self.

εις **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.

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.

γαλιλαιας **noun - genitive singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

Matthew 2:23 .

.	Greek	Strong's	Origin
and came	ἐλθῶν (elthōn)	2064: to come, go	a prim. verb
and lived	κατώκησεν (katōkēsen)	2730: to inhabit, to settle	from kata and oikeó
in a city	πόλιν (polin)	4172: a city	a prim. word
called	λεγομένην (legomenēn)	3004: to say	a prim. verb
Nazareth.	Ναζαρέτ (nazaret)	3478: Nazareth, a city in Galilee	of uncertain derivation
[This was] to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés

what	τὸ (to)	3588: the	the def. art.
was spoken		3004: to say	a prim. verb
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the prophets:	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
"He shall be called	κληθήσεται (klēthēsetai)	2564: to call	a prim. word
a Nazarene."	Ναζωραῖος (nazōraios)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara

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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

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.

κατωκησεν verb - aorist active indicative - third person singular

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

εις 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.

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.

ναζαρετ **proper noun**

Nazareth **nad-zar-eth'**: Nazareth or Nazaret, a place in Palestine -- Nazareth.

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.

πληρωθη **verb - aorist passive subjunctive - 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

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.

ρηθεν **verb - aorist passive participle - nominative singular neuter**

rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

προφητων **noun - genitive plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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.

ναζωραιος **noun - nominative singular masculine**

Nazoraios **nad-zo-rah'-yos**: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

κληθησεται **verb - future 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)).

Matthew 3:1 .

.	Greek	Strong's	Origin
Now	Ἰὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

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
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist	βαπτιστῆς (baptistēs)	910: a baptizer	from baptizō
came,	παραγίνεται (paraginetai)	3854: to be beside, to arrive	from para and ginomai
preaching	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
in the wilderness	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
of Judea,		2453: Jewish, a Jew, Judea	from Ioudas
saying,		3004: to say	a prim. verb

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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.

ἐκεῖναις	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.
παράγινεται	verb - present middle or passive deponent indicative - third 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.
ἰωάννης	noun - nominative singular masculine	Ioannes	ee-o-an'-nace : Joannes (i.e. Jochanan), the name of four Israelites -- John.
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.
βαπτιστής	noun - nominative singular masculine	Baptistes	bap-tis-tace' : a baptizer, as an epithet of Christ's forerunner -- Baptist.
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.
ἐν	preposition	en	en : in, at, (up-)on, by, etc.
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.
ἐρημῷ	adjective - dative singular feminine	eremos	er'-ay-mos : lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.
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.
ἰουδαίας	noun - genitive singular feminine	Ioudaia	ee-oo-dah'-yah : the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

Matthew 3:2 .

.	Greek	Strong's	Origin
"Repent,	μετανοεῖτε (metanoeite)	3340: to change one's mind or purpose	from meta and noeó
for the kingdom	βασιλεία	932: kingdom, sovereignty,	from basileuó

	(basileia)	royal power	
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is at hand."	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus

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

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.

μετανοείτε verb - present active imperative - second person

metanoeo met-an-o-eh'-o: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

ηγγικεν verb - perfect 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.

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.

βασιλεια noun - nominative singular feminine

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

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.

ουρανων **noun - genitive 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.

Matthew 3:3 .

.	Greek	Strong's	Origin
For this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the one referred	λέγοντος (legontos)	3004: to say	a prim. verb
to by Isaiah	Ἡσαίου (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
when he said,		3004: to say	a prim. verb
"THE VOICE	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
OF ONE CRYING	βοῶντος (boōntos)	994: to call out	from boé
IN THE WILDERNESS,	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
MAKE READY	ἐτοιμάσατε (etoimasate)	2090: to prepare	from hetoimos
THE WAY	ὁδὸν (odon)	3598: a way, road	a prim. word
OF THE LORD,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
MAKE	ποιεῖτε (poieite)	4160: to make, do	a prim. word
HIS PATHS	τριβους (tribous)	5147: a beaten track, a path	from tribó (to rub, thresh out)

STRAIGHT!"

εὐθείας
(eutheias)

2117: straight, straightway

a prim. word used as an adjective
or adverb

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.

γάρ **conjunction**

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

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

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

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.

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

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

ὑπο **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

Ἡσαίου **noun - genitive singular masculine**

Hesaias hay-sah-ee'-as: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

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.

προφήτου **noun - genitive singular masculine**

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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.

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.

βοωντος verb - present active participle - genitive singular masculine

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.

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.

ετοιμασατε verb - aorist active middle - second person

hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.

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.

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.

ευθειας 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.

ποιειτε verb - present active imperative - second person

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

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.

τριβους noun - accusative plural feminine

tribos tree'-bos: a rut or worn track -- path.

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

Matthew 3:4 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
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
had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
a garment	ἔνδυμα (enduma)	1742: apparel (esp. the outer robe)	from enduó
of camel's	καμήλου (kamēlou)	2574: camel	of Hebrew origin gamal
hair	τριχῶν (trichōn)	2359: hair	a prim. word
and a leather	δερματίνην (dermatinēn)	1193: made of skin, leathern	from derma
belt	ζώνην (zōnēn)	2223: a belt	from zónnumi
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
his waist;	ὀσφύν (osphun)	3751: the loin	a prim. word
and his food	τροφὴ (trophē)	5160: nourishment, food	from trephó
was locusts	ἀκρίδες (akrides)	200: a locust	a prim. word
and wild	ἄγριον (agrion)	66: living in the fields, wild, savage, fierce	from agros

honey.

μέλι
(meli)

3192: honey

a prim. word

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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).

ο **definite article - nominative singular masculine**

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.

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

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

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.

ενδυμα **noun - accusative singular neuter**

enduma en'-doo-mah: apparel (especially the outer robe) -- clothing, garment, raiment.

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

απο **preposition**

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

τριχων **noun - genitive plural feminine**

thrix threeks: hair -- hair.

καμηλου **noun - genitive singular masculine**

kamelos kam'-ay-los: a camel -- camel.

και conjunction

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

ζωνην noun - accusative singular feminine

zone dzo'-nay: a belt; by implication, a pocket -- girdle, purse.

δερματινην adjective - accusative singular feminine

dermatinos der-mat'-ee-nos: made of hide -- leathern, of a skin.

περι preposition

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

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.

οσφυν noun - accusative 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

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).

τροφη noun - nominative singular feminine

trophe trof-ay': nourishment; by implication, rations (wages) -- food, meat.

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

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.

ακριδες noun - nominative plural feminine

akris ak-rece': a locust (as pointed, or as lighting on the top of vegetation) -- locust.

και conjunction

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

with other particles or small words

μελι **noun - nominative singular neuter**
meli **mel'-ee**: honey -- honey.

αγριον **adjective - nominative singular neuter**
agrios **ag'-ree-os**: wild (as pertaining to the country), literally (natural) or figuratively (fierce) -- wild, raging.

Matthew 3:5 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
was going	ἐξεπορεύετο (exeporeueto)	1607: to make to go forth, to go forth	from ek and poreuomai
out to him, and all	πάντα (pasa)	3956: all, every	a prim. word
Judea		2453: Jewish, a Jew, Judea	from Ioudas
and all	πάντα (pasa)	3956: all, every	a prim. word
the district around	περίχωρος (perichōros)	4066: neighboring	from peri and chōra
the Jordan;	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden

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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.

εξεπορευετο **verb - imperfect middle or passive deponent indicative - third person singular**
ekporeuomai **ek-por-yoo'-om-ahee:** to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

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

ιεροσολυμα **noun - nominative singular feminine**
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

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.

ιουδαια **noun - nominative 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

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.

περιχωρος **adjective - nominative singular masculine**
perichoros **per-ikh'-o-ros:** around the region, i.e. circumjacent -- country (round) about, region (that lieth) round about.

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.

ιορδανου **noun - genitive singular masculine**

Iordanes **ee-or-dan'-ace**: the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

Matthew 3:6 .

.	Greek	Strong's	Origin
and they were being baptized	ἐβαπτίζοντο (ebaptizonto)	907: to dip, sink	from baptó
by him in the Jordan	Ἰορδάνη (iordanē)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
River,	ποταμῷ (potamō)	4215: a river	from pinó
as they confessed	ἐξομολογούμενοι (exomologoumenoi)	1843: to agree, confess	from ek and homologeó
their sins.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

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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

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

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.

ιορδανη noun - dative singular masculine

Iordanes ee-or-dan'-ace: the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

ὕπρ 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

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.

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).

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

Matthew 3:7 .

.	Greek	Strong's	Origin
But when he saw		3708: to see, perceive, attend to	a prim. verb
many	πολλούς (pollous)	4183: much, many	a prim. word
of the Pharisees	Φαρισαίων (pharisaîōn)	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
coming	ἐρχομένους (erchomenous)	2064: to come, go	a prim. verb
for baptism,	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizō
he said		3004: to say	a prim. verb
to them, "You brood	γεννήματα	1081: offspring	from gennaō

	(gennēmata)		
of vipers,	ἐχιδνῶν (echidnōn)	2191: a viper	from echis (a viper, adder)
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
warned	ὕπεδειξεν (upedeixen)	5263: to show secretly, to show by tracing out, to teach, make known	from hupo and deiknumi
you to flee	φυγεῖν (phugein)	5343: to flee	a prim. verb
from the wrath	ὀργῆς (orgēs)	3709: impulse, wrath	a prim. word
to come?	μελλούσης (mellousēs)	3195: to be about to	a prim. verb

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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).

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.

φαρισαίων **noun - genitive plural masculine**

Pharisaïos **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

σαδδουκαιων **noun - genitive plural masculine**

Saddoukaios **sad-doo-kah'-yos**: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

ερχομενους **verb - present middle or passive deponent participle - accusative plural masculine**

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.

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.

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

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

γεννηματα **noun - vocative plural neuter**

gennema **ghen'-nay-mah**: offspring; by analogy, produce -- fruit, generation.

εχιδων **noun - genitive plural feminine**

echidna **ekh'-id-nah**: an adder or other poisonous snake -- viper.

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.

υπεδειξεν **verb - aorist active indicative - third 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**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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).

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.

μελλουσης verb - present active participle - genitive singular feminine

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

οργης noun - genitive singular feminine

orge **or-gay'**: desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment

Matthew 3:8 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
bear	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
fruit	καρπὸν (karpon)	2590: fruit	a prim. word
in keeping	ἄξιον (axion)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
with repentance;	μετανοίας (metanoias)	3341: change of mind, repentance	from metanoéo

ποιήσατε verb - aorist active middle - second person
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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

καρπον noun - accusative singular masculine
karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

αξιον adjective - accusative singular masculine
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.

μετανοιας noun - genitive singular feminine
metanoia met-an'-oy-ah: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

Matthew 3:9 .

.	Greek	Strong's	Origin
and do not suppose	δόξητε (doxēte)	1380: to have an opinion, to seem	from dokos (opinion)
that you can say	λέγειν (legein)	3004: to say	a prim. verb
to yourselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
We have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
for our father;	πατέρα (patera)	3962: a father	a prim. word
for I say	λέγω (legō)	3004: to say	a prim. verb

to you that from these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
stones	λίθων (lithōn)	3037: a stone	a prim. word
God	θεὸς (theos)	2316: God, a god	of uncertain origin
is able	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
to raise	ἐγείρω (egeirai)	1453: to waken, to raise up	a prim. verb
up children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
to Abraham.	Αβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

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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

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.

δοξήτε verb - aorist active subjunctive - second person

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.

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.

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.

πατερα **noun - accusative singular masculine**

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

εχομεν **verb - present active indicative - first person**

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

τον **definite article - accusative singular masculine**

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.

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.

γαρ **conjunction**

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

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.

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.

ο **definite article - nominative singular masculine**

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).

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.

λιθων noun - genitive plural masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

τούτων demonstrative pronoun - genitive plural masculine

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

εγείραι verb - aorist active middle or passive deponent

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

τεκνα noun - accusative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

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.

Matthew 3:10 .

.	Greek	Strong's	Origin
"The axe	ἄξινη (axinē)	513: an axe	of uncertain origin
is already	ἤδη (ēdē)	2235: already	a prim. adverb of time
laid	κεῖται (keitai)	2749: to be laid, lie	a prim. verb
at the root	ρίζαν (rizan)	4491: a root	a prim. word
of the trees;	δένδρων (dendrōn)	1186: a tree	of uncertain origin
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
every	πᾶν (pan)	3956: all, every	a prim. word
tree	δένδρον (dendron)	1186: a tree	of uncertain origin

that does not bear	ποιούν (poioun)	4160: to make, do	a prim. word
good	καλόν (kalon)	2570: beautiful, good	a prim. word
fruit	καρπὸν (karpon)	2590: fruit	a prim. word
is cut down	ἐκκόπτεται (ekkoptetai)	1581: to cut off, cut down, cut out, fig. to frustrate	from ek and koptó
and thrown	βάλλεται (balletai)	906: to throw, cast	a prim. word
into the fire.	πῦρ (pur)	4442: fire	a prim. word

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ἤδη **adverb**

ede ay'-day: even now -- already, (even) now (already), by this time.

δε **conjunction**

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

καὶ **conjunction**

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

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.

αἷνη **noun - nominative singular feminine**

axine ax-ee'-nay: an axe -- axe.

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.

ρίζαν noun - accusative singular feminine
rhiza hrid'-zah: a root -- root.

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.

δενδρων noun - genitive plural neuter
dendron den'-dron: a tree -- tree.

κειται verb - present middle or passive deponent indicative - third person singular
keimai ki'-mahee: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

παν adjective - nominative singular neuter
pas pas: apparently a primary word; all, any, every, the whole

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

δενδρον noun - nominative singular neuter
dendron den'-dron: a tree -- tree.

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.

ποιουν verb - present active participle - nominative singular neuter
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

καρπον noun - accusative singular masculine
karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

καλον adjective - accusative singular masculine
kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

εκκοπτεται verb - present passive indicative - third person singular
ekkopto ek-kop'-to: to excise; figuratively, to frustrate -- cut down (off, out), hew down, hinder.

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

πυρ **noun - accusative singular neuter**
pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

βαλλεται **verb - present passive 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.

Matthew 3:11 .

.	Greek	Strong's	Origin
"As for me, I baptize	βαπτίζω (baptizō)	907: to dip, sink	from baptó
you with water	ὕδατι (udati)	5204: water	a prim. word
for repentance,	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoéo
but He who is coming	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
me is mightier	ἰσχυρότερος (ischuroteros)	2478: strong, mighty	from ischuó
than I, and I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not fit	ἰκανός (ikanos)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
to remove	βαστάσαι (bastasai)	941: to take up, carry	of uncertain origin
His sandals;	ὑποδήματα (upodēmata)	5266: a sole bound under (the foot), a sandal	from hupodeó
He will baptize	βαπτίζω (baptisei)	907: to dip, sink	from baptó
you with the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó

and fire.

πυρί
(puri)

4442: fire

a prim. word

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.)

βαπτίζω **verb - present active indicative - first person singular**

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

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.

υδατι **noun - dative singular neuter**

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

εις **preposition**

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

μετανοιαν **noun - accusative singular feminine**

metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

ο **definite article - nominative singular masculine**

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).

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.

μου personal pronoun - first person genitive singular

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

ερχομενος verb - present middle or passive deponent participle - nominative singular masculine
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ισχυροτερος adjective - nominative singular masculine - comparative or contracted
ischuros is-khoo-ros': forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

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

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.

ικανος adjective - nominative singular masculine

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

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.

υποδηματα noun - accusative plural neuter

hupodema hoop-od'-ay-mah: something bound under the feet, i.e. a shoe or sandal -- shoe.

βαστασαι 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.

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

υμας personal pronoun - second person accusative plural
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

βαπτισει verb - future 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

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

πνευματι noun - dative singular neuter
pneuma pnyoo'-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.

Matthew 3:12 .

.	Greek	Strong's	Origin
"His winnowing fork	πτύον (ptuon)	4425: a winnowing shovel	a prim. word
is in His hand,	χειρὶ (cheiri)	5495: the hand	a prim. word
and He will thoroughly clear	διακαθαριεῖ (diakathariei)	1245b: to cleanse thoroughly	from dia and katharizó
His threshing floor;	ἄλωνα (alōna)	257: a threshing floor	from halós (a threshing floor)
and He will gather	συνάξει (sunaxei)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
His wheat	σῖτον (siton)	4621: grain	a prim. word
into the barn,	ἀποθήκην (apothēkēn)	596: a place for putting away, hence a storehouse	from apothithēmi
but He will burn	κατακαύσει (katakausei)	2618: to burn up	from kata and kaió

up the chaff	ἄχυρον (achuron)	892: chaff	of uncertain origin
with unquenchable	ἀσβέστω (asbestō)	762: unquenched, unquenchable	from alpha (as a neg. prefix) and sbestos (quenched, extinguished)
fire."	πυρὶ (puri)	4442: fire	a prim. word

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οὐ **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.

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.

πτύον **noun - nominative singular neuter**

ptuon ptoō'-on: a winnowing-fork (as scattering like spittle) -- fan.

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.

χείρι **noun - dative singular feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

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

διακαθαρίει **verb - future active indicative - third person singular - attic**

diakatharizo **dee-ak-ath-ar-id'-zo**: to cleanse perfectly, i.e. (specially) winnow -- thoroughly purge.

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.

αλωνα **noun - accusative singular feminine**

halon hal'-ohn: a threshing-floor (as rolled hard), i.e. (figuratively) the grain (and chaff, as just threshed) -- floor.

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

συναξει **verb - future active indicative - third person singular**

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

τον **definite article - accusative singular masculine**

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.

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

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.

αποθηκην **noun - accusative singular feminine**

apotheke ap-oth-ay'-kay: a repository, i.e. granary -- barn, garner.

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.

δε **conjunction**

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

αχυρον **noun - accusative singular neuter**
achuron **akh'-oo-ron:** chaff (as diffusive) -- chaff.

κατακαυσει **verb - future active indicative - third person singular**
katakaio **kat-ak-ah'-ee-o:** to burn down (to the ground), i.e. consume wholly -- burn (up, utterly).

πυρι **noun - dative singular neuter**
pur **poor:** fire (literally or figuratively, specially, lightning) -- fiery, fire.

ασβεστω **adjective - dative singular neuter**
asbestos **as'-bes-tos:** not extinguished, i.e. (by implication) perpetual -- not to be quenched, unquenchable.

Matthew 3:13 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
arrived	παραγίνεται (paraginetai)	3854: to be beside, to arrive	from para and ginomai
from Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
at the Jordan	Ἰορδάνην (iordanēn)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
[coming] to John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
to be baptized	βαπτισθῆναι (baptisthēnai)	907: to dip, sink	from baptó
by him.			

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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.

παραγινεται **verb - present middle or passive deponent indicative - third 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.

ο **definite article - nominative singular masculine**

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.

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.

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.

ιορδανην **noun - accusative singular masculine**

lordanes ee-or-dan'-ace: the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

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.

ιωαννην noun - accusative 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.

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

υπρ 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

Matthew 3:14 .

.	Greek	Strong's	Origin
But John		2491: John, the name of several Isr.	of Hebrew origin Yochanan
tried to prevent	διεκώλυεν (diekōluen)	1254: to hinder	from dia and kólúo
Him, saying,	λέγων (legōn)	3004: to say	a prim. verb
"I have	ἔχω (echō)	2192: to have, hold	a prim. verb
need	χρείαν (chreian)	5532: need, business	akin to chraomai
to be baptized	βαπτισθῆναι (baptisthēnai)	907: to dip, sink	from baptó
by You, and do You come	ἔρχη (erchē)	2064: to come, go	a prim. verb
to me?"			

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).

ιωαννης **noun - nominative singular masculine**

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

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

diakoluo **dee-ak-o-loo'-o:** to hinder altogether, i.e. utterly prohibit -- forbid.

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.

εγω **personal pronoun - first person nominative singular**

ego **eg-o':** I, me.

χρηαν **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.

εχω **verb - present active indicative - first person singular**

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

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.

βαπτισθῆναι **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

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

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

ἐρχῆ **verb - present 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.

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

ἐγώ **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

Matthew 3:15 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answering	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
said		3004: to say	a prim. verb
to him, "Permit	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
[it] at this time;	ἄρτι (arti)	737: just now	of uncertain origin
for in this way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
it is fitting	πρέπον (prepon)	4241: to be fitting, proper, suitable	a prim. verb
for us to fulfill	πληρῶσαι (plērōsai)	4137: to make full, to complete	from plérés

all	πᾶσαν (pasan)	3956: all, every	a prim. word
righteousness."	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
he permitted	ἀφίησιν (aphiēsīn)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
Him.			

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.

ιησους **noun - nominative singular masculine**

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

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

αφεξ verb - second aorist active middle - second 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.

αρτι adverb

arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

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)

πρεπον verb - present impersonal active participle - nominative singular neuter

prepo prep'-o: to tower up (be conspicuous), i.e. (by implication) to be suitable or proper

εστιν verb - present indicative - third person singular

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

ημιν personal pronoun - first person dative plural

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

πληρωσαι verb - aorist active 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

πασαν adjective - accusative singular feminine

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

δικαιοσυνην noun - accusative singular feminine

dikaiousune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

τοτε adverb

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

αφιησιν verb - present 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.

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

Matthew 3:16 .

.	Greek	Strong's	Origin
After being baptized,	βαπτισθεὶς (baptistheis)	907: to dip, sink	from baptó
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
from the water;	ὕδατος (udatos)	5204: water	a prim. word
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the heavens	οὐρανοί (ouranoi)	3772: heaven	a prim. word
were opened,	ἠνεώχθησαν (ēneōchthēsan)	455: to open	from ana and oigó (to open)
and he saw		3708: to see, perceive, attend to	a prim. verb
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
descending	καταβαῖνον (katabainon)	2597: to go down	from kata and the same as basis
as a dove	περιστερὰν (peristeran)	4058: a dove	of uncertain origin
[and] lighting	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb

on 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

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

ο **definite article - nominative singular masculine**

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.

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).

ευθους **adverb**

euthus **yoo-thoos'**: straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once -- anon, by and by, forthwith, immediately, straightway.

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.

υδατος **noun - genitive singular neuter**

hudos **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

ιδου **verb - second aorist active middle - second person singular**

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

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

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

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

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.

ουρανοι **noun - nominative 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.

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

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.

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).

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

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

ωσει **adverb**

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

περιστεραν **noun - accusative singular feminine**

peristera **per-is-ter-ah'**: a pigeon -- dove, pigeon.

καὶ conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ἐρχομενον verb - present middle or passive deponent participle - accusative singular neuter erchomai er'-khom-ahee: 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.
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

Matthew 3:17 .

.	Greek	Strong's	Origin
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
a voice	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
out of the heavens	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
said,	λέγουσα (legousa)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is My beloved	ἀγαπητός ἐν (agapētos)	27: beloved	from agapaō
Son,	υἱός (uios)	5207: a son	a prim. word
in whom	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am well-pleased."	εὐδόκησα (eudokēsa)	2106: to think well of, i.e. to be well-pleased	from eu and dokeō

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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

ιδου verb - second aorist active middle - second person singular

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

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)

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.

ουρανων noun - genitive 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.

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.

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.

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.

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

αγαπητος **adjective - nominative singular masculine**
agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

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.

ευδοκησα **verb - aorist active indicative - first person singular**
eudokeo yoo-dok-eh'-o: to think well of, i.e. approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

Matthew 4:1 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was led	ἀνηχθῆ (anēchthē)	321: to lead up, bring up	from ana and agó
up by the Spirit	πνευματος (pneumatōs)	4151: wind, spirit	from pneó
into the wilderness	ἐρημον (erēmon)	2048: solitary, desolate	a prim. word
to be tempted	πειρασθῆναι (peirasthēnai)	3985: to make proof of, to attempt, test, tempt	from peira
by the devil.	διαβολου (diabolou)	1228: slanderous, accusing falsely	from diaboló

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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.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

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

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

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

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.

ἐρημον **adjective - accusative singular feminine**

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

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.

πειρασθῆναι **verb - aorist passive 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.

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.

Matthew 4:2 .

.	Greek	Strong's	Origin
And after He had fasted	νηστεύσας (nēsteusas)	3522: to fast	from nēstis
forty		5065b: forty	from tessares and a modified form of deka
days	ἡμέρας (ēmeras)	2250: day	a prim. word
and forty		5065b: forty	from tessares and a modified form of deka
nights,	νύκτας (nuktas)	3571: night, by night	a prim. word
He then		5306: latter, later	from a prim. root and cptv. suff.
became hungry.	ἐπείνασεν (epeinasen)	3983: to hunger, be hungry	from peina (hunger)

και conjunction

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

νηστευσας verb - aorist active participle - nominative singular masculine
nesteuo nace-tyoo'-o: to abstain from food (religiously) -- fast.

ημερας noun - accusative 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.

και conjunction

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

νυκτας noun - accusative plural feminine

nux noox: night -- (mid-)night.

τεσσαρακοντα numeral (adjective)

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

υστερον adverb

husteron hoos'-ter-on: more lately, i.e. eventually -- afterward, (at the) last (of all).

επεινασεν verb - aorist active indicative - third person singular

peinao pi-nah'-o: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

Matthew 4:3 .

.	Greek	Strong's	Origin
And the tempter	πειράζων (peirazōn)	3985: to make proof of, to attempt, test, tempt	from peira
came	προσελθών (proselthōn)	4334: to approach, to draw near	from pros and erchomai
and said		3004: to say	a prim. verb
to Him, "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 are the Son	υἱος (uios)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
command		3004: to say	a prim. verb
that these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
stones	λίθοι (lithoi)	3037: a stone	a prim. word
become	γίνωνται (genōntai)	1096: to come into being, to happen, to become	from a prim. root gen-
bread."	ἄρτοι (artoi)	740: bread, a loaf	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

προσελθων verb - second aorist active participle - nominative singular masculine

proserchomai pros-er'-khom-ahce: 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

ο definite article - nominative singular masculine

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

πειραζων verb - present active participle - nominative singular masculine

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

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.

ΕΙ conditional

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

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.

ΕΙ verb - present indicative - second person singular

ei i: thou art -- art, be.

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).

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.

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.

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.

ΛΙΘΟΙ noun - nominative plural masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

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.

ΑΡΤΟΙ noun - nominative plural masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

ΓΕΝΩΝΤΑΙ verb - second aorist middle deponent subjunctive - 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.)

Matthew 4:4 .

.	Greek	Strong's	Origin
But He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"It is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
MAN	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
SHALL NOT LIVE	ζήσεται (zēsetai)	2198: to live	from prim. roots zé- and zó-
ON BREAD	ἄρτω (artō)	740: bread, a loaf	of uncertain origin
ALONE,	μόνῳ (monō)	3441: alone	a prim. word
BUT ON EVERY	παντὶ (panti)	3956: all, every	a prim. word
WORD	ῥήματι (rēmati)	4487: a word, by impl. a matter	from a modified form of ereó
THAT PROCEEDS	ἐκπορευομένῳ (ekporeuomenō)	1607: to make to go forth, to go forth	from ek and poreuomai
OUT OF THE MOUTH	στόματος (stomatos)	4750: the mouth	a prim. word
OF GOD."	θεοῦ (theou)	2316: God, a god	of uncertain origin

ο definite article - nominative singular masculine

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).

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.

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.

γεγραπται verb - perfect passive indicative - third person singular

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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.

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.

αρτω noun - dative singular masculine

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

μονω adjective - dative singular masculine

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

ζησεται verb - future middle deponent indicative - third person singular

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

ανθρωπος noun - nominative singular masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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.

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.

παντι **adjective - dative singular neuter**

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

ρηματι **noun - dative 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

εκπορευομενω **verb - present middle or passive deponent participle - dative singular neuter**

ekporeuomai ek-por-yoo'-om-ahee: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

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.

θεου **noun - genitive singular masculine**

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

Matthew 4:5 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the devil	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaboló
took	παραλαμβάνει (paralambanei)	3880: to receive from	from para and lambanó
Him into the holy	ἀγίαν (agian)	40: sacred, holy	from a prim. root
city	πόλιν (polin)	4172: a city	a prim. word
and had Him stand	ἔστησεν (estēsen)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
on the pinnacle	πτερύγιον (pterugion)	4419: a little wing, hence (anything like a wing) a battlement	dim. of pterux

of the temple,

2413: sacred, a sacred thing, a prim. word
a temple

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.

παραλαμβάνει **verb - present active indicative - third person singular**

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

ο **definite article - nominative singular masculine**

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

διαβολος **adjective - nominative singular masculine**

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

εις **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.

αγιαν **adjective - accusative singular feminine**

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

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

ιστησιν **verb - present active indicative - third person singular**

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

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.

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.

πτερυγιον **noun - accusative singular neuter**

pterugion **pter-oog'-ee-on**: a winglet, i.e. (figuratively) extremity (top corner) -- pinnacle.

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.

Matthew 4:6 .

.	Greek	Strong's	Origin
and said	λέγει (legei)	3004: to say	a prim. verb
to Him, "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 are the Son	υἱός (uios)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
throw	βάλε (bale)	906: to throw, cast	a prim. word

Yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
down;	κάτω (katō)	2736: down, below	adverb from kata
for it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
HE WILL COMMAND	ἐντελεῖται (enteleitai)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
HIS ANGELS	ἄγγέλους (angelous)	32a: a messenger, angel	a prim. word
CONCERNING	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
YOU'; and 'ON [their] HANDS	χειρῶν (cheirōn)	5495: the hand	a prim. word
THEY WILL BEAR	ἀροῦσιν (arousin)	142: to raise, take up, lift	a prim. verb
YOU UP, SO	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
THAT YOU WILL NOT STRIKE	προσκόψης (proskopsēs)	4350: to strike against, to stumble	from pros and koptó
YOUR FOOT	πόδα (poda)	4228: a foot	a prim. word
AGAINST	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
A STONE."	λίθον (lithon)	3037: a stone	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

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.

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

ει conditional

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

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.

ει verb - present indicative - second person singular

ei **i**: thou art -- art, be.

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).

βαλε verb - second aorist active middle - second 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.

σεαυτον reflexive pronoun - second person accusative singular masculine

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

κατω preposition

kato **kat'-o**: downwards -- beneath, bottom, down, under.

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)

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 masculine

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

αγγελους noun - dative plural 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

εντελειται verb - future middle or passive deponent indicative - third person singular

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

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.

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.

χειρων noun - genitive plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αρουσιν verb - future 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

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

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.

προσκοψης **verb - aorist active subjunctive - second person singular**
proskopto **pros-kop'-to**: to strike at, i.e. surge against (as water); specially, to stub on, i.e. trip up -- beat upon, dash, stumble (at).

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

λίθον **noun - accusative singular masculine**
lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

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

ποδα **noun - accusative singular 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.

Matthew 4:7 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to him, "On the other hand,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
YOU SHALL NOT PUT	ἐκπειράσεις (ekpeiraseis)	1598: to test thoroughly, tempt	from ek and peirazó
THE LORD	κύριον (kurion)	2962: lord, master	from kuros (authority)
YOUR GOD	θεὸν (theon)	2316: God, a god	of uncertain origin
TO THE TEST."		1598: to test thoroughly, tempt	from ek and peirazó

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.

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.

ιησους **noun - nominative singular masculine**

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

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.

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

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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.

εκπειρασεις **verb - future active indicative - second person singular**

ekpeirazo **ek-pi-rad'-zo**: to test thoroughly -- tempt.

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.

τον **definite article - accusative singular masculine**

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).

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 4:8 .

.	Greek	Strong's	Origin
Again,	Πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
the devil	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaboló
took	παραλαμβάνει (paralambanei)	3880: to receive from	from para and lambanó
Him to a very	λίαν (lian)	3029: very, exceedingly	of uncertain derivation
high	ὕψηλόν (upsēlon)	5308: high, lofty	from hupsos
mountain	ὄρος (oros)	3735: a mountain	a prim. word
and showed	δείκνυσιν (deiknusin)	1166: to show	from a prim. root deik-
Him all	πάσας (pasas)	3956: all, every	a prim. word
the kingdoms	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
and their glory;	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

KJV Lexicon

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.

παραλαμβάνει **verb - present active indicative - third person singular**

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

ο **definite article - nominative singular masculine**

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

διαβολος **adjective - nominative singular masculine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

εις **preposition**

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

ορος **noun - accusative singular neuter**

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

υψηλον **adjective - accusative singular neuter**

hupselos **hoop-say-los'**: lofty (in place or character) -- high(-er, -ly) (esteemed).

λιαν **adverb**

lian **lee'-an**: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

και **conjunction**

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

δεικνυσιν **verb - present active indicative - third person singular**

deiknuo **dike-noo'-o**: to show -- shew.

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

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.

βασιλειας **noun - accusative plural 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.

κοσμου **noun - genitive 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

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.

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.

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

Matthew 4:9 .

.	Greek	Strong's	Origin
and he said	εἶπεν (eipen)	3004: to say	a prim. verb
to Him, "All	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I will give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

You, if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
You fall down	πεσών (pesōn)	4098: to fall	from a redupl. of the prim. root pet
and worship	προσκυνήσης (proskunēsēs)	4352: to do reverence to	from pros and kuneó (to kiss)
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

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.

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

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

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

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)

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).

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

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

προσκυνησης **verb - aorist active subjunctive - second person singular**

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

Matthew 4:10 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "Go,	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
Satan!	σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
For it is written,	γέγραπται (gegriptai)	1125: to write	a prim. verb
YOU SHALL WORSHIP	προσκυνήσεις (proskunēseis)	4352: to do reverence to	from pros and kuneó (to kiss)
THE LORD	κύριον (kurion)	2962: lord, master	from kuros (authority)
YOUR GOD,	θεόν (theon)	2316: God, a god	of uncertain origin
AND SERVE	λατρεύσεις (latreuseis)	3000: to serve	from latris (a hired servant)
HIM ONLY."	μόνῳ	3441: alone	a prim. word

(monō)

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.

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.

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.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

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

ΥΠΑΓΕ **verb - present active imperative - second person singular**

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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.

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

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

ΣΑΤΑΝΑ **noun - vocative singular masculine**

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

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)

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.

τον definite article - accusative singular masculine

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).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

προσκυνησεις verb - future active indicative - second person singular

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

και conjunction

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

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

μονω adjective - dative singular masculine

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

λατρευσεις verb - future active indicative - second person singular

latreuo lat-ryoo'-o: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

Matthew 4:11 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the devil	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaboló

left	ἀφίησιν (aphiēsín)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
Him; and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
and [began] to minister	διηκόνουν (diēkonoun)	1247: to serve, minister	from diakonos
to Him.			

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.

αφιησιν **verb - present 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.

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.

διαβολος **adjective - nominative singular masculine**

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

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.

ἄγγελοι **noun - nominative plural masculine**
aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

προσῆλθον **verb - aorist active 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

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

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

Matthew 4:12 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when Jesus heard	Ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
that John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
had been taken into custody,	παρεδόθη (paredothē)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
He withdrew	ἀνεχώρησεν (anechōrēsen)	402: to go back, withdraw	from ana and chóreō
into Galilee;	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

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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, 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.

ιησους **noun - nominative 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.

ιωαννης **noun - nominative singular masculine**

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

παρεδοθη **verb - aorist passive 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.

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

anachoreo **an-akh-o-reh'-o**: to retire -- depart, give place, go (turn) aside, withdraw self.

εις **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.

γαλιλαιαν **noun - accusative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

Matthew 4:13 .

.	Greek	Strong's	Origin
and leaving	καταλιπὼν (katalipōn)	2641: to leave, leave behind	from kata and leipó
Nazareth,	Ναζαρά (nazara)	3478: Nazareth, a city in Galilee	of uncertain derivation
He came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
and settled	κατώκησεν (katōkēsen)	2730: to inhabit, to settle	from kata and oikeó
in Capernaum,		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
which is by the sea,	παραθαλασσίαν (parathalassian)	3864: by the sea	from para and thalassa
in the region	ὀρίοις (oriois)	3725: a boundary	from horos (a boundary)
of Zebulun	Ζαβουλῶν (zaboulōn)	2194: Zebulun, a son of Jacob and one of the Isr. tribes	of Hebrew origin Zebulun
and Naphtali.	Νεφθαλίμ (nephthalim)	3508: Naphtali, a tribe of Isr.	of Hebrew origin Naphtali

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

καταλιπων **verb - second aorist active participle - nominative singular masculine**
kataleipo kat-al-i'-po: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

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.

ναζαρετ **proper noun**

Nazareth **nad-zar-eth'**: Nazareth or Nazaret, a place in Palestine -- Nazareth.

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.

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

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

εις **preposition**

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

καπερναουμ **proper noun**

Kapernaoum **cap-er-nah-oom'**: Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

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.

παραθαλασσιαν **adjective - accusative singular feminine**

parathalassios **par-ath-al-as'-see-os**: along the sea, i.e. maritime (lacustrine) -- upon the sea coast.

εν **preposition**

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

οριοις **noun - dative plural neuter**

horion **hor'-ee-on**: a boundary-line, i.e. (by implication) a frontier (region) -- border, coast.

ζαβουλων **proper noun**

Zaboulon **dzab-oo-lone'**: Zabulon (i.e. Zebulon), a region of Palestine -- Zabulon.

και **conjunction**

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

νεφθαλειμ **proper noun**

Nephthaleim **nef-thal-ime'**: Nephthaleim (i.e. Naphthali), a tribe in Palestine -- Nephtholim.

Matthew 4:14 .

■			
.	Greek	Strong's	Origin

[This was] to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
what	τὸ (to)	3588: the	the def. art.
was spoken	λέγοντος (legontos)	3004: to say	a prim. verb
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

KJV Lexicon

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.

πληρωθῇ verb - aorist passive subjunctive - 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

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.

ρηθεν verb - aorist passive participle - nominative singular neuter

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

λεγοντος **verb - present active participle - genitive singular neuter**

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

Matthew 4:15 .

.	Greek	Strong's	Origin
"THE LAND	γῆ (gē)	1093: the earth, land	a prim. word
OF ZEBULUN	Ζαβουλών (zaboulōn)	2194: Zebulun, a son of Jacob and one of the Isr. tribes	of Hebrew origin Zebulun
AND THE LAND	γῆ (gē)	1093: the earth, land	a prim. word
OF NAPHTALI,	Νεφθαλίμ (nephthalim)	3508: Naphtali, a tribe of Isr.	of Hebrew origin Naphtali
BY THE WAY	ὁδὸν (odon)	3598: a way, road	a prim. word
OF THE SEA,	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
BEYOND	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
THE JORDAN,	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
GALILEE	Γαλιλαία (galilaia)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
OF THE GENTILES--	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

KJV Lexicon

γη **noun - vocative 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.

ζαβουλων **proper noun**

Zaboulon **dzab-oo-lone'**: Zabulon (i.e. Zebulon), a region of Palestine -- Zabulon.

και **conjunction**

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

γη **noun - vocative 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.

νεφθαλειμ **proper noun**

Nephthaleim **nef-thal-ime'**: Nephthaleim (i.e. Naphthali), a tribe in Palestine -- Nephthalim.

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.

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

περαν **adverb**

peran **per'-an**: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

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.

ιορδανου **noun - genitive singular masculine**

Iordanes **ee-or-dan'-ace**: the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

γαλιλαια **noun - vocative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

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.

Matthew 4:16 .

.	Greek	Strong's	Origin
"THE PEOPLE	λαὸς (laos)	2992: the people	a prim. word
WHO WERE SITTING	καθήμενος (kathēmenos)	2521: to be seated	from kata and hémai (to sit)
IN DARKNESS		4653: darkness	from skotos
SAW	εἶδεν (eiden)	3708: to see, perceive, attend to	a prim. verb
A GREAT	μέγα (mega)	3173: great	a prim. word
LIGHT,	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
AND THOSE	ὁ (o)	3588: the	the def. art.
WHO WERE SITTING	καθημένοις (kathēmenois)	2521: to be seated	from kata and hémai (to sit)
IN THE LAND	χώρα (chōra)	5561: a space, place, land	a prim. word
AND SHADOW	σκιᾶ (skia)	4639: shadow	a prim. word
OF DEATH,	θανάτου (thanatou)	2288: death	from thnéskó
UPON THEM A LIGHT	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
DAWNED."	ἀνέτειλεν (aneteilen)	393: to cause to rise, to rise	from ana and telló (to make to arise)

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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.

λαος **noun - nominative 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.

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

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

εν **preposition**

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

σκοτει **noun - dative singular neuter**

skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

ειδεν **verb - second aorist active 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.

φως **noun - accusative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

μεγα **adjective - accusative singular 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.

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.

καθημενοις **verb - present middle or passive deponent participle - dative plural masculine**

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

εν **preposition**

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

και **conjunction**

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

σκια **noun - dative singular feminine**

skia **skee'-ah**: shade or a shadow (literally or figuratively (darkness of error or an adumbration) -- shadow.

θανατου **noun - genitive singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

φως **noun - nominative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

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

anatello **an-at-el'-lo**: to (cause to) arise -- (a-, make to) rise, at the rising of, spring (up), be up.

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

Matthew 4:17 .

.	Greek	Strong's	Origin
From that time	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
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 preach	κηρύσσειν (kērussein)	2784: to be a herald, proclaim	of uncertain origin
and say,	λέγειν (legein)	3004: to say	a prim. verb

"Repent,	μετανοεῖτε (metanoeite)	3340: to change one's mind or purpose	from meta and noeó
for the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is at hand."	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus

KJV Lexicon

απο preposition

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

τοτε adverb

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

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.

κηρυσσειν verb - present active infinitive

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

και conjunction

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

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.

μετανοειτε verb - present active imperative - second person

metanoeo met-an-o-eh'-o: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

ηγγικεν verb - perfect 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.

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.

βασιλεια noun - nominative singular feminine

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

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.

ουρανων noun - genitive 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.

Matthew 4:18 .

.	Greek	Strong's	Origin
Now as Jesus was walking	Περιπατῶν (peripatōn)	4043: to walk	from peri and pateó
by the Sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
of Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
He saw		3708: to see, perceive, attend to	a prim. verb

two	δύο (duo)	1417: two	a primary number
brothers,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Simon	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
who was called	λεγόμενον (legomenon)	3004: to say	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 Andrew	Ἀνδρέαν (andrean)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
his brother,	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
casting	βάλλοντας (ballontas)	906: to throw, cast	a prim. word
a net	ἀμφίβληστρον (amphiblēstron)	293b: something thrown around	from amphiballó
into the sea;	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
for they were fishermen.	ἄλιεις (alieis)	231: a fisherman	from hals (the sea)

KJV Lexicon

περιπατῶν **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).

δε **conjunction**

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

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

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.

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.

ειδεν verb - second aorist active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

δύο numeral (adjective)

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

αδελφους noun - accusative plural masculine

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

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.

λεγομενον verb - present passive participle - accusative singular masculine

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

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

ανδρεαν noun - accusative singular masculine

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

τον definite article - accusative singular masculine

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

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

βαλλοντας verb - present active participle - accusative 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.

αμφιβληστρον noun - accusative singular neuter

amphiblestron am-fib'-lace-tron: a (fishing) net (as thrown about the fish) -- net.

εις 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.

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.

γαρ conjunction

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

αλιεις noun - nominative plural masculine

halieus hal-ee-yoos': a sailor (as engaged on the salt water), i.e. (by implication) a fisher -- fisher(-man).

Matthew 4:19 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb

to them, "Follow	δεῦτε (deute)	1205: come!	pl. of deuro
Me, and I will make	ποιήσω (poiēsō)	4160: to make, do	a prim. word
you fishers	ἀλιεῖς (alieis)	231: a fisherman	from hals (the sea)
of men."	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

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

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.

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

δευτε verb - adverbial imperative imperative - second person

deute dyoo'-teh: come hither! -- come, follow.

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.

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

ποιησω verb - future active indicative - first person singular

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

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
(+ own).

αλιεις **noun - accusative plural masculine**
halieus **hal-ee-yoos'**: a sailor (as engaged on the salt water), i.e. (by implication) a fisher --
fisher(-man).

ανθρωπων **noun - genitive plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Matthew 4:20 .

.	Greek	Strong's	Origin
Immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
they left	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
their nets	δίκτυα (diktua)	1350: a net	from dikein (to cast)
and followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
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.

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

ευθεως **adverb**
eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith,

immediately, shortly, straightway.

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

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.

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.

δικτυα **noun - accusative plural neuter**

diktuon **dik'-too-on**: a seine (for fishing) -- net.

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.

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

Matthew 4:21 .

.	Greek	Strong's	Origin
Going	προβας (probas)	4260: to go forward	from pro and the same as basis
on from there	εκειθεν (ekeithen)	1564: from there	from ekei
He saw		3708: to see, perceive, attend to	a prim. verb
two	δυο (duo)	1417: two	a primary number
other	αλλους (allous)	243: other, another	a prim. word
brothers,	αδελφους (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
James	Ιακωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób

the [son] of Zebedee,	Ζεβεδαίου (zebedaiou)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah
and John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
his brother,	ἀδελφόν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in the boat	πλοίῳ (ploiō)	4143: a boat	from pleó
with Zebedee	Ζεβεδαίου (zebedaiou)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah
their father,	πατρός (patros)	3962: a father	a prim. word
mending	καταρτίζοντας (katartizontas)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
their nets;	δίκτυα (diktua)	1350: a net	from dikein (to cast)
and He called	ἐκάλεσεν (ekalesen)	2564: to call	a prim. word
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

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

probaino prob-ah'-ee-no: to walk forward, i.e. advance (literally, or in years) -- + be of a great age, go farther (on), be well stricken.

εκειθεν **adverb**

ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

εἶδεν **verb - second aorist active indicative - third person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ἄλλους **adjective - accusative plural masculine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δύο **numeral (adjective)**
duo **doo'-o**: two -- both, twain, two.

ἀδελφούς **noun - accusative plural masculine**
adephos **ad-el-fos'**: a brother near or remote -- brother.

Ἰακώβον **noun - accusative singular masculine**
Iakobos **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.

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.

ζεβεδαίου **noun - genitive singular masculine**
Zebedaios **dzeb-ed-ah'-yos**: Zebedaeus, an Israelite -- Zebedee.

καί **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.

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

ἀδελφον **noun - accusative singular masculine**
adephos **ad-el-fos'**: a brother near or remote -- brother.

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

ἐν **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).

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

ζεβεδαιου noun - genitive singular masculine
Zebedaios dzeb-ed-ah'-yos: Zebedaeus, an Israelite -- Zebedee.

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.

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

καταρτιζοντας verb - present active participle - accusative plural masculine
katartizo kat-ar-tid'-zo: to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

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.

δικτυα noun - accusative plural neuter
diktuon dik'-too-on: a seine (for fishing) -- net.

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

εκαλεσεν verb - aorist active 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)).

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

Matthew 4:22 .

.	Greek	Strong's	Origin
Immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
they left	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the boat	πλοῖον (ploion)	4143: a boat	from pleó
and their father,	πατέρα (patera)	3962: a father	a prim. word
and followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
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.

δε **conjunction**

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

ευθεως **adverb**

eutheos **yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

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

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.

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).

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.

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

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

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.

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

Matthew 4:23 .

.	Greek	Strong's	Origin
Jesus was going throughout	περιῆγεν (periēgen)	4013: to lead around, to go about	from peri and agó
all	ὅλη (olē)	3650: whole, complete	a prim. word
Galilee,	Γαλιλαία (galilaia)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
in their synagogues	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó

and proclaiming	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of the kingdom,	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
and healing	θεραπεύων (therapeuōn)	2323: to serve, cure	from therapón
every	πᾶσαν (pasan)	3956: all, every	a prim. word
kind	πᾶσαν (pasan)	3956: all, every	a prim. word
of disease	νόσον (noson)	3554: disease, sickness	a prim. word
and every kind		3956: all, every	a prim. word
of sickness	μαλακίαν (malakian)	3119: softness, weakness	from malakos
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

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

περιηγεν verb - imperfect active indicative - third person singular

periago per-ee-ag'-o: to take around (as a companion); reflexively, to walk around -- compass, go (round) about, lead about.

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.

γαλιλαιαν noun - accusative singular feminine

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

ο definite article - nominative singular masculine

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.

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.

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.

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

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.

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.

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

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

θεραπευων **verb - present active participle - nominative 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.;

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

νοσον **noun - accusative singular feminine**
nosos **nos'-os**: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

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

μαλακιαν **noun - accusative singular feminine**
malakia **mal-ak-ee'-ah**: softness, i.e. enervation (debility) -- disease.

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.

Matthew 4:24 .

.	Greek	Strong's	Origin
The news	ἀκοή (akoē)	189: hearing, the sense of hearing	from akouó
about Him spread	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
throughout	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
all	ὅλην (olēn)	3650: whole, complete	a prim. word
Syria;	Συρίαν (surian)	4947: Syria, a region N. and E. of Pal.	of uncertain origin, perhaps related to Tsor
and they brought	προσήνεγκαν (prosēnenkan)	4374: to bring to, i.e. to offer	from pros and pheró
to Him all	πάντας (pantas)	3956: all, every	a prim. word
who were ill,	ἔχοντας (echontas)	2192: to have, hold	a prim. verb
those suffering	συνεχομένους (sunechomenous)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echó
with various	ποικίλαις (poikilais)	4164: many colored	a prim. word
diseases	νόσοις (nosois)	3554: disease, sickness	a prim. word
and pains,	βασάνοις (basanois)	931: a touchstone (a dark stone used in testing metals), hence examination by torture, torture	of Oriental origin
demoniacs,	δαιμονιζομένους (daimonizomenous)	1139: to be possessed by a demon	from daimón
epileptics,	σεληνιαζομένους (selēniazomenous)	4583: to be moonstruck, spec. be epileptic (supposedly influenced by the moon)	from seléné
paralytics;	παραλυτικούς	3885: paralytic	from paraluó

(paralutikous)
 and He healed ἐθεράπευσεν 2323: to serve, cure from therapón
 (etherapeusen)
 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

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.

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.

ακοη noun - nominative 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.

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

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.

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

προσηνεγκαν **verb - aorist active indicative - third 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.

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

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.

κακως **adverb**

kakos **kak-oc'e'**: badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

εχοντας **verb - present active participle - accusative plural masculine**

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

ποικιλαις **adjective - dative plural feminine**

poikilos **poy-kee'-los**: motley, i.e. various in character -- divers, manifold.

νοσοις **noun - dative plural feminine**

nosos **nos'-os**: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

και **conjunction**

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

βασανois **noun - dative plural feminine**

basanos **bas'-an-os**: a touch-stone, i.e. (by analogy) torture -- torment.

συνεχομενους **verb - present passive participle - accusative plural 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

και **conjunction**

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

with other particles or small words

δαιμονιζομενους **verb - present middle or passive deponent participle - accusative plural masculine**
daimonizomai **dahee-mon-id'-zom-ahee**: to be exercised by a d?mon -- have a (be vexed with,
be possessed with) devil(-s).

και conjunction

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

σεληνιαζομενους **verb - present middle or passive deponent participle - accusative plural masculine**
seleniazomai **sel-ay-nee-ad'-zom-ahee**: to be moon-struck, i.e. crazy -- be a lunatic.

και conjunction

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

παραλυτικούς **adjective - accusative plural masculine**

paralutikos **par-al-oo-tee-kos'**: as if dissolved, i.e. paralytic -- that had (sick of) the palsy.

και conjunction

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

εθεραπευσεν **verb - aorist active 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.;

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

Matthew 4:25 .

.	Greek	Strong's	Origin
Large	πολλοὶ (polloi)	4183: much, many	a prim. word
crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
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

and [the] Decapolis	Δεκαπόλεως (dekapoleōs)	1179: Decapolis, a region E. of the Jordan	from deka and polis
and Jerusalem	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and Judea		2453: Jewish, a Jew, Judea	from Ioudas
and [from] beyond	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
the Jordan.	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden

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

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.

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

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.

πολλοι adjective - nominative 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.

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.

και **conjunction**

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

δεκαπολεως **noun - genitive singular feminine**

Dekapolis **dek-ap'-ol-is**: the ten-city region; the Decapolis, a district in Syria -- Decapolis.

και **conjunction**

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

ιεροσολυμων **noun - genitive 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

ιουδαιας **noun - genitive 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

παραν **adverb**

peran **per'-an**: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

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.

ιορδανου **noun - genitive singular masculine**

Iordanes **ee-or-dan'-ace**: the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

Matthew 5:1 .

■			
.	Greek	Strong's	Origin

When Jesus saw		3708: to see, perceive, attend to	a prim. verb
the crowds,	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
He went	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up on the mountain;	ὄρος (oros)	3735: a mountain	a prim. word
and after He sat down,	καθίσαντος (kathisantos)	2523: to make to sit down, to sit down	another form of kathezomai
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanō
came	προσῆλθαν (prosēlthan)	4334: to approach, to draw near	from pros and erchomai
to Him.			

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

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.

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.

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

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.

ορος noun - accusative singular neuter

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

και conjunction

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

καθισαντος verb - aorist active participle - genitive 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.

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

προσηλθον verb - aorist active indicative - third person

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

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.

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

Matthew 5:2 .

	Greek	Strong's	Origin
He opened	ἀνοίξας	455: to open	from ana and oigó (to open)

	(anoixas)		
His mouth	στόμα (stoma)	4750: the mouth	a prim. word
and [began] to teach	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
them, saying,	λέγων (legōn)	3004: to say	a prim. verb

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

ανοίξας verb - aorist active participle - nominative singular masculine

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.

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

εδίδασκεν verb - imperfect active indicative - third person singular

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

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.

Matthew 5:3 .

.	Greek	Strong's	Origin
"Blessed	Μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are the poor	πτωχοὶ (ptōchoi)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
in spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
for theirs	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
is the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven.	οὐρανῶν (ouranōn)	3772: heaven	a prim. word

KJV Lexicon

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

πτωχοι **adjective - nominative plural masculine**

ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

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

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.

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

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.

ΒΑΣΙΛΕΙΑ noun - nominative singular feminine

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

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.

ΟΥΡΑΝΩΝ noun - genitive 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.

Matthew 5:4 .

■			
.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are those	οἱ (oi)	3588: the	the def. art.
who mourn,	πενθοῦντες (pentountes)	3996: to mourn, lament	from penthos
for they shall be comforted.	παρακληθήσονται (paraklēthēsontai)	3870: to call to or for, to exhort, to encourage	from para and kaleó

KJV Lexicon

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

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

pentheo **pen-theh'-o**: to grieve (the feeling or the act) -- mourn, (be-)wail.

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.

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

παρακληθησονται **verb - future 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.

Matthew 5:5 .

.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are the gentle,	πραεις (praeis)	4239b: gentle	of uncertain origin
for they shall inherit	κληρονομήσουσιν (klēronomēsousin)	2816: to inherit	from kléronomos
the earth.	γῆν (gēn)	1093: the earth, land	a prim. word

KJV Lexicon

μακάριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

πραεις **adjective - nominative plural masculine**

praus **prah-ooce'**: mild, i.e. (by implication) humble -- meek.

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.

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

κληρονομησουσιν **verb - future active indicative - third person**

kleronomeo **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

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.

Matthew 5:6 .

.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are those	οί (oi)	3588: the	the def. art.
who hunger	πεινῶντες (peinōntes)	3983: to hunger, be hungry	from peina (hunger)

and thirst	διψῶντες (dipsōntes)	1372: to thirst	from dipsa (thirst)
for righteousness,	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
for they shall be satisfied.	χορτασθῆσονται (chortasthēsontai)	5526: to feed, fatten, fill, satisfy	from chortos

KJV Lexicon

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

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

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

και **conjunction**

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

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

dipsao **dip-sah'-o**: to thirst for -- (be, be a-)thirst(-y).

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.

δικαιοσύνην **noun - accusative singular feminine**

dikaioisune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

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.

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

χορτασθησονται **verb - future passive indicative - third person**

chortazo khor-tad'-zo: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

Matthew 5:7 .

.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are the merciful,	ἐλεήμονες (eleēmones)	1655: merciful	from eleeó
for they shall receive mercy.	ἐλεηθήσονται (eleēthēsontai)	1653: to have pity or mercy on, to show mercy	from eleos

KJV Lexicon

μακαριοι **adjective - nominative plural masculine**

makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

ελεημονες **adjective - nominative plural masculine**

eleemon el-eh-ay'-mone: compassionate (actively) -- merciful.

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.

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

ελεηθῇσονται **verb - future passive indicative - third person**
eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

Matthew 5:8 .

.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are the pure	καθαροὶ (katharoi)	2513: clean (adjective)	a prim. word
in heart,	καρδίᾳ (kardia)	2588: heart	a prim. word
for they shall see		3708: to see, perceive, attend to	a prim. verb
God.	θεὸν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

μακάριοι **adjective - nominative plural masculine**
makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

καθαροὶ **adjective - nominative plural masculine**
katharos kath-ar-os': clean -- clean, clear, pure.

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.

καρδία **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).

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.

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

τον definite article - accusative singular masculine

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).

οψονται verb - future middle deponent indicative - third person

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

Matthew 5:9 .

.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are the peacemakers,	εἰρηνοποιοί (eirēnopoioi)	1518: peacemaking, a peacemaker	from eiréné and poieó
for they shall be called	κληθήσονται (klēthēsontai)	2564: to call	a prim. word
sons	υἱοὶ (uioi)	5207: a son	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

μακάριοι **adjective - nominative plural masculine**
makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

ειρηνοποιοι **adjective - nominative plural masculine**
eirenopoios **i-ray-nop-oy-os'**: pacificatory, i.e. (subjectively) peaceable -- peacemaker.

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.

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

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.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

κληθησονται **verb - future passive 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)).

Matthew 5:10 .

.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are those	οί (oi)	3588: the	the def. art.
who have been persecuted	δεδιωγμένοι (dediōgmenoi)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
for the sake	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
of righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios

for theirs	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
is the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven.	οὐρανῶν (ouranōn)	3772: heaven	a prim. word

KJV Lexicon

μακάριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

δεδιωγμένοι **verb - perfect passive participle - nominative plural masculine**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

ἐνεκεν **adverb**

heneka **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

δικαιοσύνης **noun - genitive singular feminine**

dikaiosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

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.

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

ἐστιν **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.
βασιλεια noun - nominative singular feminine
basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.
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.
ουρανων noun - genitive 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.

Matthew 5:11 .

.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are you when	ὅταν (otan)	3752: whenever	from hote and an
[people] insult	ὀνειδίσωσιν (oneidisōsin)	3679: to reproach	from oneidos
you and persecute	διώξωσιν (diōxōsin)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
you, and falsely	ψευδόμενοι (pseudomenoi)	5574: to lie	from a root pseud-
say		3004: to say	a prim. verb
all kinds	πάν (pan)	3956: all, every	a prim. word
of evil	πονηρόν (ponēron)	4190: toilsome, bad	from poneó (to toil)
against	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
you because	ἐνεκεν	1752a: on account of, because	of uncertain origin

(eneken)

of

of Me.

KJV Lexicon

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

οταν **conjunction**

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ονειδισωσιν **verb - aorist active subjunctive - third person**

oneidizo **on-i-did'-zo**: to defame, i.e. rail at, chide, taunt -- cast in teeth, (suffer) reproach, revile, upbraid.

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

διωξωσιν **verb - aorist active subjunctive - third person**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

και **conjunction**

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

ειπωσιν **verb - second aorist active subjunctive - third person**

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

πας adjective - accusative singular neuter pas pas: apparently a primary word; all, any, every, the whole
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;
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
υμων personal pronoun - second person genitive plural humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
ψευδομενοι verb - present middle or passive participle - nominative plural masculine pseudomai psyoo'-dom-ahee: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.
ενεκεν adverb heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.
εμου personal pronoun - first person genitive singular emou em-oo': of me -- me, mine, my.

Matthew 5:12 .

.	Greek	Strong's	Origin
"Rejoice	χαίρετε (chairete)	5463: to rejoice, be glad	a prim. verb
and be glad,	ἀγαλλιᾶσθε (agalliasthe)	21: to exult, rejoice greatly	from agallomai (to make glorious, exalt)
for your reward	μισθὸς (misthos)	3408: wages, hire	a prim. word
in heaven	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
is great;	πολὺς (polus)	4183: much, many	a prim. word

for in the same way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
they persecuted	ἐδίωξαν (ediōxan)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
the prophets	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
who were before	πρὸ (pro)	4253: before	a prim. preposition

you.

KJV Lexicon

χαίρετε verb - present active imperative - second 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

καὶ conjunction

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

αγαλλιασθε verb - present middle or passive deponent imperative - second person

agalliao ag-al-lee-ah'-o: to jump for joy, i.e. exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

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.

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.

μισθός noun - nominative singular masculine

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

ὑμῶν personal pronoun - second person genitive plural

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

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.

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.

ουρανοις noun - dative 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.

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)

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.

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.

προφητας noun - accusative plural masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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.

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.

υμων personal pronoun - second person genitive plural

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

Matthew 5:13 .

.	Greek	Strong's	Origin
"You are the salt	ἅλας (alas)	217: salt	from hals
of the earth;	γῆς (gēs)	1093: the earth, land	a prim. word
but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the salt	ἅλας (alas)	217: salt	from hals
has become tasteless,	μωρανθῇ (mōranthē)	3471: to be foolish	from móros
how	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
can it be made salty	ἁλισθήσεται (alithēsetai)	233: to salt	from hals
[again]? It is no	οὐδέν (ouden)	3762: no one, none	from oude and heis
longer	ἔτι (eti)	2089: still, yet	a prim. adverb
good	ἰσχύει (ischuei)	2480: to be strong, have power	from ischus
for anything,		3762: no one, none	from oude and heis
except		1508: if not	from ei and mé
to be thrown	βληθὲν (blēthen)	906: to throw, cast	a prim. word
out and trampled under foot	καταπατεῖσθαι (katapateisthai)	2662: to tread down	from kata and pateó
by men.	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

υμεις **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.

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.

αλας **noun - nominative singular neuter**

halas **hal'-as**: salt; figuratively, prudence -- salt.

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.

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).

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.

αλας **noun - nominative singular neuter**

halas **hal'-as**: salt; figuratively, prudence -- salt.

μωρανθη **verb - aorist passive subjunctive - third person singular**

moraino **mo-rah'-ee-no**: to become insipid; figuratively, to make (passively, act) as a simpleton -- become fool, make foolish, lose savour.

εν **preposition**

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

τινι interrogative pronoun - dative 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.

αλισθησεται verb - future passive indicative - third person singular

halizo hal-id'-zo: to salt -- salt.

εις 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.

ισχυει verb - present 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.

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.

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.

βληθηναι verb - aorist passive middle or passive deponent

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.

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

και conjunction

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

καταπατεισθαι verb - present passive middle or passive deponent

katapateo kat-ap-at-eh'-o: to trample down; figuratively, to reject with disdain -- trample, tread (down, underfoot).

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.

ανθρωπων **noun - genitive plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Matthew 5:14 .

.	Greek	Strong's	Origin
"You are the light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
of the world.	κόσμου (kosmou)	2889: order, the world	a prim. word
A city	πόλις (polis)	4172: a city	a prim. word
set	κειμένη (keimenē)	2749: to be laid, lie	a prim. verb
on a hill	ὄρους (orous)	3735: a mountain	a prim. word
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
be hidden;	κρυβῆναι (krubēnai)	2928: to hide	a prim. verb

KJV Lexicon

υμεις **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.

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.

φως **noun - nominative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

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.

κοσμου **noun - genitive 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.

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.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahce**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

πολις **noun - nominative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

κρυβηναι **verb - second aorist passive middle or passive deponent**

krupō **kroop'-to**: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

επανω **adverb**

epano **ep-an'-o**: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

ορους **noun - genitive singular neuter**

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

κειμενη **verb - present middle or passive deponent participle - nominative singular feminine**

keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

Matthew 5:15 .

■			
.	Greek	Strong's	Origin

nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
does [anyone] light	καίουσιν (kaiousin)	2545: to kindle, burn	a prim. verb
a lamp	λύχνον (luchnon)	3088: a (portable) lamp	a prim. word
and put	τιθέασιν (titheasin)	5087: to place, lay, set	from a prim. root the-
it under	ὑπὸ (upo)	5259: by, under	a prim. preposition
a basket,	μόδιον (modion)	3426: modius, a dry measure of one peck	of Latin origin
but on the lampstand,	λυχνίαν (luchnian)	3087: a lampstand	from luchnos
and it gives light	λάμπει (lampei)	2989: to shine	a prim. verb
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
who are in the house.	οἰκία (oikia)	3614: a house, dwelling	from oikos

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.

καίουσιν **verb - present active indicative - third person**

kaio kah'-yo: to set on fire, i.e. kindle or (by implication) consume -- burn, light.

λύχνον **noun - accusative singular feminine**

luchnos lookh'-nos: a portable lamp or other illuminator -- candle, light.

και conjunction

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

τιθεασιν verb - present 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.

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

τον definite article - accusative singular masculine

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

μοδιον noun - accusative singular masculine

modios mod'-ee-os: a modius, i.e. certain measure for things dry (the quantity or the utensil) -- bushel.

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.

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.

λυχνιαν noun - accusative singular feminine

luchnia lookh-nee'-ah: a lamp-stand -- candlestick.

και conjunction

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

λαμπει verb - present active indicative - third person singular

lampo lam'-po: to beam, i.e. radiate brilliancy -- give light, shine.

πασιν adjective - dative plural masculine

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

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.
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.
οἰκία noun - dative singular feminine
oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

Matthew 5:16 .

.	Greek	Strong's	Origin
"Let your light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
shine	λαμψάτω (lampsatō)	2989: to shine	a prim. verb
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
in such a way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
that they may see		3708: to see, perceive, attend to	a prim. verb
your good	καλὰ (kala)	2570: beautiful, good	a prim. word
works,	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
and glorify	δοξάσωσιν (doxasōsin)	1392: to render or esteem glorious (in a wide application)	from doxa

your Father	πατέρα (patera)	3962: a father	a prim. word
who is in heaven.	οὐρανοῖς (ouranois)	3772: heaven	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.

λαμψατω **verb - aorist active middle - third person singular**

lampo lam'-po: to beam, i.e. radiate brilliancy -- give light, shine.

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.

φως **noun - nominative singular neuter**

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

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

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

εμπροσθεν **preposition**

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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.

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.

ιδωσιν **verb - second aorist active subjunctive - third person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

υμων personal pronoun - second person genitive plural

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

καλα adjective - accusative plural neuter

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

εργα noun - accusative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

και conjunction

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

δοξασωσιν verb - aorist active subjunctive - 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.

πατερα noun - accusative singular 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).

τον definite article - accusative singular masculine

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.

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.

ουρανοις noun - dative 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.

Matthew 5:17 .

.	Greek	Strong's	Origin
"Do not think	νομίσητε (nomisēte)	3543: to practice, consider	from nomos
that I came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to abolish	καταλῦσαι (katalusai)	2647: to destroy, overthrow	from kata and luó
the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
the Prophets;	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
I did not come	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to abolish	καταλῦσαι (katalusai)	2647: to destroy, overthrow	from kata and luó
but to fulfill.	πληρῶσαι (plērōsai)	4137: to make full, to complete	from plérés

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.

νομίσητε **verb - aorist active subjunctive - second 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.

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.

καταλυσαι 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

τον definite article - accusative singular masculine

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.

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.

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.

προφητας noun - accusative 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.

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.

καταλυσαι 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

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.

πληρωσαι verb - aorist active 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

Matthew 5:18 .

.	Greek	Strong's	Origin
"For truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
heaven	οὐρανός (ouranos)	3772: heaven	a prim. word
and earth	γῆ (gē)	1093: the earth, land	a prim. word
pass	παρέλθῃ (parelthē)	3928: to pass by, to come to	from para and erchomai
away,	παρέλθῃ (parelthē)	3928: to pass by, to come to	from para and erchomai
not the smallest	ἐν (en)	1520: one	a primary number
letter	ἰῶτα (iōta)	2503: iota	of Semitic origin; name of the Gr. letter corresponding to the tenth Heb. letter, yod
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
stroke	κεραία (keraia)	2762: a little horn	from keras
shall pass		3928: to pass by, to come to	from para and erchomai
from the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
until	ἕως	2193: till, until	a prim. particle used as a preposition, adverb and

	(eōs)		conjunction
all	πάντα (panta)	3956: all, every	a prim. word
is accomplished.	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

γαρ **conjunction**

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

λέγω **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**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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

παρελθῃ **verb - second aorist active subjunctive - third person singular**

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.

ο **definite article - nominative singular masculine**

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

οὐρανός 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.

καί conjunction

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

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.

γῆ 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.

ἰωτά letter (noun)

iota ee-o'-tah: iota, the name of the eighth letter of the Greek alphabet, put (figuratively) for a very small part of anything -- jot.

εἷς adjective - nominative singular neuter

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

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.

μία adjective - nominative singular feminine

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

κεραία noun - nominative singular feminine

keraia ker-ah'-yah: something horn-like, i.e. (specially) the apex of a Hebrew letter (figuratively, the least particle) -- tittle.

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.

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.

παρελθῆναι verb - second aorist active subjunctive - third person singular

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.

ἀπό 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.

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.

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

παντα adjective - nominative plural neuter

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

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.)

Matthew 5:19 .

.	Greek	Strong's	Origin
"Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
annuls	λύση (lusē)	3089: to loose, to release, to dissolve	a prim. verb
one	μίαν (mian)	1520: one	a primary number
of the least	ἐλαχίστων (elachistōn)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
of these	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
commandments,	ἐντολῶν	1785: an injunction, order,	from entellomai

	(entolōn)	command	
and teaches	διδάξη (didaxē)	1321: to teach	a redupl. caus. form of daó (to learn)
others	ἄνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
[to do] the same,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
shall be called	κληθήσεται (klēthēsetai)	2564: to call	a prim. word
least	ἐλάχιστος (elachistos)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven;	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
keeps	ποιήση (poiēsē)	4160: to make, do	a prim. word
and teaches	διδάξη (didaxē)	1321: to teach	a redupl. caus. form of daó (to learn)
[them], he shall be called	κληθήσεται (klēthēsetai)	2564: to call	a prim. word
great	μέγας (megas)	3173: great	a prim. word
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven.	οὐρανῶν (ouranōn)	3772: heaven	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.

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).

ουν **conjunction**

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

λυση **verb - aorist active subjunctive - third person singular**

luo **loo'-o**: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

μιαν **adjective - accusative singular feminine**

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

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.

εντολων **noun - genitive plural feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

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.

ελαχιστων **adjective - genitive plural feminine**

elachistos **el-akh'-is-tos**: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

και **conjunction**

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

διδαξη **verb - aorist active subjunctive - third person singular**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

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.

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.

ελαχιστος adjective - nominative singular masculine

elachistos el-akh'-is-tos: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

κληθησεται verb - future 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)).

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.

βασιλεια noun - dative singular feminine

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

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.

ουρανων noun - genitive 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.

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.

δ conjunction

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

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ποιηση verb - aorist active subjunctive - third person singular

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

δίδαξι verb - aorist active subjunctive - third person singular
didasko did-as'-ko: to teach (in the same broad application) -- teach.

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.

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.

κληθησεται verb - future 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)).

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.

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

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.

ουρανων noun - genitive 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.

Matthew 5:20 .

.	Greek	Strong's	Origin
"For I say	λέγω (legō)	3004: to say	a prim. verb
to you that unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an

your righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
surpasses	περισσεύση (perisseusē)	4052: to be over and above, to abound	from perissos
[that] of the scribes	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
and Pharisees,	Φαρισαίων (pharisaîōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
you will not enter	εἰσέλθητε (eiselthēte)	1525: to go in (to), enter	from eis and erchomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuō
of heaven.	οὐρανῶν (ouranōn)	3772: heaven	a prim. word

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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.

γαρ **conjunction**

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

υμιν **personal pronoun - second person dative plural**

humin 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.

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.

περισσευση verb - aorist active subjunctive - third person singular

perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

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.

δικαιοσυνη noun - nominative singular feminine

dikaiousune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

υμων personal pronoun - second person genitive plural

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

πλειον adjective - accusative singular neuter - comparative or contracted

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

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.

γραμματεων noun - genitive 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

φαρισαιων noun - genitive plural masculine

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

εισελθητε verb - second aorist active subjunctive - second person

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.

βασίλειαν noun - accusative singular feminine

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

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.

ουρανων noun - genitive 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.

Matthew 5:21 .

.	Greek	Strong's	Origin
"You have heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
that the ancients	ἀρχαίοις (archaiois)	744: original, ancient	from arché
were told,		3004: to say	a prim. verb
YOU SHALL NOT COMMIT	φονεύσεις (phoneuseis)	5407: to kill, murder	from phoneus
MURDER	φονεύση (phoneusē)	5407: to kill, murder	from phoneus
and 'Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
commits murder		5407: to kill, murder	from phoneus
shall be liable	ἑνοχος (enochos)	1777: held in, bound by, liable to (a condition, penalty or imputation)	from enechó

to the court.'

κρίσει
(krisei)

2920: a decision, judgment

from krinó

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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.

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.

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

rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

αρχαιοις **adjective - dative plural masculine**

archaios **ar-khah'-yos**: original or primeval -- (them of) old (time).

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.

φονευσεις **verb - future active indicative - second person singular**

phoneuo **fon-yoo'-o**: to be a murderer (of) -- kill, do murder, slay.

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.

δ **conjunction**

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

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

φονευση **verb - aorist active subjunctive - third person singular**

phoneuo **fon-yoo'-o**: to be a murderer (of) -- kill, do murder, slay.

ενοχος **adjective - nominative singular masculine**
enochos en'-okh-os: liable to (a condition, penalty or imputation) -- in danger of, guilty of, subject to.

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.

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.

κρισει **noun - dative singular feminine**
krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

Matthew 5:22 .

.	Greek	Strong's	Origin
"But I say	λέγω (legō)	3004: to say	a prim. verb
to you that everyone	πᾶς (pas)	3956: all, every	a prim. word
who is angry	ὀργιζόμενος (orgizomenos)	3710: to make angry	from orgé
with his brother	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
shall be guilty	ἔνοχος (enochos)	1777: held in, bound by, liable to (a condition, penalty or imputation)	from enechó
before the court;	κρίσει (krisei)	2920: a decision, judgment	from krinó
and whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
says		3004: to say	a prim. verb
to his brother,	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

You good-for-nothing,'	ῥακά (raka)	4469: empty (an expression of contempt)	of Aramaic origin reqam
shall be guilty	ἔνοχος (enochos)	1777: held in, bound by, liable to (a condition, penalty or imputation)	from enechó
before the supreme court;	συνεδρίῳ (sunedriō)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
and whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
says,		3004: to say	a prim. verb
'You fool,'	μωρέ (mōre)	3474: dull, stupid, foolish	a prim. word
shall be guilty	ἔνοχος (enochos)	1777: held in, bound by, liable to (a condition, penalty or imputation)	from enechó
[enough to go] into the fiery	πυρός (puros)	4442: fire	a prim. word
hell.	γέενναν (geennan)	1067: Gehenna, a valley W. and S. of Jer., also a symbolic name for the final place of punishment of the ungodly	of Hebrew origin gay and Hinnom

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ἐγώ **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).

λέγω **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**

humin **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.

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.

οργιζομενος **verb - present passive participle - nominative singular masculine**

orgizo **or-gid'-zo**: to provoke or enrage, i.e. (passively) become exasperated -- be angry (wroth).

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.

αδελφω **noun - dative singular 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

εικη **adverb**

eike **i-kay'**: idly, i.e. without reason (or effect) -- without a cause, (in) vain(-ly).

ενοχος **adjective - nominative singular masculine**

enochos **en'-okh-os**: liable to (a condition, penalty or imputation) -- in danger of, guilty of, subject to.

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.

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.

κρισει **noun - dative singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

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.

δε conjunction

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

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ειπη verb - second aorist active subjunctive - 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.

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.

αδελφω noun - dative singular masculine

adephos 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

ρακα aramaic transliterated word

rhaka rhak-ah': O empty one, i.e. thou worthless (as a term of utter vilification) -- Raca.

ενοχος adjective - nominative singular masculine

enochos en'-okh-os: liable to (a condition, penalty or imputation) -- in danger of, guilty of, subject to.

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.

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.

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.

δε conjunction

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

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

ειπη verb - second aorist active subjunctive - 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.

μωρε adjective - vocative singular masculine

moros **mo-ros'**: dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

ενοχος adjective - nominative singular masculine

enochos **en'-okh-os**: liable to (a condition, penalty or imputation) -- in danger of, guilty of, subject to.

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.

εις 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.

γεενναν noun - accusative singular feminine

geena **gheh'-en-nah**: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

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.

πυρος noun - genitive singular neuter

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

Matthew 5:23 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
if	ἐάν	1437: if (a conditional particle used like NG1487, but usually	contr. from ei and an

	(ean)	with the Gr. subjunctive mood)	
you are presenting	προσφέρεις (prospherēs)	4374: to bring to, i.e. to offer	from pros and pheró
your offering	δῶρον (dōron)	1435: a gift, present, spec. a sacrifice	from didómi
at the altar,	θυσιαστήριον (thusiastērion)	2379: an altar	from a derivation of thusia and -térion (suff. denoting place)
and there	κακεῖ (kakei)	2546: and there	from kai and ekei
remember		3403: to remind, remember	from a prim. verb
that your brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
you,			

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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).

ουν conjunction

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

προσφερῆς **verb - present active subjunctive - second 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.

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.

δωρον **noun - accusative singular neuter**
doron **do'-ron**: specially, a sacrifice -- gift, offering.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

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.

θυσιαστηριον **noun - accusative singular neuter**
thusiasterion **thoo-see-as-tay'-ree-on**: a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

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

ἐκεῖ **adverb**
ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

μνησθῆς **verb - aorist passive subjunctive - second person singular**
mnaomai **mnaah'-om-ahee**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

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.

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

ἀδελφος **noun - nominative singular masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ΕΧΕΙ verb - present active indicative - third 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

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

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 5:24 .

.	Greek	Strong's	Origin
leave	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
your offering	δῶρον (dōron)	1435: a gift, present, spec. a sacrifice	from didómi
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
the altar	θυσιαστηρίου (thusiastēriou)	2379: an altar	from a derivation of thusia and - térion (suff. denoting place)
and go;	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
first		4413: first, chief	contr. superl. of pro
be reconciled	διαλλάγηθι (diallagēthi)	1259: change, exchange	from dia and allassó
to your brother,	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
come	ἐλθών	2064: to come, go	a prim. verb

	(elthōn)		
and present	πρόσφερε (prosphere)	4374: to bring to, i.e. to offer	from pros and pheró
your offering.	δῶρον (dōron)	1435: a gift, present, spec. a sacrifice	from didómi

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αφεξ **verb - second aorist active middle - second 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.

ΕΚΕΙ **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

δωρον **noun - accusative singular neuter**

doron **do'-ron**: specially, a sacrifice -- gift, offering.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

θυσιαστηριου **noun - genitive singular neuter**

thusiasterion **thoo-see-as-tay'-ree-on**: a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

και **conjunction**

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

with other particles or small words

υπαγε **verb - present active imperative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

διαλλαγηθι **verb - second aorist passive imperative - second person singular**

diallasso **dee-al-las'-so**: to change thoroughly, i.e. (mentally) to conciliate -- reconcile.

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.

αδελφω **noun - dative singular masculine**

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

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

τοτε **adverb**

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

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.

προσφερε **verb - present active imperative - second 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.

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.

δωρον **noun - accusative singular neuter**

doron **do'-ron**: specially, a sacrifice -- gift, offering.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 5:25 .

.	Greek	Strong's	Origin
"Make friends	εὐνοῶν (eunoōn)	2132: to think kindly of, i.e. to be favorable	from a comp. of eu and noeó
quickly	ταχύ (tachy)	5035: quickly	neut. of tachus
with your opponent	ἀντιδίκω (antidikō)	476: an opponent, adversary	from anti and diké
at law	ἀντίδικος (antidikos)	476: an opponent, adversary	from anti and diké
while	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
you are with him on the way,	ὁδῶ (odō)	3598: a way, road	a prim. word
so	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
that your opponent		476: an opponent, adversary	from anti and diké
may not hand	παραδῶ (paradō)	3860: to hand over, to give or deliver over, to betray	from para and didómi
you over to the judge,	κριτῇ (kritē)	2923: a judge	from krinó
and the judge	κριτῆς (kritēs)	2923: a judge	from krinó
to the officer,	ὑπηρέτη (upēretē)	5257: an underling, servant	from hupo and eretés (a rower)
and you be thrown	βληθήσῃ (blēthēsē)	906: to throw, cast	a prim. word
into prison.	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó

KJV Lexicon

ισθι **verb - present imperative - second person singular**

isthi **is'-thee**: be thou -- + agree, be, give thyself wholly to.

ευνοων **verb - present active participle - nominative singular masculine**

eunoeo **yoo-no-eh'-o**: to be well-minded, i.e. reconcile -- agree.

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.

αντιδικω **noun - dative singular masculine**

antidikos **an-tid'-ee-kos**: an opponent (in a lawsuit); specially, Satan (as the arch-enemy) -- adversary.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ταχυ **adverb**

tachu **takh-oo'**: shortly, i.e. without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily -- lightly, quickly.

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).

οτου **relative pronoun - genitive singular neuter - attic greek form**

hotou **hot'-oo**: during which same time, i.e. whilst -- whiles.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

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.

μετ **preposition**

μετά 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

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.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

παραδω verb - second aorist active subjunctive - 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.

ο definite article - nominative singular masculine

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

αντιδικος noun - nominative singular masculine

antidikos an-tid'-ee-kos: an opponent (in a lawsuit); specially, Satan (as the arch-enemy) -- adversary.

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.

κριτη noun - dative singular masculine

krites kree-tace': a judge (genitive case or specially) -- judge.

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.

κριτης noun - nominative singular masculine

krites kree-tace': a judge (genitive case or specially) -- judge.

σε personal pronoun - second person accusative singular

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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.

υπηρετη **noun - dative 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

εις **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.

βληθησι **verb - future passive indicative - second 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.

Matthew 5:26 .

.	Greek	Strong's	Origin
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, you will not come	ἐξέλθης (exelthēs)	1831: to go or come out of	from ek and erchomai
out of there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
you have paid	ἀποδῶς (apodōs)	591: to give up, give back, return, restore	from apo and didōmi
up the last	ἔσχατον	2078: last, extreme	of uncertain origin

	(eschaton)	
cent.	κοδράντην (kodrantēn)	2835: quadrans, one-fourth of an as (a Rom. monetary unit) of Latin origin

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

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.

εξελθης **verb - second aorist active subjunctive - second 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.

εκειθεν **adverb**

ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

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

αποδως **verb - second aorist active subjunctive - second person singular**

apodidomi **ap-od-ee'd'-o-mee**: to give away, i.e. up, over, back, etc. (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.

εσχατον **adjective - accusative singular masculine**

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

κοδραντην **noun - accusative singular masculine**

kodrantes kod-ran'-tace: a quadrans, i.e. the fourth part of an as -- farthing.

Matthew 5:27 .

.	Greek	Strong's	Origin
"You have heard	ἤκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
that it was said,		3004: to say	a prim. verb
YOU SHALL NOT COMMIT ADULTERY";	μοιχεύσεις (moicheuseis)	3431: to commit adultery	from moichos

KJV Lexicon

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.

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.

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

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

μοιχευσεις **verb - future active indicative - second person singular**
moicheuo **moy-khyoo'-o**: to commit adultery -- commit adultery.

Matthew 5:28 .

.	Greek	Strong's	Origin
but I say	λέγω (legō)	3004: to say	a prim. verb
to you that everyone	πᾶς (pas)	3956: all, every	a prim. word
who looks	βλέπων (blepōn)	991: to look (at)	a prim. verb
at a woman	γυναῖκα (gunaika)	1135: a woman	a prim. word
with lust	ἐπιθυμῆσαι (epithumēsai)	1937: desire, lust after	from epi and thumos
for her has already	ἤδη (ēdē)	2235: already	a prim. adverb of time
committed adultery	ἐμοίχευσεν (emoicheusen)	3431: to commit adultery	from moichos
with her in his heart.	καρδία (kardia)	2588: heart	a prim. word

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).

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

humin 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.

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.

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.

γυναικα noun - accusative singular feminine

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

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.

επιθυμησαι verb - aorist active middle or passive deponent

epithumeo ep-ee-thoo-meh'-o: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

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

ηδη adverb

ede ay'-day: even now -- already, (even) now (already), by this time.

εμοιχευσεν verb - aorist active indicative - third person singular

moicheuo moy-khyoo'-o: to commit adultery -- commit adultery.

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

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).

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

Matthew 5:29 .

.	Greek	Strong's	Origin
"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
your right	δεξιὸς (dexios)	1188: the right hand or side	perhaps a prim. word
eye	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
makes you stumble,	σκανδαλίζει (skandalizei)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
tear	ἔξελε (exele)	1807: to take out, to deliver	from ek and haireó
it out and throw	βάλε (bale)	906: to throw, cast	a prim. word
it from you; for it is better	συμφέρει (sumpherei)	4851a: to bring together, to be profitable	from sun and pheró
for you to lose	ἀπόληται (apolētai)	622: to destroy, destroy utterly	from apo and same as olethros
one	ἓν (en)	1520: one	a primary number

of the parts	μελῶν (melōn)	3196: a member or limb (of the body)	a prim. word
of your body, than	καὶ (kai)	2532: and, even, also	a prim. conjunction
for your whole	ὅλον (olon)	3650: whole, complete	a prim. word
body	σῶμα (sōma)	4983: a body	of uncertain origin
to be thrown	βληθῆ (blēthē)	906: to throw, cast	a prim. word
into hell.	γέενναν (geennan)	1067: Gehenna, a valley W. and S. of Jer., also a symbolic name for the final place of punishment of the ungodly	of Hebrew origin gay and Hinnom

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).

ο definite article - nominative singular masculine

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

οφθαλμος noun - nominative singular masculine

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

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.

δεξιός adjective - nominative singular masculine

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

σκανδαλίζει verb - present active indicative - third person singular

skandalizo **skan-dal-id'-zo**: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

σε personal pronoun - second person accusative singular

se **seh**: thee -- thee, thou, thy house.

εξελε verb - second aorist active middle - second person singular

exaireo **ex-ahee-reh'-o**: actively, to tear out; middle voice, to select; figuratively, to release -- deliver, pluck out, rescue.

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

βαλε verb - second aorist active middle - second 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.

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.

συμφερει verb - present active indicative - third person singular

sumphero **soom-fer'-o**: to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

γαρ conjunction

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

σοι personal pronoun - second person dative singular

soi **soy**: to thee -- thee, thine own, thou, thy.

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.

αποληται **verb - second aorist middle subjunctive - third person singular**
apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

εν **adjective - accusative singular neuter**
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.

μελων **noun - genitive plural neuter**
melos **mel'-os**: a limb or part of the body -- member.

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

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.

ολον **adjective - nominative 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 - 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.

σωμα **noun - nominative singular neuter**
soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

βληθη **verb - aorist passive subjunctive - 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.

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

γενναν **noun - accusative singular feminine**
geena **gheh'-en-nah**: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of

Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment
-- hell.

Matthew 5:30 .

.	Greek	Strong's	Origin
"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
your right	δεξιὰ (dexia)	1188: the right hand or side	perhaps a prim. word
hand	χεὶρ (cheir)	5495: the hand	a prim. word
makes you stumble,	σκανδαλίζει (skandalizei)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
cut it off	ἐκκοψον (ekkopson)	1581: to cut off, cut down, cut out, fig. to frustrate	from ek and koptó
and throw	βάλει (bale)	906: to throw, cast	a prim. word
it from you; for it is better	συμφέρει (sumpherei)	4851a: to bring together, to be profitable	from sun and pheró
for you to lose one	ἐν (en)	1520: one	a primary number
of the parts	μελῶν (melōn)	3196: a member or limb (of the body)	a prim. word
of your body, than	καὶ (kai)	2532: and, even, also	a prim. conjunction
for your whole	ὅλον (olon)	3650: whole, complete	a prim. word
body	σῶμα (sōma)	4983: a body	of uncertain origin
to go	ἀπέλθῃ (apelthē)	565: to go away, go after	from apo and erchomai

into hell.

γέενναν
(geennan)

1067: Gehenna, a valley W. of Hebrew origin gay and Hinnom and S. of Jer., also a symbolic name for the final place of punishment of the ungodly

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

ει **conditional**

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

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.

δεξια **adjective - nominative singular feminine**

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

χειρ **noun - nominative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

σκανδαλιζει **verb - present active indicative - third person singular**

skandalizo **skan-dal-id'-zo**: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

εκκοψον **verb - aorist active middle - second person singular**

ekkopto **ek-kop'-to**: to excise; figuratively, to frustrate -- cut down (off, out), hew down, hinder.

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

βαλε verb - second aorist active middle - second 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.

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.

συμφερει verb - present active indicative - third person singular

sumphero soom-fer'-o: to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

γαρ conjunction

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

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

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.

αποληται verb - second aorist middle subjunctive - third person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

εν adjective - accusative singular neuter

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.

μελων noun - genitive plural neuter

melos mel'-os: a limb or part of the body -- member.

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

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.

ολον adjective - nominative 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 - 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.

σωμα noun - nominative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

βληθη verb - aorist passive subjunctive - 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.

εις preposition

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

γενναν noun - accusative singular feminine

geena gheh'-en-nah: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

Matthew 5:31 .

.	Greek	Strong's	Origin
"It was said,		3004: to say	a prim. verb
WHOEVER	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
SENDS	ἀπολύσῃ (apolusē)	630: to set free, release	from apo and luó

HIS WIFE	γυναῖκα (gunaika)	1135: a woman	a prim. word
AWAY,		630: to set free, release	from apo and luó
LET HIM GIVE	δότω (dotō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
HER A CERTIFICATE OF DIVORCE';	ἀποστάσιον (apostasion)	647: a forsaking, spec. (bill of) divorce	from aphistémi

KJV Lexicon

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

rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

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.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

απολυση **verb - aorist active subjunctive - 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.

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

δοτω **verb - second aorist active middle - 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)

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

αποστασιον **noun - accusative singular neuter**

apostasion ap-os-tas'-ee-on: something separative, i.e. (specially) divorce -- (writing of) divorcement.

Matthew 5:32 .

.	Greek	Strong's	Origin
but I say	λέγω (legō)	3004: to say	a prim. verb
to you that everyone	πᾶς (pas)	3956: all, every	a prim. word
who divorces	ἀπολύων (apoluōn)	630: to set free, release	from apo and luó
his wife,	γυναῖκα (gunaika)	1135: a woman	a prim. word
except	παρεκτὸς (parektos)	3924: in addition, except	from para and ekstos
for [the] reason	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
of unchastity,	πορνείας (porneias)	4202: fornication	from porneuó
makes	ποιεῖ (poiēi)	4160: to make, do	a prim. word
her commit adultery;	μοιχευθῆναι (moicheuthēnai)	3431: to commit adultery	from moichos
and whoever	ὅς	3739: usually rel. who, which,	a prim. pronoun

	(os)	that, also demonstrative this, that	
marries	γαμήση (gamēsē)	1060: to marry	from gamos
a divorced	ἀπολελυμένην (apolelumenēn)	630: to set free, release	from apo and luó
woman		1135: a woman	a prim. word
commits adultery.	μοιχᾶται (moichatai)	3429: to commit adultery with	from moichos

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).

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).

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.

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.

αν **particle**
an an: denoting a supposition, wish, possibility or uncertainty

απολυση **verb - aorist active subjunctive - 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.

γυναίκα **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

παρεκτος **adverb**

parektos **par-ek-tos'**: near outside, i.e. besides -- except, saving, without.

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.

πορνείας **noun - genitive singular feminine**

porneia **por-ni'-ah**: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

ποιει **verb - present active indicative - third person singular**

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

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

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

moichao **moy-khah'-o**: (middle voice) to commit adultery -- commit adultery.

και **conjunction**

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

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.

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).

απολελυμενην **verb - perfect passive participle - accusative singular feminine**
 apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

γαμηση **verb - aorist active subjunctive - third person singular**
 gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

μοιχεται **verb - present middle or passive deponent indicative - third person singular**
 moichao **moy-khah'-o**: (middle voice) to commit adultery -- commit adultery.

Matthew 5:33 .

.	Greek	Strong's	Origin
"Again,	Πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
you have heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
that the ancients	ἀρχαίοις (archaiois)	744: original, ancient	from arché
were told,		3004: to say	a prim. verb
YOU SHALL NOT MAKE FALSE VOWS,	ἐπιορκήσεις (epiorkēseis)	1964: to swear falsely	from epiorkos
BUT SHALL FULFILL	ἀποδώσεις (apodōseis)	591: to give up, give back, return, restore	from apo and didómi
YOUR VOWS	ὄρκους (orkous)	3727: an oath	akin to erkos (fence, enclosure)
TO THE LORD.'	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

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.

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.

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.

ερρεθη verb - aorist passive indicative - third person singular

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

αρχαιοις adjective - dative plural masculine

archaios ar-khah'-yos: original or primeval -- (them of) old (time).

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.

επιορκησεις verb - future active indicative - second person singular

epiorkeo ep-ee-or-keh'-o: to commit perjury -- forswear self.

αποδωσεις verb - future active indicative - second person singular

apodidomi ap-od-eeed'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

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.

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.

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.

ορκους noun - accusative plural masculine

horkos hor'-kos: a limit, i.e. (sacred) restraint (specially, an oath) -- oath.

σου **personal pronoun - second person genitive singular**
sou **soo:** of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 5:34 .

.	Greek	Strong's	Origin
"But I say	λέγω (legō)	3004: to say	a prim. verb
to you, make	ὀμόσαι (omosai)	3660: to swear, take an oath	and omnumi; a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
oath		3660: to swear, take an oath	and omnumi; a prim. verb
at all,	ὅλως (olōs)	3654: altogether, assuredly	adverb from holos
either	μήτε (mēte)	3383: neither, nor	from mé and te
by heaven,	οὐρανῶ (ouranō)	3772: heaven	a prim. word
for it is the throne	θρόνος (thronos)	2362: a throne	probably from thranos (bench)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

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).

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

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.

ομοσαι verb - aorist active middle or passive deponent

omnuo om-noo'-o: to swear, i.e. take (or declare on) oath -- swear.

ολως adverb

holos hol'-oce: completely, i.e. altogether; (by analogy), everywhere; (negatively) not by any means -- at all, commonly, utterly.

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

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.

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.

θρονος noun - nominative singular masculine

thronos thron'-os: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

εστιν verb - present indicative - third person singular

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

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).

Matthew 5:35 .

.	Greek	Strong's	Origin
or	μήτε (mēte)	3383: neither, nor	from mé and te
by the earth,	γῆ (gē)	1093: the earth, land	a prim. word
for it is the footstool	ὑποπόδιον (uropodion)	5286: a footstool	from hupo and the dim. of pous
of His feet,	ποδῶν (podōn)	4228: a foot	a prim. word
or	μήτε (mēte)	3383: neither, nor	from mé and te
by Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
for it is THE CITY	πόλις (polis)	4172: a city	a prim. word
OF THE GREAT	μεγάλου (megalou)	3173: great	a prim. word
KING.	βασιλέως (basileōs)	935: a king	of uncertain origin

KJV Lexicon

μήτε **conjunction**

mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

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.

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.

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.

υποποδιον noun - nominative singular neuter

hupopodion hoop-op-od'-ee-on: something under the feet, i.e. a foot-rest (figuratively) -- footstool.

εστιν verb - present indicative - third person singular

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

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).

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

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

εις 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.

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.

πολις noun - nominative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

εστιν verb - present indicative - third person singular

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

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.

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.

βασιλεως noun - genitive singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

Matthew 5:36 .

.	Greek	Strong's	Origin
"Nor	μήτε (mēte)	3383: neither, nor	from mé and te
shall you make an oath	ὀμόσης (omosēs)	3660: to swear, take an oath	and omnumi; a prim. verb
by your head,	κεφαλῇ (kephalē)	2776: the head	a prim. word
for you cannot	δύνασαι (dunasai)	1410: to be able, to have power	a prim. verb
make	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
one	μίαν (mian)	1520: one	a primary number
hair	τρίχα (tricha)	2359: hair	a prim. word
white	λευκὴν (leukēn)	3022: bright, white	a prim. adjective
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
black.	μέλαιναν (melainan)	3189: black	a prim. word

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.

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.

κεφαλη **noun - dative singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ομοσης **verb - aorist active subjunctive - second person singular**

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

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.

δυνασαι **verb - present middle or passive deponent indicative - second person singular**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

μιν **adjective - accusative singular feminine**

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

τριχα **noun - accusative singular feminine**

thrix **threeks**: hair -- hair.

λευκην **adjective - accusative singular feminine**

leukos **lyoo-kos'**: white -- white.

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.

μελαιναν **adjective - accusative singular feminine**
melas mel'-as: black -- black.

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)

Matthew 5:37 .

.	Greek	Strong's	Origin
"But let your statement	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
be, 'Yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
yes	ναί (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
[or] 'No,	οὐ (ou)	3756: not, no	a prim. word
no;	οὐ (ou)	3756: not, no	a prim. word
anything beyond	περισσὸν (perisson)	4053: abundant	from peri
these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is of evil.	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)

KJV Lexicon

εστω **verb - present imperative - third person singular**
esto es'-to: be thou; also estosan

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.

υμων personal pronoun - second person genitive plural

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

ναι particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

ναι particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

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.

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.

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).

περισσον adjective - nominative singular neuter

perissos per-is-sos': exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

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.

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.

πονηρου adjective - genitive singular 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;

ΕΣΤΙΝ verb - present indicative - third person singular

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

Matthew 5:38 .

.	Greek	Strong's	Origin
"You have heard	ἤκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
that it was said,		3004: to say	a prim. verb
AN EYE	ὀφθαλμὸν (ophthalmon)	3788: the eye	from a prim. root op- and an uncertain root
FOR AN EYE,	ὀφθαλμοῦ (ophthalmou)	3788: the eye	from a prim. root op- and an uncertain root
AND A TOOTH	ὀδόντα (odonta)	3599: a tooth	a prim. word
FOR A TOOTH.'	ὀδόντος (odontos)	3599: a tooth	a prim. word

KJV Lexicon

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.

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.

ερρεθη verb - aorist passive indicative - third person singular

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

οφθαλμον noun - accusative singular masculine

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

αντι 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.

οφθαλμου noun - genitive singular 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

οδοντα noun - accusative singular masculine

odous od-ooce: a tooth -- tooth.

αντι 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.

οδοντος noun - genitive singular masculine

odous od-ooce: a tooth -- tooth.

Matthew 5:39 .

.	Greek	Strong's	Origin
"But I say	λέγω (legō)	3004: to say	a prim. verb
to you, do not resist	ἀντιστῆναι (antistēnai)	436: to set against, i.e. withstand	from anti and histēmi
an evil	πονηρῶ (ponērō)	4190: toilsome, bad	from poneó (to toil)
person; but whoever	ὅστις	3748: whoever, anyone who	from hos, and tis

	(ostis)		
slaps	ῥαπίζει (rapizei)	4474: to strike with a rod, hence to strike with the palm of the hand	from a derivation of rhabdos
you on your right	δεξιάν (dexian)	1188: the right hand or side	perhaps a prim. word
cheek,	σιαγόνα (siagona)	4600: a jawbone, by impl. cheek	of uncertain origin
turn	στρέψον (strepson)	4762: to turn, i.e. to change	a prim. verb
the other	ἄλλην (allēn)	243: other, another	a prim. word
to him also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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).

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**
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.

αντιστηναι **verb - second aorist active middle or passive deponent**
anthistemi **anth-is'-tay-mee**: to stand against, i.e. oppose -- resist, withstand.

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.

πονηρω adjective - dative singular 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;

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.

οστις relative pronoun - nominative singular masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

ραπισει verb - future active indicative - third person singular

rhapizo hrap-id'-zo: to slap -- smite (with the palm of the hand).

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.

δεξιαν adjective - accusative singular feminine

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

[σου] personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

σιαγονα noun - accusative singular feminine

siagon see-ag-one': the jaw-bone, i.e. (by implication) the cheek or side of the face -- cheek.

στρεψον verb - aorist active middle - second person singular

strepho stref'-o: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

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

καὶ 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.

αλλην adjective - accusative singular feminine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

Matthew 5:40 .

.	Greek	Strong's	Origin
"If anyone wants	θέλοντι (thelonti)	2309: to will, wish	a prim. verb
to sue	κριθῆναι (krithēnai)	2919: to judge, decide	a prim. verb
you and take	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
your shirt,	χιτῶνα (chitōna)	5509: a tunic	of Semitic origin, cf. kethoneth
let him have	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
your coat	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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

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.

θελοντι verb - present active participle - dative 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

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

κριθηναι verb - aorist passive middle or passive deponent

krino kree'-no: by implication, to try, condemn, punish

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.

χιτωνα noun - accusative singular masculine

chiton khee-tone': a tunic or shirt -- clothes, coat, garment.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

λαβειν verb - second aorist active middle or passive deponent

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

αφες verb - second aorist active middle - second 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.

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

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.

ιματιον noun - accusative singular neuter

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

Matthew 5:41 .

.	Greek	Strong's	Origin
"Whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
forces	ἀγγαρεύσει (angareusei)	29: to impress, compel	of Pers. origin, cf. iggerah
you to go one	ἐν (en)	1520: one	a primary number
mile,	μίλιον (milion)	3400: a Roman mile (about 1618 yards)	of Latin origin
go	ὑπαγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
with him two.	δύο (duo)	1417: two	a primary number

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

οστις relative pronoun - nominative singular masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

αγγαρεύσει verb - future active indicative - third person singular

aggareuo ang-ar-yew'-o: to be a courier, i.e. (by implication) to press into public service -- compel (to go).

μilion noun - accusative singular neuter

million mil'-ee-on: a thousand paces, i.e. a mile -- mile.

εν adjective - accusative singular neuter

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

υπαγε verb - present active imperative - second person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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

δυο numeral (adjective)

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

Matthew 5:42 .

.	Greek	Strong's	Origin
"Give	δός (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to him who asks	αἰτοῦντι (aitounti)	154: to ask, request	a prim. verb
of you, and do not turn away	ἀποστραφῆς (apostrophēs)	654: to turn away, turn back	from apo and strephó
from him who wants	θέλοντα (thelonta)	2309: to will, wish	a prim. verb
to borrow	δανίσασθαι (danisasthai)	1155: to lend, borrow	from danos (a loan)
from you.			

KJV Lexicon

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.

αιτουντι **verb - present active participle - dative singular masculine**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

διδου **verb - present active imperative - 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)

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.

θελοντα **verb - present active participle - accusative 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

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.

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

daneizo **dan-ide'-zo**: to loan on interest; reflexively, to borrow -- borrow, lend.

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.

αποστραφης **verb - second aorist passive subjunctive - second person singular**

apostrepho **ap-os-tref'-o**: to turn away or back -- bring again, pervert, turn away (from).

Matthew 5:43 .

.	Greek	Strong's	Origin
"You have heard	Ἰκούσατε	191: to hear, listen	from a prim. word mean. hearing

that it was said,	(ēkousate)	3004: to say	a prim. verb
YOU SHALL LOVE	ἀγαπήσεις (agapēseis)	25: to love	of uncertain origin
YOUR NEIGHBOR	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
and hate	μισήσεις (misēseis)	3404: to hate	from misos (hatred)
your enemy.'	ἐχθρόν (echthron)	2190: hostile	from echthos (hatred)

KJV Lexicon

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.

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.

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

rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

αγαπησεις **verb - future active indicative - second person singular**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

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.

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

μισησεις verb - future active indicative - second person singular

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

τον definite article - accusative singular masculine

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

εχθρον adjective - accusative singular 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.

Matthew 5:44 .

.	Greek	Strong's	Origin
"But I say	λέγω (legō)	3004: to say	a prim. verb
to you, love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
your enemies	ἐχθρούς (echthrous)	2190: hostile	from echthos (hatred)
and pray	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
for those	τούς (tous)	3588: the	the def. art.
who persecute	διωκόντων (diōkontōn)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
you,			

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).

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**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αγαπατε **verb - present active imperative - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

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.

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

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

ευλογειτε **verb - present active imperative - second person**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

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.

καταρωμενους **verb - present middle or passive deponent participle - accusative plural masculine**

kata-rao-mai **kat-ar-ah'-om-ahee**: to execrate; by analogy, to doom -- curse.

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

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

καλως **adverb**

kalos **kal-oc'e'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

ΠΟΙΕΙΤΕ verb - present active imperative - second person

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

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.

μισουσιν verb - present active participle - dative plural masculine

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

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

προσευχεσθε verb - present middle or passive deponent imperative - second person

proseuchomai pros-yoo'-khom-ah-ee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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.

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.

επηρεαζοντων verb - present active participle - genitive plural masculine

epereazo ep-ay-reh-ad'-zo: to insult, slander -- use despitefully, falsely accuse.

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

διωκοντων verb - present active participle - genitive plural masculine

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

υμας **personal pronoun - second person accusative plural**
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
 (+ own).

Matthew 5:45 .

.	Greek	Strong's	Origin
so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that you may be sons	υἱοὶ (uioi)	5207: a son	a prim. word
of your Father	πατρός (patros)	3962: a father	a prim. word
who	τοῦ (tou)	3588: the	the def. art.
is in heaven;	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
for He causes	ἀνατέλλει (anatellei)	393: to cause to rise, to rise	from ana and telló (to make to arise)
His sun	ἥλιον (ēlion)	2246: the sun	a prim. word
to rise		393: to cause to rise, to rise	from ana and telló (to make to arise)
on [the] evil	πονηροῦς (ponērous)	4190: toilsome, bad	from poneó (to toil)
and [the] good,	ἀγαθοῦς (agathous)	18: good	of uncertain origin
and sends rain	βρέχει (brechei)	1026: to send rain, to rain	a prim. word
on [the] righteous	δικαίους (dikaious)	1342: correct, righteous, by impl. innocent	from diké
and [the] unrighteous.	ἀδίκους (adikous)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké

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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.

γενῆσθε **verb - second aorist middle deponent subjunctive - second person**

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.)

υἱοι **noun - nominative plural masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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.

πατρός **noun - genitive singular masculine**

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

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

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

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.

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.

οὐρανοῖς **noun - dative 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.

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.

τον definite article - accusative singular masculine

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.

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

ανατελλει verb - present active indicative - third person singular

anatello an-at-el'-lo: to (cause to) arise -- (a-, make to) rise, at the rising of, spring (up), be 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.

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

αγαθους adjective - accusative plural 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

βρεχει verb - present active indicative - third person singular

brecho brekh'-o: to moisten (especially by a shower) -- (send) rain, wash.

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.

δικαιους adjective - accusative plural 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

αδίκους **adjective - accusative plural masculine**

adikos **ad'-ee-kos**: unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

Matthew 5:46 .

.	Greek	Strong's	Origin
"For if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you love	ἀγαπήσητε (agapēsēte)	25: to love	of uncertain origin
those	τούς (tous)	3588: the	the def. art.
who love	ἀγαπῶντας (agapōntas)	25: to love	of uncertain origin
you, what	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
reward	μισθὸν (misthon)	3408: wages, hire	a prim. word
do	ποιούσιν (poiousin)	4160: to make, do	a prim. word
you have?	ἔχετε (echete)	2192: to have, hold	a prim. verb
Do not even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the tax collectors	τελώναι (telōnai)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
do		4160: to make, do	a prim. word
the same?	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word

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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).

γαρ **conjunction**

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

αγαπησῃτε **verb - aorist active subjunctive - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

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.

αγαπῶντας **verb - present active participle - accusative plural masculine**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

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

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

τίνα **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.

μισθόν **noun - accusative singular masculine**

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

ἔχετε **verb - present active indicative - second person**

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

οὐχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

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.

τελωναι noun - nominative plural masculine

telones tel-o'-nace: a tax-farmer, i.e. collector of public revenue -- publican.

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.

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

ποιουσιν verb - present active indicative - third person

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

Matthew 5:47 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you greet	ἀσπάσησθε (aspasēsthe)	782: to welcome, greet	a prim. verb
only	μόνον (monon)	3440: merely	adverb from monos
your brothers,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
more	περισσὸν (perisson)	4053: abundant	from peri
are you doing	ποιεῖτε (poieite)	4160: to make, do	a prim. word
[than others]? Do not even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the Gentiles	ἐθνικοὶ (ethnikoi)	1482: national, foreign, i.e. spec. a Gentile	from ethnos

do	ποιουῶσιν (poiousin)	4160: to make, do	a prim. word
the same?	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

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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

εάν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ασπασισθε verb - aorist middle deponent subjunctive - second person

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.

φιλους adjective - accusative plural masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

υμων personal pronoun - second person genitive plural

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

μονον adverb

monon mon'-on: merely -- alone, but, only.

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.

περισσον adjective - accusative singular neuter

perissos per-is-sos': exceeding abundantly above, more abundantly, advantage,

exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

ΠΟΙΕΙΤΕ verb - present active indicative - second person

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

ΟΥΧΙ particle - interrogative

ouchi oo-khee': not indeed -- nay, not.

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.

ΤΕΛΩΝΑΙ noun - nominative plural masculine

telones tel-o'-nace: a tax-farmer, i.e. collector of public revenue -- publican.

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.

ΠΟΙΟΥΣΙΝ verb - present active indicative - third person

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

Matthew 5:48 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
you are to be perfect,	τέλειοι (teleioi)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
as your heavenly	οὐράνιος (ouranios)	3770: of or in heaven	from ouranos
Father	πατήρ (patēr)	3962: a father	a prim. word
is perfect.	τέλειος (teleios)	5046: having reached its end, i.e. complete, by ext. perfect	from telos

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εσεσθε **verb - future indicative - second person**

esomai **es'-om-ahēe**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

οὐν **conjunction**

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

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

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

τέλειοι **adjective - nominative plural masculine**

teleios **tel'-i-os**: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

ὥσπερ **adverb**

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

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.

πατήρ **noun - nominative singular masculine**

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

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

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

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.

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.

οὐρανοῖς **noun - dative 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.

τέλειος **adjective - nominative singular masculine**

teleios tel'-i-os: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

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

Matthew 6:1 .

.	Greek	Strong's	Origin
"Beware	Προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
of practicing	ποιεῖν (poiein)	4160: to make, do	a prim. word
your righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
to be noticed	θεαθῆναι (theathēnai)	2300: to behold, look upon	of uncertain origin
by them; otherwise		1490b: but if not	from ei, de, and mé (sometimes with ge added)
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
reward	μισθὸν (misthon)	3408: wages, hire	a prim. word
with your Father	πατρὶ (patri)	3962: a father	a prim. word
who	τὴν (tēn)	3588: the	the def. art.
is in heaven.	οὐρανοῖς (ouranois)	3772: heaven	a prim. word

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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.

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.

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).

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

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

ποιειν **verb - present active infinitive**

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

εμπροσθεν **preposition**

emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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.

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.

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

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

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

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).

μηγε **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.

μισθον **noun - accusative singular masculine**

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

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.

εχετε **verb - present active indicative - second person**

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

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

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.

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

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

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.

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.

οὐρανοῖς **noun - dative 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.

Matthew 6:2 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὅταν (otan)	3752: whenever	from hote and an
you give	ποιῇς (poiēs)	4160: to make, do	a prim. word
to the poor, do not sound a trumpet	σαλπισῇς (salpisēs)	4537: to sound a trumpet	of uncertain origin
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
you, as the hypocrites	ὑποκριταὶ (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
do	ποιοῦσιν (poiousin)	4160: to make, do	a prim. word
in the synagogues	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and in the streets,	ῥύμαις (rumais)	4505: the rush (of a moving body), hence a (crowded) street	probably akin to rheuma (that which flows, current); from rheó
so		3767: therefore, then, (and) so	a prim. word
that they may be honored	δοξασθῶσιν (doxasthōsin)	1392: to render or esteem glorious (in a wide application)	from doxa
by men.	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, they have	ἀπέχουσιν (apechousin)	568: to hold back, keep off, to be away, be distant	from apo and echó
their reward	μισθὸν (misthon)	3408: wages, hire	a prim. word
in full.		568: to hold back, keep off, to be away, be distant	from apo and echó

KJV Lexicon

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.

ουν conjunction

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

ποιης verb - present active subjunctive - second person singular

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

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).

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.

σαλπισης verb - aorist active subjunctive - second person singular

salpizo sal-pid'-zo: to trumpet, i.e. sound a blast -- (which are yet to) sound (a trumpet).

εμπροσθεν preposition

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence,

sight) of.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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

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.

υποκριται **noun - nominative plural masculine**
hupokrites hoop-ok-ree-tace': an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

ποιουσιν **verb - present active indicative - third person**
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.

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.

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.

ρυμαις **noun - dative plural feminine**
rhume hroo'-may: an alley or avenue (as crowded) -- lane, street.

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.

δοξασθωσιν **verb - aorist passive subjunctive - third person**

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

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.

ανθρωπων noun - genitive plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

απεχουσιν verb - present active indicative - third person

apecho ap-ekh'-o: (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant -- be, have, receive.

τον definite article - accusative singular masculine

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

μισθον noun - accusative singular masculine

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

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

Matthew 6:3 .

	Greek	Strong's	Origin
"But when you give	ποιου̐ντος (poiountos)	4160: to make, do	a prim. word

to the poor, do not let your left hand	ἀριστερά (aristera)	710: better, euph. for left, on the left	cptv. adjective akin to aristos (best)
know	γνώτω (gnōtō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
your right hand	δεξιὰ (dexia)	1188: the right hand or side	perhaps a prim. word
is doing,	ποιεῖ (poiei)	4160: to make, do	a prim. word

KJV Lexicon

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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

ποιουντος **verb - present active participle - genitive singular masculine**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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).

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.

γνωτω **verb - second aorist active middle - third person singular**
ginosko **ghin-occe'-ko**: to know (absolutely) in a great variety of applications and with
many implications (as follow, with others not thus clearly expressed)

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.

αριστερα **adjective - nominative singular feminine**
aristeros **ar-is-ter-os'**: the left hand (as second-best) -- left (hand).

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, 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.

ποιει **verb - present active indicative - third person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

δεξια **adjective - nominative singular feminine**
dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 6:4 .

.	Greek	Strong's	Origin
so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that your giving	ἐλεημοσύνη (eleēmosunē)	1654: mercy, pity, spec. alms	from eleos
will be in secret;	κρυπτῶ (kruptō)	2927: hidden	from kruptó
and your Father	πατήρ (patēr)	3962: a father	a prim. word
who sees	βλέπων (blepōn)	991: to look (at)	a prim. verb
[what is done] in secret	κρυπτῶ (kruptō)	2927: hidden	from kruptó
will reward	ἀποδώσει (apodōsei)	591: to give up, give back, return, restore	from apo and didómi

you.

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.

ὅ **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.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

ἐλεημοσύνη **noun - nominative singular feminine**

eleemosune **el-eh-ay-mos-oo'-nay**: compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction -- alms(-deeds).

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.

κρυπτός **adjective - dative singular neuter**

kruptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

καί **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.

πατηρ **noun - nominative singular 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.

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.

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.

κρυπτω **adjective - dative singular neuter**

kruptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

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

αποδωσει **verb - future active indicative - third person singular**

apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

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.

φανερω **adjective - dative singular neuter**

phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

Matthew 6:5 .

■			
.	Greek	Strong's	Origin

"When	ὅταν (otan)	3752: whenever	from hote and an
you pray,	προσεύχησθε (proseuchēsthe)	4336: to pray	from pros and euchomai
you are not to be like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the hypocrites;	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
for they love	φιλοῦσιν (philousin)	5368: to love	from philos
to stand	ἐστῶτες (estōtes)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and pray	προσεύχεσθαι (proseuchesthai)	4336: to pray	from pros and euchomai
in the synagogues	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and on the street		4116: broad, subst. a street	a prim. word
corners	γωνίαις (gōniais)	1137: an angle, a corner	from gonu
so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that they may be seen	φανῶσιν (phanōsin)	5316: to bring to light, to cause to appear	from a prim. root
by men.	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, they have	ἀπέχουσιν (apechousin)	568: to hold back, keep off, to be away, be distant	from apo and echó
their reward	μισθὸν	3408: wages, hire	a prim. word

(misthon)

in full.

568: to hold back, keep off, to from apo and echó
be away, be distant

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

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.

προσευχη verb - present middle or passive deponent subjunctive - second person singular

proseuchomai pros-yoo'-khom-ahce: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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.

εση verb - future indicative - second person singular

esomai es'-om-ahce: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

ωσπερ adverb

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

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.

υποκριται noun - nominative plural masculine

hupokrites hoop-ok-ree-tace': an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

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.

φιλουσιν verb - present active indicative - third person
phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

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.

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.

γωνιαις noun - dative plural feminine
gonia go-nee'-ah: an angle -- corner, quarter.

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.

πλατειων noun - genitive plural feminine
plateia plat-i'-ah: a wide plat or place, i.e. open square -- street.

εστωτες verb - perfect active participle - nominative plural masculine
histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

προσευχεσθαι verb - present middle or passive deponent infinitive
proseuchomai pros-yoo'-khom-ahee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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.

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

φανωσιν **verb - second aorist passive subjunctive - third person**

phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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).

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.

απεχουσιν **verb - present active indicative - third person**

apecho **ap-ekh'-o**: (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant -- be, have, receive.

τον **definite article - accusative singular masculine**

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

μισθον **noun - accusative singular masculine**

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

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

Matthew 6:6 .

■			
.	Greek	Strong's	Origin

"But you, when	ὅταν (otan)	3752: whenever	from hote and an
you pray,	προσεύχη (proseuchē)	4336: to pray	from pros and euchomai
go	εἰσελθε (eiselthe)	1525: to go in (to), enter	from eis and erchomai
into your inner room,	ταμεῖον (tameion)	5009: an inner chamber	later form of tamieion (treasury)
close	κλείσας (kleisas)	2808: to shut	of uncertain origin
your door	θύραν (thuran)	2374: a door	a prim. word
and pray	προόσευξαι (proseuxai)	4336: to pray	from pros and euchomai
to your Father	πατρὶ (patri)	3962: a father	a prim. word
who	τὸ (to)	3588: the	the def. art.
is in secret,	κρυπτῶ (kruptō)	2927: hidden	from kruptó
and your Father	πατήρ (patēr)	3962: a father	a prim. word
who	τὴν (tēn)	3588: the	the def. art.
sees	βλέπων (blepōn)	991: to look (at)	a prim. verb
[what is done] in secret	κρυπτῶ (kruptō)	2927: hidden	from kruptó
will reward	ἀποδώσει (apodōsei)	591: to give up, give back, return, restore	from apo and didómi
you.			

KJV Lexicon

σου **personal pronoun - second person nominative singular**

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

δε **conjunction**

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

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.

προσευχη **verb - present middle or passive deponent subjunctive - second person singular**

proseuchomai **pros-yoo'-khom-ahē:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

εισελθε **verb - second aorist active middle - second person singular**

eiserchomai **ice-er'-khom-ahē:** 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.

ταμειον **noun - nominative singular neuter**

tameion **tam-i'-on:** a dispensary or magazine, i.e. a chamber on the ground-floor or interior of an Oriental house (generally used for storage or privacy, a spot for retirement) -- secret chamber, closet, storehouse.

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

κλεισας **verb - aorist active participle - nominative singular masculine**

kleio **kli'-o:** to close -- 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.

θυραν **noun - accusative singular feminine**

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

προσευξαι **verb - aorist middle deponent imperative - second person singular**

proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

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.

κρυπτω **adjective - dative singular neuter**

kruptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

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.

πατρι **noun - nominative singular 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.

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.

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.

κρυπτω **adjective - dative singular neuter**
kruptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

αποδωσει **verb - future active indicative - third person singular**
apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

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.

φανερω **adjective - dative singular neuter**
phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

Matthew 6:7 .

.	Greek	Strong's	Origin
"And when you are praying,	Προσευχόμενοι (proseuchomenoi)	4336: to pray	from pros and euchomai
do not use meaningless repetition	βατταλογήσητε (battalogēsēte)	945: to stammer	from battos (stammerer) and logos

as the Gentiles	ἐθνικοί (ethnikoi)	1482: national, foreign, i.e. spec. a Gentile	from ethnos
do, for they suppose	δοκοῦσιν (dokousin)	1380: to have an opinion, to seem	from dokos (opinion)
that they will be heard	εἰσακουσθήσονται (eisakousthēsontai)	1522: to listen, to obey	from eis and akouó
for their many words.	πολυλογία (polulugia)	4180: much speaking	from polus and logos

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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.

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.

βαττολογησητε **verb - aorist active subjunctive - second person**

battologeo bat-tol-og-eh'-o: to stutter, i.e. (by implication) to prate tediously -- use vain repetitions.

ωσπερ **adverb**

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

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.

εθνικοί **adjective - nominative plural masculine**

ethnikos eth-nee-kos': national (ethnic), i.e. (specially) a Gentile -- heathen (man).

δοκουσιν **verb - present active indicative - third person**

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.

gar	gar : assigning a reason (used in argument, explanation or intensification; often with other particles)
gar	gar : assigning a reason (used in argument, explanation or intensification; often with other particles)
oti	oti conjunction
hoti	hoti hot'-ee : demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.
en	en preposition
en	en : in, at, (up-)on, by, etc.
ho	ho 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.
polulogia	polulogia noun - dative singular feminine
polulogia	pol-oo-log-ee'-ah : loquacity, i.e. prolixity -- much speaking.
autōn	autōn 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
εισακουσθησονται	εισακουσθησονται verb - future passive indicative - third person
eisakouo	ice-ak-oo'-o : to listen to -- hear.

Matthew 6:8 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
do not be like	ὁμοιωθῆτε (omoiōthēte)	3666: to make like	from homoios
them; for your Father	πατὴρ (patēr)	3962: a father	a prim. word
knows		3609a: to have seen or perceived, hence to know	perf. of eidon
what	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you need	χρεῖαν (chreian)	5532: need, business	akin to chraomai

before	πρὸ (pro)	4253: before	a prim. preposition
you ask	αἰτῆσαι (aitēsai)	154: to ask, request	a prim. verb
Him.			

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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.

οὐν conjunction

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

ομοιωθητε verb - aorist passive subjunctive - second person

homoioo **hom-oy-o'-o**: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

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

οἶδεν verb - perfect active indicative - third person singular

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

γὰρ conjunction

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

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.

πατήρ noun - nominative singular masculine

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

ὑμῶν personal pronoun - second person genitive plural

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

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.

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.

εχετε verb - present active indicative - second person

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

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.

υμας personal pronoun - second person accusative plural

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

αιτησαι verb - aorist active middle or passive deponent

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

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

Matthew 6:9 .

.	Greek	Strong's	Origin
"Pray,	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
in this way:	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
'Our Father	Πάτερ (pater)	3962: a father	a prim. word
who	ὁ	3588: the	the def. art.

	(ο)		
is in heaven,	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
Hallowed	ἁγιασθήτω (agiasthētō)	37: to make holy, consecrate, sanctify	from hagios
be Your name.	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

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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.

οὖν **conjunction**

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

προσευχέσθε **verb - present middle or passive deponent imperative - second person**

proseuchomai pros-yoo'-khom-ahee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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

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

πατερ **noun - vocative singular 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.

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.

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.

ουρανοῖς **noun - dative 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.

αγιασθῆτω **verb - aorist passive imperative - third person singular**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

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).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 6:10 .

.	Greek	Strong's	Origin
Your kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
come.	ἐλθέτω (elthetō)	2064: to come, go	a prim. verb
Your will	θέλημα (thelēma)	2307: will	from theló
be done,	γενηθήτω (genēthētō)	1096: to come into being, to happen, to become	from a prim. root gen-
On earth	γῆς (gēs)	1093: the earth, land	a prim. word
as it is in heaven.	οὐρανῷ (ouranō)	3772: heaven	a prim. word

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ελθετω **verb - second aorist active middle - third person singular**

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

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.

βασιλεια **noun - nominative singular feminine**

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

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

γενηθτω **verb - aorist passive 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.)

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.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ως **adverb**

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

εν **preposition**

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

ουρανw **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.

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.

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.

Matthew 6:11 .

.	Greek	Strong's	Origin
Give	δοῦς (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us this day	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
our daily	ἐπιούσιον (epiousion)	1967: for the coming day, for subsistence	from epeimi
bread.	ἄρτον (arton)	740: bread, a loaf	of uncertain origin

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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.

ἄρτον **noun - accusative singular masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

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

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

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.

ἐπιούσιον **adjective - accusative singular masculine**
epiousios **ep-ee-oo'-see-os**: for subsistence, i.e. needful -- daily.

δοῦναι **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)

ἡμῖν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

σήμερον **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.

Matthew 6:12 .

.	Greek	Strong's	Origin
And forgive	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
us our debts,	ὀφειλήματα (opheilēmata)	3783: that which is owed, a debt	from opheiló
as we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
have forgiven	ἀφήκαμεν (aphēkamen)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
our debtors.	ὀφειλέταις (opheiletais)	3781: a debtor	from opheiló

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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

ἀφίειμι **verb - second aorist active middle - second 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.

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

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

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.

οφειλήματα **noun - accusative plural neuter**

opheilema **of-i'-lay-mah**: something owed, i.e. (figuratively) a due; morally, a fault -- debt.

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

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

ως **adverb**

hos **hoco**: 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

ημεις **personal pronoun - first person nominative plural**

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

αφιεμεν **verb - present active indicative - first person**

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.

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.

οφειλεταις **noun - dative plural masculine**

opheiletes **of-i-let'-ace**: an ower, i.e. person indebted; figuratively, a delinquent; morally, a transgressor (against God) -- debtor, which owed, sinner.

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

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

Matthew 6:13 .

This verse was altered by scribes. Early manuscripts of Matthew 6:13 end at "deliver us from evil". What is written after "evil" is not in the original New Testament.

■			
.	Greek	Strong's	Origin

And do not lead	εἰσενέγκης (eisenenkēs)	1533: lit. or fig. to carry inward	from eis and pheró
us into temptation,	πειρασμόν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó
but deliver	ῥῦσαι (rusai)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)
us from evil.	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)
[For Yours		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
is the kingdom		932: kingdom, sovereignty, royal power	from basileuó
and the power		1411: (miraculous) power, might, strength	from dunamai
and the glory		1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
forever.		165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen].'		281: truly	adverb of Hebrew origin amen

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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

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.

εἰσενέγκης **verb - aorist active subjunctive - second person singular**
eisphero **ice-fer'-o:** to carry inward -- bring (in), lead into.

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

πειρασμον **noun - accusative singular 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.

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.

ρυσαι **verb - aorist middle deponent imperative - second person singular**
rhoumai **rhoo'-om-ah-ee**: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

ημας **personal pronoun - first person accusative plural**
hemas **hay-mas'**: us -- our, us, we.

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.

πονηρου **adjective - genitive singular 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;

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.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

βασιλεια **noun - nominative singular feminine**

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

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.

δυναμις noun - nominative singular 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

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.

δοξα noun - nominative 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.

εις 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.

αιωνας noun - accusative plural masculine

aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

Matthew 6:14 .

.	Greek	Strong's	Origin
"For if	Ἐὰν	1437: if (a conditional particle used like NG1487, but	contr. from ei and an

	(ean)	usually with the Gr. subjunctive mood)	
you forgive	ἄφητε (aphēte)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
others	ἄνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
for their transgressions,	παράπτωματα (paraptōmata)	3900: a false step, a trespass	from parapiptó
your heavenly	οὐράνιος (ouranios)	3770: of or in heaven	from ouranos
Father	πατήρ (patēr)	3962: a father	a prim. word
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
forgive	ἀφήσει (aphēsei)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
you.			

KJV Lexicon

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).

γαρ conjunction

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

αφητε verb - second aorist active subjunctive - second person

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.

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.

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.

παρπτωματα noun - accusative plural neuter

paraptoma par-ap'-to-mah: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

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

αφησει verb - future 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.

και conjunction

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

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.

πατηρ noun - nominative singular 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).

ο definite article - nominative singular masculine

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

ουραuiος adjective - nominative singular masculine

ouranios oo-ran'-ee-os: celestial, i.e. belonging to or coming from the sky -- heavenly.

Matthew 6:15 .

.	Greek	Strong's	Origin
"But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you do not forgive	ἀφῆτε (aphēte)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
others,	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
then	οὐδὲ (oude)	3761: and not, neither	from ou, and de
your Father	πατήρ (patēr)	3962: a father	a prim. word
will not forgive	ἀφήσει (aphēsei)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
your transgressions.	παράπτωματα (paraptōmata)	3900: a false step, a trespass	from parapiptó

KJV Lexicon

ἐάν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

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.

αφῆτε **verb - second aorist active subjunctive - second person**

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.

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.

ἀνθρώποις **noun - dative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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.

παράπτωματα **noun - accusative plural neuter**

paraptoma **par-ap'-to-mah**: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

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

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.

ο **definite article - nominative singular masculine**

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

πατήρ **noun - nominative singular masculine**

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

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

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

ἀφίσει **verb - future 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.

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.

παράπτωματα **noun - accusative plural neuter**

paraptoma **par-ap'-to-mah**: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

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

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

Matthew 6:16 .

.	Greek	Strong's	Origin
"Whenever	Ὅταν (otan)	3752: whenever	from hote and an
you fast,	νηστεύητε (nēsteuēte)	3522: to fast	from nēstis
do not put	γίνεσθε (ginesthe)	1096: to come into being, to happen, to become	from a prim. root gen-
on a gloomy face	σκυθρωποί (skuthrōpoi)	4659: with a gloomy look	from skuthros (sullen) and óps (eye)
as the hypocrites	ὑποκριταὶ (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
[do], for they neglect	ἀφανίζουσιν (aphanizousin)	853: to make unseen, i.e. destroy	from aphanés
their appearance	πρόσωπα (prosōpa)	4383: the face	from pros and óps (an eye, face)
so	ὥπως (opōs)	3704: as, how, that	from hos, and pós
that they will be noticed	φανῶσιν (phanōsin)	5316: to bring to light, to cause to appear	from a prim. root
by men	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
when they are fasting.	νηστεύοντες (nēsteuontes)	3522: to fast	from nēstis
Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, they have	ἀπέχουσιν (apechousin)	568: to hold back, keep off, to be away, be distant	from apo and echó
their reward	μισθὸν (misthon)	3408: wages, hire	a prim. word

in full.

568: to hold back, keep off, to from apo and echó
be away, be distant

KJV Lexicon

οταν **conjunction**

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

δε **conjunction**

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

νηστευητε **verb - present active subjunctive - second person**
nesteuo nace-tyoo'-o: to abstain from food (religiously) -- fast.

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.

γινεσθε **verb - present middle or passive deponent imperative - second 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.)

ωσπερ **adverb**

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

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.

υποκριται **noun - nominative plural masculine**

hupokrites hoop-ok-ree-tace': an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

σκυθρωποι **adjective - nominative plural masculine**

skuthropos skoo-thro-pos': angry-visaged, i.e. gloomy or affecting a mournful appearance -
- of a sad countenance.

αφανιζουσιν **verb - present active indicative - third person**

aphanizo af-an-id'-zo: to render unapparent, i.e. (actively) consume (becloud), or (passively) disappear (be destroyed) -- corrupt, disfigure, perish, vanish away.

γάρ conjunction

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

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.

προσωπα noun - accusative plural neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

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

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.

φανωσιν verb - second aorist passive subjunctive - third person

phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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.

νηστευοντες verb - present active participle - nominative plural masculine

nesteuo nace-tyoo'-o: to abstain from food (religiously) -- fast.

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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

humin 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.

απεχουσιν **verb - present active indicative - third person**

apecho **ap-ekh'-o**: (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant -- be, have, receive.

τον **definite article - accusative singular masculine**

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

μισθον **noun - accusative singular masculine**

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

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

Matthew 6:17 .

.	Greek	Strong's	Origin
"But you, when you fast,	νηστεύων (nēsteuōn)	3522: to fast	from néstis
anoint	ἄλειψαι (aleipsai)	218b: to anoint	from the same root as lipos (fat, oil)
your head	κεφαλῇν (kephalēn)	2776: the head	a prim. word
and wash	νίψαι (nipsai)	3538: to wash	a late form of nizó (to cleanse)
your face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)

KJV Lexicon

σου **personal pronoun - second person nominative singular**

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

δε **conjunction**

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

νηστευων **verb - present active participle - nominative singular masculine**
nesteuo **nace-tyoo'-o**: to abstain from food (religiously) -- fast.

αλειψαι **verb - aorist middle imperative - second person singular**
aleipho **al-i'-fo**: to oil (with perfume) -- anoint.

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.

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

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

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

νιψαι **verb - aorist middle imperative - second person singular**
nipto **nip'-to**: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

Matthew 6:18 .

.	Greek	Strong's	Origin
so	ὥτως (opōs)	3704: as, how, that	from hos, and pōs
that your fasting	νηστεύων (nēsteuōn)	3522: to fast	from nēstis
will not be noticed	φανῆς (phanēs)	5316: to bring to light, to cause to appear	from a prim. root

by men,	ἄνθρωποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
but by your Father	πατρί (patri)	3962: a father	a prim. word
who	τοῖς (tois)	3588: the	the def. art.
is in secret;		2931a: hidden, secret	from kruphé
and your Father	πατήρ (patēr)	3962: a father	a prim. word
who	τῷ (tō)	3588: the	the def. art.
sees	βλεπών (blepōn)	991: to look (at)	a prim. verb
[what is done] in secret		2931a: hidden, secret	from kruphé
will reward	ἀποδώσει (apodōsei)	591: to give up, give back, return, restore	from apo and didómi
you.			

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.

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.

φανής **verb - second aorist passive subjunctive - second person singular**

phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or

figurative) -- appear, seem, be seen, shine, think.

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.

ἀνθρώποις **noun - dative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

νηστευῶν **verb - present active participle - nominative singular masculine**

nesteuo **nace-tyoo'-o**: to abstain from food (religiously) -- fast.

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.

πατρὶ **noun - dative singular masculine**

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

σοῦ **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

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.

κρυπτῷ **adjective - dative singular neuter**

kruptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

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.

πατὴρ **noun - nominative singular 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.

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.

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.

κρυπτω **adjective - dative singular neuter**
kruptos kroop-tos': concealed, i.e. private -- hid(-den), inward(-ly), secret.

αποδωσει **verb - future active indicative - third person singular**
apodidomi ap-od-eed'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

σοι **personal pronoun - second person dative singular**
soi soy: to thee -- thee, thine own, thou, thy.

Matthew 6:19 .

.	Greek	Strong's	Origin
"Do not store	θησαυρίζετε (thēsaurizete)	2343: to lay up, store up	from thēsauros
up for yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
treasures	θησαυρούς (thēsaurous)	2344: treasure	from the same as tithēmi and a prim. root aur-
on earth,	γῆς (gēs)	1093: the earth, land	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
moth	σῆς (sēs)	4597: a moth	a prim. word

and rust	βρῶσις (brōsis)	1035: eating, food	from bibróskó
destroy,	ἀφανίζει (aphanizei)	853: to make unseen, i.e. destroy	from aphanés
and where	ὅπου (opou)	3699: where	from hos, and pou
thieves	κλέπται (kleptai)	2812: a thief	from kleptó
break	διορύσσουσιν (diorussousin)	1358: to dig through (as of breaking into a house)	from dia and orussó
in and steal.	κλέπτουσιν (kleptousin)	2813: to steal	a prim. verb

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.

θησαυριζετε **verb - present active imperative - second person**

thesaurizo thay-sow-rid'-zo: to amass or reserve -- lay up (treasure), (keep) in store, (heap) treasure (together, up).

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

θησαυρους **noun - accusative plural masculine**

thesauros thay-sow-ros': a deposit, i.e. wealth -- treasure.

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.

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

σης **noun - nominative singular masculine**

ses **sace**: a moth -- moth.

και **conjunction**

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

βρωσις **noun - nominative singular feminine**

brosis **bro'-sis**: (abstractly) eating; by extension (concretely) food -- eating, food, meat.

αφανίζει **verb - present active indicative - third person singular**

aphanizo **af-an-id'-zo**: to render unapparent, i.e. (actively) consume (becloud), or (passively) disappear (be destroyed) -- corrupt, disfigure, perish, vanish away.

και **conjunction**

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

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

κλεπται **noun - nominative plural masculine**

kleptes **klep'-tace**: a stealer -- thief.

διορυσσουσιν **verb - present active indicative - third person**

diorusso **dee-or-oos'-so**: to penetrate burglariously -- break through (up).

και **conjunction**

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

κλεπτουσιν **verb - present active indicative - third person**

klepto **klep'-to**: to filch -- steal.

Matthew 6:20 .

.	Greek	Strong's	Origin
"But store	θησαυρίζετε	2343: to lay up, store up	from thesauros

	(thēsaurizete)		
up for yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
treasures	θησαυρούς (thēsaurous)	2344: treasure	from the same as tithémi and a prim. root aur-
in heaven,	οὐρανῶ (ouranō)	3772: heaven	a prim. word
where	οὔπου (opou)	3699: where	from hos, and pou
neither	οὔτε (oute)	3777: and not, neither	from ou, and te
moth	σῆς (sēs)	4597: a moth	a prim. word
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
rust	βρώσις (brōsis)	1035: eating, food	from bibróskó
destroys,	ἀφανίζει (aphanizei)	853: to make unseen, i.e. destroy	from aphanés
and where	οπου (opou)	3699: where	from hos, and pou
thieves	κλέπται (kleptai)	2812: a thief	from kleptó
do not break	διορύσσουσιν (diorussousin)	1358: to dig through (as of breaking into a house)	from dia and orussó
in or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
steal;	κλέπτουσιν (kleptousin)	2813: to steal	a prim. verb

KJV Lexicon

θησαυριζετε **verb - present active imperative - second person**

thesaurizo **thay-sow-rid'-zo**: to amass or reserve -- lay up (treasure), (keep) in store, (heap) treasure (together, up).

δε **conjunction**

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

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

θησαυρους **noun - accusative plural masculine**

thesauros **thay-sow-ros'**: a deposit, i.e. wealth -- treasure.

εν **preposition**

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

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ουτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

σης **noun - nominative singular masculine**

ses **sace**: a moth -- moth.

ουτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

βρωσις **noun - nominative singular feminine**

brosis **bro'-sis**: (abstractly) eating; by extension (concretely) food -- eating, food, meat.

αφανιζει **verb - present active indicative - third person singular**

aphanizo **af-an-id'-zo**: to render unapparent, i.e. (actively) consume (becloud), or (passively) disappear (be destroyed) -- corrupt, disfigure, perish, vanish away.

και **conjunction**

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

οπου **adverb**

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

κλεπται noun - nominative plural masculine
kleptes klep'-tace: a stealer -- thief.

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.

διορυσσουσιν verb - present active indicative - third person
diorusso dee-or-oos'-so: to penetrate burglariously -- break through (up).

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.

κλεπτουσιν verb - present active indicative - third person
klepto klep'-to: to filch -- steal.

Matthew 6:21 .

.	Greek	Strong's	Origin
for where	ὅπου (opou)	3699: where	from hos, and pou
your treasure	θησαυρός (thēsauros)	2344: treasure	from the same as tithēmi and a prim. root aur-
is, there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
your heart	καρδία (kardia)	2588: heart	a prim. word
will be also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

γάρ conjunction

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

ΕΣΤΙV 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.

θησαυρος noun - nominative singular masculine

thesauros thay-sow-ros': a deposit, i.e. wealth -- treasure.

υμων personal pronoun - second person genitive plural

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

ΕΚΕΙ adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

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.

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).

υμων personal pronoun - second person genitive plural

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

Matthew 6:22 .

.	Greek	Strong's	Origin
"The eye	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root

is the lamp	λύχνος (luchnos)	3088: a (portable) lamp	a prim. word
of the body;	σώματος (sōmatos)	4983: a body	of uncertain origin
so then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
your eye	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
is clear,	ἁπλοῦς (aplous)	573: simple, single	from alpha (as a cop. prefix) and perhaps ploos
your whole	ὅλον (olon)	3650: whole, complete	a prim. word
body	σῶμα (sōma)	4983: a body	of uncertain origin
will be full of light.	φωτεινὸν (phōteinon)	5460: bright, light	from phós

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.

λυχνος noun - nominative singular masculine

luchnos **lookh'-nos**: a portable lamp or other illuminator -- candle, light.

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.

σωματος noun - genitive singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

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.

οφθαλμος noun - nominative singular masculine

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

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).

ουν conjunction

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

ο definite article - nominative singular masculine

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

οφθαλμος noun - nominative singular masculine

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

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

απλους adjective - nominative singular masculine

haplous hap-looce': folded together, i.e. single (figuratively, clear) -- single.

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.

ολον adjective - nominative 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 - 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.

σωμα noun - nominative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or

figuratively -- bodily, body, slave.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

φωτεινον **adjective - nominative singular neuter**
photeinos fo-ti-nos': lustrous, i.e. transparent or well-illuminated (figuratively) -- bright, full of light.

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.

Matthew 6:23 .

.	Greek	Strong's	Origin
"But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
your eye	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
is bad,	πονηρὸς (ponēros)	4190: toilsome, bad	from poneó (to toil)
your whole	ὅλον (olon)	3650: whole, complete	a prim. word
body	σῶμα (sōma)	4983: a body	of uncertain origin
will be full of darkness.	σκοτεινὸν (skoteinon)	4652: dark	from skotos
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
the light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó

that is in you is darkness,	σκότος (skotos)	4655: darkness	a prim. word
how great	πόσον (poson)	4214: how much? how great?	interrog. adjective from a prim. root
is the darkness!	σκότος (skotos)	4655: darkness	a prim. word

KJV Lexicon

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).

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.

οφθαλμος noun - nominative singular masculine

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

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

πονηρος adjective - nominative singular 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;

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.

ολον adjective - nominative 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 - 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.

σῶμα **noun - nominative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

σκοτεινόν **adjective - nominative singular neuter**

skoteinos **skot-i-nos'**: opaque, i.e. (figuratively) benighted -- dark, full of darkness.

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.

εἰ **conditional**

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

οὐν **conjunction**

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

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.

φῶς **noun - nominative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

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.

ἐν **preposition**

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

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

σκοτός **noun - nominative singular neuter**

skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

ἐστιν **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.

σκοτος noun - nominative singular neuter
skotos skot'-os: shadiness, i.e. obscurity -- darkness.

ποσος correlative or interrogative pronoun - nominative singular neuter
posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

Matthew 6:24 .

.	Greek	Strong's	Origin
"No one	Οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
serve	δουλεύειν (douleuein)	1398: to be a slave, to serve	from doulos
two	δυσὶ (dusi)	1417: two	a primary number
masters;	κυρίοις (kuriois)	2962: lord, master	from kuros (authority)
for either	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
he will hate	μισήσει (misēsei)	3404: to hate	from misos (hatred)
the one	ἓνα (ena)	1520: one	a primary number
and love	ἀγαπήσει (agapēsei)	25: to love	of uncertain origin
the other,	ἕτερον (eteron)	2087: other	of uncertain origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
he will be devoted	ἀνθέξεται (anthexetai)	472: to hold against, i.e. to hold firmly to	from anti and echō

to one	ἓνος (enos)	1520: one	a primary number
and despise	καταφρονήσει (kataphronēsei)	2706: to think little of	from kata and phroneó
the other.	ἑτέρου (eterou)	2087: other	of uncertain origin
You cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
serve	δουλεύειν (douleuein)	1398: to be a slave, to serve	from doulos
God	θεῶ (theō)	2316: God, a god	of uncertain origin
and wealth.	μαμωνᾶ (mamōna)	3126: riches	of Aramaic origin

KJV Lexicon

οὐδεις **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.

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.

δυσιν **adjective - dative plural masculine**

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

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.

δουλευειν **verb - present active infinitive**

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

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.

γάρ 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.

ενα adjective - accusative singular masculine

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

μισησει verb - future active indicative - third person singular

miseo **mis-eh'-o:** to detest (especially to persecute); by extension, to love less -- hate(-ful).

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.

ετερον adjective - accusative singular masculine

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

αγαπησει verb - future active indicative - third person singular

agapao **ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

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.

ενος adjective - genitive singular masculine

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

ανθεξεται verb - future middle deponent indicative - third person singular

antechomai **an-tekh'-om-ahee:** to hold oneself opposite to, i.e. (by implication) adhere to; by extension to care for -- hold fast, hold to, support.

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.

ετερου adjective - genitive singular masculine

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

καταφρονησει verb - future active indicative - third person singular

kataphroneo kat-af-ron-eh'-o: to think against, i.e. disesteem -- despise.

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.

θεω noun - dative singular masculine

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

δουλευειν verb - present active infinitive

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

και conjunction

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

μαμωνα noun - dative singular neuter

mammonas mam-mo-nas': mammonas, i.e. avarice (deified) -- mammon.

mammonas mam-mo-nas': mammonas, i.e. avarice (deified) -- mammon.

aramaic transliterated word

Matthew 6:25 .

.	Greek	Strong's	Origin
"For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition

I say	λέγω (legō)	3004: to say	a prim. verb
to you, do not be worried	μεριμνᾶτε (merimnate)	3309: to be anxious, to care for	from merimna
about	τῇ (tē)	3588: the	the def. art.
your life,	ψυχῇ (psuchē)	5590: breath, the soul	of uncertain origin
[as to] what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you will eat		2068: to eat	akin to edó (to eat)
or		2228: or, than	a prim. conjunction used disjunctively or cptv.
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you will drink;	πίετε (piēte)	4095: to drink	a prim. word
nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
for your body,	σώματι (sōmati)	4983: a body	of uncertain origin
[as to] what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you will put	ἐνδύσῃσθε (endusēsthe)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on. Is not life	ψυχῇ (psuchē)	5590: breath, the soul	of uncertain origin
more		4183: much, many	a prim. word
than food,	τροφῆς (trophēs)	5160: nourishment, food	from trephó
and the body	σῶμα	4983: a body	of uncertain origin

	(sōma)		
more		4183: much, many	a prim. word
than clothing?	ἐνδύματος (endumatos)	1742: apparel (esp. the outer robe)	from enduó

KJV Lexicon

δια preposition

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

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).

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

humín **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.

μεριμνατε verb - present active imperative - second person

merimnao **mer-im-nah'-o**: to be anxious about -- (be, have) care(-ful), take thought.

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.

ψυχη noun - dative singular 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).

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.

φαγητε verb - second aorist active subjunctive - second person
phago fag'-o: to eat -- eat, meat.

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 - 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.

πιητε verb - second aorist active subjunctive - second person
pino pee'-no: to imbibe -- drink.

μηδε conjunction
mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

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.

σωματι noun - dative singular neuter
soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

υμων personal pronoun - second person genitive plural
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

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.

ενδυσθητε verb - aorist middle subjunctive - second person
enduo en-doo'-o: to invest with clothing -- array, clothe (with), endue, have (put) on.

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.

ψυχη noun - nominative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

πλειον adjective - nominative singular neuter - comparative or contracted
pleion pli-own': more in quantity, number, or quality; also (in plural) the major portion

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

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.

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.

σωμα noun - nominative singular neuter
soma so'-mah': the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

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.

ενδυματος noun - genitive singular neuter
enduma en'-doo-mah': apparel (especially the outer robe) -- clothing, garment, raiment.

Matthew 6:26 .

.	Greek	Strong's	Origin
"Look	ἐμβλέψατε (emblepsate)	1689: to look at, fig. to consider	from en and blepó
at the birds	πετεινὰ (peteina)	4071: winged	from peteinos; from petomai
of the air,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
that they do not sow,	σπείρουσιν	4687: to sow (seed)	a prim. verb

	(speirousin)		
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
reap	θερίζουσιν (therizousin)	2325: to reap	from theros
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
gather	συνάγουσιν (sunagousin)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
into barns,	ἀποθήκας (apothēkas)	596: a place for putting away, hence a storehouse	from apotithēmi
and [yet] your heavenly	οὐράνιος (ouranios)	3770: of or in heaven	from ouranos
Father	πατήρ (patēr)	3962: a father	a prim. word
feeds	τρέφει (trephei)	5142: to make to grow, to nourish, feed	a prim. verb
them. Are you not worth	διαφέρετε (diapherete)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
much	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
more		1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
than they?			

KJV Lexicon

εμβλεψατε **verb - aorist active middle - second 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.

εις 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.

πτεῖν noun - accusative 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.

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.

σπειρουσιν verb - present active indicative - third person

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

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.

θεριζουσιν verb - present active indicative - third person

therizo ther-id'-zo: to harvest -- reap.

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.

συναγουσιν verb - present active indicative - third person

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

αποθηκας noun - accusative plural feminine

apotheke ap-oth-ay'-kay: a repository, i.e. granary -- barn, garner.

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.

πατηρ noun - nominative singular 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).

ο definite article - nominative singular masculine

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

ουρανιος adjective - nominative singular masculine

ouranios oo-ran'-ee-os: celestial, i.e. belonging to or coming from the sky -- heavenly.

τρεφει verb - present active indicative - third person singular

trepho tref'-o: to stiffen, i.e. fatten (by implication, to cherish (with food, etc.), pamper, rear) -- bring up, feed, nourish.

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

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.

υμεις personal pronoun - second person nominative plural

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

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

διαφερετε verb - present active indicative - second person

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

αὐτῶν **personal pronoun - genitive plural neuter**

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

Matthew 6:27 .

.	Greek	Strong's	Origin
"And who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
of you by being worried	μεριμνῶν (merimnōn)	3309: to be anxious, to care for	from merimna
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
add	προσθεῖναι (prostheinai)	4369: to put to, add	from pros and tithēmi
a [single] hour	πῆχυν (pēchun)	4083: the forearm, i.e. a cubit	a prim. word
to his life?	ἡλικίαν (ēlikian)	2244: maturity, i.e. age	from hēlix (of the same age, mature)

KJV Lexicon

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.

δε **conjunction**

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

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)

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

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

μεριμνων **verb - present active participle - nominative singular masculine**
merimnao **mer-im-nah'-o**: to be anxious about -- (be, have) care(-ful), take thought.

δυναται **verb - present middle or passive deponent indicative - third person singular**
dunamai **doo'-nam-ah-ee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

προσθειναι **verb - second aorist active middle or passive deponent**
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.

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.

ηλικιαν **noun - accusative singular feminine**
helikia **hay-lik-ee'-ah**: maturity (in years or size) -- age, stature.

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

πηχυν **noun - accusative singular masculine**
pechus **pay'-khoos**: the fore-arm, i.e. (as a measure) a cubit -- cubit.

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

Matthew 6:28 .

.	Greek	Strong's	Origin
"And why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you worried	μεριμνα̃τε (merimnate)	3309: to be anxious, to care for	from merimna
about	περι̃ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

clothing?	ἐνδύματος (endumatōs)	1742: apparel (esp. the outer robe)	from enduó
Observe	καταμάθετε (katamathete)	2648: to learn thoroughly	from kata and manthanó
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
the lilies	κρίνα (krina)	2918: a lily	a prim. word
of the field	ἀγροῦ (agrou)	68: a field, the country	a prim. word
grow;	αὐξάνουσιν (auxanousin)	837: to make to grow, to grow	a prol. form of a prim. verb
they do not toil	κοπιῶσιν (kopiōsin)	2872: to grow weary, toil	from kopos
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
do they spin,	νήθουσιν (nēthousin)	3514: to spin	from neó (to spin)

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

περί preposition

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

ἐνδύματος noun - genitive singular neuter

enduma en'-doo-mah: apparel (especially the outer robe) -- clothing, garment, raiment.

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.

μεριμνάτε verb - present active imperative - second person

merimnao mer-im-nah'-o: to be anxious about -- (be, have) care(-ful), take thought.

καταμάθετε verb - second aorist active middle - second person

katamanthano kat-am-an-than'-o: to learn thoroughly, i.e. (by implication) to note carefully - 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.

κρίνα noun - accusative plural neuter

krinon kree'-non: a lily -- lily.

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.

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.

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).

αυξάνει verb - present 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.

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.

κοπία verb - present active indicative - third person singular

kopiaio kop-ee-ah'-o: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

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.

νηθει verb - present active indicative - third person singular

netho nay'-tho: to spin -- spin.

Matthew 6:29 .

.	Greek	Strong's	Origin
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I say	λέγω (legō)	3004: to say	a prim. verb
to you that not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
Solomon	Σολομῶν (solomōn)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh
in all	πάσῃ (pasē)	3956: all, every	a prim. word
his glory	δόξῃ (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
clothed	περιεβάλετο (periebaletō)	4016: to throw around, put on	from peri and balló
himself like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
one	ἐν (en)	1520: one	a primary number
of these.		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

λέγω **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.

δε **conjunction**

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

υμιν **personal pronoun - second person dative plural**

humin **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.

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.

σολομων **noun - nominative singular masculine**

Solomon **sol-om-one'**: Solomon (i.e. Shelomoh), the son of David -- Solomon.

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.

δοξη **noun - dative 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.

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

περιεβαλετο **verb - second aorist middle indicative - third 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.

ως **adverb**

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

εν **adjective - accusative singular neuter**

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

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.

Matthew 6:30 .

.	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
God	θεὸς (theos)	2316: God, a god	of uncertain origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
clothes	ἀμφιέννυσιν (amphiennusin)	294: to clothe	from the same as amphoteroi and hennumi (to enrobe, clothe)
the grass	χόρτον (chorton)	5528: a feeding place, food, grass	a prim. word
of the field,	ἀγροῦ (agrou)	68: a field, the country	a prim. word
which is [alive] today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
and tomorrow	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
is thrown	βαλλόμενον (ballomenon)	906: to throw, cast	a prim. word
into the furnace,	κλίβανον (klibanon)	2823: an oven	of uncertain origin
[will He] not much	πολλῶ (pollō)	4183: much, many	a prim. word
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
[clothe] you? You of little faith!	ὀλιγόπιστοι (oligopistoi)	3640b: of little faith	from the same as oligopistia

KJV Lexicon

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).

τον definite article - accusative singular masculine

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

χορτον noun - accusative singular masculine

chortos **khor'-tos:** a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.

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.

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.

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.

οντα verb - present participle - accusative singular masculine

on **oan:** being -- be, come, have.

και conjunction

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

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

κλιβανον noun - accusative singular masculine

klibanos **klib'-an-os:** an earthen pot used for baking in -- oven.

βαλλομενον verb - present passive participle - accusative singular 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.

ο **definite article - nominative singular masculine**

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).

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.

αμφιεννυσιν **verb - present active indicative - third person singular**
amphiennumi **am-fee-en'-noo-mee**: to enrobe -- clothe.

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.

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.

μαλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

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

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

ολιγοπιστοι **adjective - vocative plural masculine**

oligopistos **ol-ig-op'-is-tos**: incredulous, i.e. lacking confidence (in Christ) -- of little faith.

Matthew 6:31 .

.	Greek	Strong's	Origin
"Do not worry	μεριμνήσητε (merimnēsēte)	3309: to be anxious, to care for	from merimna
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
'What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

will we eat?		2068: to eat	akin to edó (to eat)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
'What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
will we drink?	πίωμεν (piōmen)	4095: to drink	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
'What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
will we wear for clothing?"	περιβαλώμεθα (peribalōmetha)	4016: to throw around, put on	from peri and balló

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.

οὐν conjunction

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

μεριμνησητε verb - aorist active subjunctive - second person

merimnao mer-im-nah'-o: to be anxious about -- (be, have) care(-ful), take thought.

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.

φαγωμεν **verb - second aorist active subjunctive - first person**
phago **fag'-o**: to eat -- eat, meat.

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.

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.

πιωμεν **verb - second aorist active subjunctive - first person**
pino **pee'-no**: to imbibe -- drink.

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.

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.

περιβαλωμεθα **verb - second aorist middle subjunctive - first person**

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.

Matthew 6:32 .

.	Greek	Strong's	Origin
"For the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
eagerly seek	ἐπιζητοῦσιν (epizētousin)	1934: to inquire for	from epi and zéteó
all	πάντα (panta)	3956: all, every	a prim. word
these things;		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
for your heavenly	οὐράνιος (ouranios)	3770: of or in heaven	from ouranos
Father	πατήρ	3962: a father	a prim. word

	(patēr)		
knows		3609a: to have seen or perceived, hence to know	perf. of eidon
that you need	χρηζετε (chrēzete)	5535: to need, have need of	from chré
all	ἀπάντων (apantōn)	537a: all, the whole	from alpha (as a cop. prefix) and pas
these things.		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

παντα **adjective - accusative plural neuter**

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

γαρ **conjunction**

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

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.

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.

επιζητει **verb - present 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).

οιδεν **verb - perfect active indicative - third person singular**

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)

ο **definite article - nominative singular masculine**

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.

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

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

ουρανιος **adjective - nominative singular masculine**

ouranios oo-ran'-ee-os: celestial, i.e. belonging to or coming from the sky -- heavenly.

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.

χρηζετε **verb - present active indicative - second person**

chreizo khrade'-zo: to make (i.e. have) necessity, i.e. be in want of -- (have) need.

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.

απαντων **adjective - genitive plural neuter**

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

Matthew 6:33 .

.	Greek	Strong's	Origin
"But seek	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
first		4413: first, chief	contr. superl. of pro
His kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
and His righteousness,	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios

and all	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
will be added	προστεθήσεται (prostethēsetai)	4369: to put to, add	from pros and tithēmi
to you.			

KJV Lexicon

ζητεῖτε **verb - present active imperative - second person**

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).

πρῶτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

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

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.

δικαιοσύνην noun - accusative singular feminine

dikaiosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

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

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.

παντα adjective - nominative plural neuter

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

προστεθσεται verb - future 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.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Matthew 6:34 .

.	Greek	Strong's	Origin
"So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
do not worry	μεριμνήσητε (merimnēsēte)	3309: to be anxious, to care for	from merimna
about	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
tomorrow;	αὔριον	839: tomorrow	adverb of uncertain origin

	(aurion)		
for tomorrow	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
will care	μεριμνήσει (merimnēsei)	3309: to be anxious, to care for	from merimna
for itself.	ἑαυτῆς (eautēs)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
Each day	ἡμέρα (ēmera)	2250: day	a prim. word
has enough	ἄρκετόν (arketon)	713: sufficient	from arkeó
trouble	κακία (kakia)	2549: wickedness	from kakos
of its own.			

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.

οὐν conjunction

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

μεριμνησητε verb - aorist active subjunctive - second person

merimnao mer-im-nah'-o: to be anxious about -- (be, have) care(-ful), take thought.

εις 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.

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.

γαρ **conjunction**

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

αυριον **adverb**

aurion **ow'-ree-on**: fresh, i.e. to-morrow -- (to-)morrow, next day.

μεριμνησει **verb - future active indicative - third person singular**

merimnao **mer-im-nah'-o**: to be anxious about -- (be, have) care(-ful), take thought.

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.

εαυτης **reflexive pronoun - third person genitive 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.

αρκετον **adjective - nominative singular neuter**

arketos **ar-ket-os'**: satisfactory -- enough, suffice (-ient).

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.

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.

κακια **noun - nominative singular feminine**

kakia **kak-ee'-ah**: badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

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

Matthew 7:1 .

.	Greek	Strong's	Origin
"Do not judge	κρίνετε (krinete)	2919: to judge, decide	a prim. verb
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will not be judged.	κριθῆτε (krithēte)	2919: to judge, decide	a prim. verb

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.

κρίνετε **verb - present active imperative - second person**

krino kree'-no: by implication, to try, condemn, punish

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.

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.

κριθῆτε **verb - aorist passive subjunctive - second person**

krino kree'-no: by implication, to try, condemn, punish

Matthew 7:2 .

.	Greek	Strong's	Origin
"For in the way	κριματι (krimati)	2917: a judgment	from krinó
you judge,	κρίνετε	2919: to judge, decide	a prim. verb

	(krinete)		
you will be judged;	κριθησεσθε (krithēsesthe)	2919: to judge, decide	a prim. verb
and by your standard	μετρω (metrō)	3358: a measure	a prim. word
of measure,	μετρειτε (metreite)	3354: to measure, measure out	from metron
it will be measured	μετρηθησεται (metrēthēsetai)	3354: to measure, measure out	from metron
to you.			

KJV Lexicon

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.

γαρ conjunction

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

κριματι noun - dative singular neuter

krima **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

κρινετε verb - present active indicative - second person

krino **kree'-no**: by implication, to try, condemn, punish

κριθησεσθε verb - future passive indicative - second person

krino **kree'-no**: by implication, to try, condemn, punish

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.

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.

μετρω noun - dative singular neuter
metron met'-ron: a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.

μετρεите verb - present active indicative - second person
metreo met-reh'-o: to measure (i.e. ascertain in size by a fixed standard); by implication, to admeasure (i.e. allot by rule) -- figuratively, to estimate -- measure, mete.

μετρηθησεται verb - future passive indicative - third person singular
metreo met-reh'-o: to measure (i.e. ascertain in size by a fixed standard); by implication, to admeasure (i.e. allot by rule) -- figuratively, to estimate -- measure, mete.

υμιν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Matthew 7:3 .

.	Greek	Strong's	Origin
"Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you look	βλέπεις (blepeis)	991: to look (at)	a prim. verb
at the speck	κάρφος (karpfos)	2595: a small dry stalk	from karp hó (to dry up, wither)
that is in your brother's	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
eye,	ὀφθαλμῷ (ophthalmō)	3788: the eye	from a prim. root op- and an uncertain root
but do not notice	κατανοεῖς (katanoeis)	2657: to take note of, perceive	from kata and noeó
the log	δοκὸν (dokon)	1385: a beam of timber	from dechomai (through the idea of holding up)
that is in your own	ὀφθαλμῷ	3788: the eye	from a prim. root op- and an

eye?

(ophthalmō)

uncertain root

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.

δε **conjunction**

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

βλεπεις **verb - present active indicative - second person singular**

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

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.

καρφος **noun - accusative singular neuter**

karpfos kar'-fos: a dry twig or straw -- mote.

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.

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.

οφθαλμω **noun - dative singular masculine**

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

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.

αδελφου **noun - genitive singular masculine**

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

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.

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.

σω **possessive pronoun - second person dative singular masculine**
sos **sos'**: thine -- thine (own), thy (friend).

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

δοκον **noun - accusative singular feminine**
dokos **dok-os'**: a stick of timber -- beam.

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.

κατανοεις **verb - present active indicative - second person singular**
katanoeo **kat-an-o-eh'-o'**: to observe fully -- behold, consider, discover, perceive.

Matthew 7:4 .

.	Greek	Strong's	Origin
"Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can you say		3004: to say	a prim. verb

to your brother,	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
'Let	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
me take	ἐκβαλῶ (ekbalō)	1544b: to expel, to drive, cast or send out	from ek and ballō
the speck	κάρφος (karpfos)	2595: a small dry stalk	from karp hó (to dry up, wither)
out of your eye,'	ὀφθαλμοῦ (ophthalmou)	3788: the eye	from a prim. root op- and an uncertain root
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the log	δοκὸς (dokos)	1385: a beam of timber	from dechomai (through the idea of holding up)
is in your own eye?	ὀφθαλμῷ (ophthalmō)	3788: the eye	from a prim. root op- and an uncertain root

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.

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).

ερεῖς verb - future active indicative - second person singular
ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), 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.

αδελφω noun - dative singular masculine
adelphos ad-el-fos': a brother near or remote -- brother.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

αφες verb - second aorist active middle - second 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.

εκβαλω verb - second aorist active subjunctive - first person singular
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).

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.

καρφος noun - accusative singular neuter
karpheos kar'-fos: a dry twig or straw -- mote.

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.

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

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

ιδου verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

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.

δοκος noun - nominative singular feminine
dokos dok-os': a stick of timber -- beam.

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.

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

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 7:5 .

.	Greek	Strong's	Origin
"You hypocrite,	ὑποκριτά (upokrita)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
first		4413: first, chief	contr. superl. of pro
take	ἐκβαλε (ekbale)	1544b: to expel, to drive, cast or send out	from ek and balló
the log	δοκόν (dokon)	1385: a beam of timber	from dechomai (through the idea of holding up)
out of your own eye,	ὀφθαλμοῦ (ophthalmou)	3788: the eye	from a prim. root op- and an uncertain root
and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
you will see clearly	διαβλέψεις (diablepseis)	1227: to look through, to see clearly	from dia and blepó
to take	ἐκβαλεῖν (ekbalein)	1544b: to expel, to drive, cast or send out	from ek and balló
the speck	κάρφος (karphe)	2595: a small dry stalk	from karphe (to dry up, wither)
out of your brother's	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

eye.

ὄφθαλμοῦ
(ophthalmou)

3788: the eye

from a prim. root op- and an
uncertain root

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υποκριτα **noun - vocative singular masculine**

hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

εκβαλε **verb - second aorist active middle - second person singular**

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).

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

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.

δοκον **noun - accusative singular feminine**

dokos **dok-os'**: a stick of timber -- beam.

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.

οφθαλμου **noun - genitive singular masculine**

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

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

ΤΟΤΕ **adverb**

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

διαβλεψεις **verb - future active indicative - second person singular**

diablepo dee-ab-lep'-o: to look through, i.e. recover full vision -- see clearly.

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

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).

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.

καρφος **noun - accusative singular neuter**

karpfos kar'-fos: a dry twig or straw -- mote.

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.

οφθαλμου **noun - genitive singular masculine**

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

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.

αδελφου **noun - genitive singular masculine**

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

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 7:6 .

.	Greek	Strong's	Origin
"Do not give	δῶτε (dōte)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
what	τὸ	3588: the	the def. art.

	(to)		
is holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
to dogs,	कुसὶν (kusin)	2965: a dog	a prim. word
and do not throw	βάλητε (balēte)	906: to throw, cast	a prim. word
your pearls	μαργαρίτας (margaritas)	3135: a pearl	of foreign origin
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
swine,	χοίρων (choirōn)	5519: a swine	a prim. word
or	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
they will trample them under	καταπατήσουσιν (katapatēsousin)	2662: to tread down	from kata and pateó
their feet,	ποσὶν (posin)	4228: a foot	a prim. word
and turn	στραφέντες (straphentes)	4762: to turn, i.e. to change	a prim. verb
and tear you to pieces.	ῥήξωσιν (rēxōsin)	4486: to break apart, by ext. to throw down	prol. verb from a prim. root rég-

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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.

δωτε verb - second aorist active subjunctive - 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)

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.

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.

κυσιν **noun - dative plural masculine**

kuon **koo'-ohn**: a dog (hound) -- dog.

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

βαλητε **verb - second aorist active subjunctive - second 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.

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.

μαργαριτας **noun - accusative plural masculine**

margarites **mar-gar-ee'-tace**: a pearl -- pearl.

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

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

εμπροσθεν **preposition**

emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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.

χοιρων **noun - genitive plural masculine**

choiros **khoy'-ros**: a hog -- swine.

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.

καταπατήσωσιν **verb - aorist active subjunctive - third person**

katapateo **kat-ap-at-eh'-o**: to trample down; figuratively, to reject with disdain -- trample, tread (down, underfoot).

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.

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).

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

στραφεντες **verb - second aorist passive participle - nominative plural masculine**

strepho **stref'-o**: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

ρηξωσιν **verb - aorist active subjunctive - third person**

rhegunimi **hrayg'-noo-mee**: by implication, to convulse (with spasms) figuratively, to give vent to joyful emotions -- break (forth), burst, rend, tear.

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

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

Matthew 7:7 .

.	Greek	Strong's	Origin
"Ask,	Αἰτεῖτε (aiteite)	154: to ask, request	a prim. verb
and it will be given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to you; seek,	ζητεῖτε	2212: to seek	of uncertain origin

	(zēteite)		
and you will find;	εὑρήσετε	2147: to find	a prim. verb
	(eurēsete)		
knock,	κρούετε	2925: to strike	a prim. verb
	(krouete)		
and it will be opened	ἀνοιγήσεται	455: to open	from ana and oigó (to open)
	(anoigēsetai)		
to you.			

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ΑΙΤΕΙΤΕ **verb - present active imperative - second person**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

και **conjunction**

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

δοθήσεται **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)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ΖΗΤΕΙΤΕ **verb - present active imperative - second person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

και **conjunction**

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

ευρησете **verb - future active indicative - second person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ΚΡΟΥΕΤΕ **verb - present active imperative - second person**

krouo **kroo'-o**: to rap -- knock.

και **conjunction**

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

ανοιγησεται **verb - second future passive indicative - third person singular**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Matthew 7:8 .

.	Greek	Strong's	Origin
"For everyone	πᾶς (pas)	3956: all, every	a prim. word
who asks	αἰτῶν (aitōn)	154: to ask, request	a prim. verb
receives,	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
and he who seeks	ζητῶν (zētōn)	2212: to seek	of uncertain origin
finds,	εὕρισκει (euriskei)	2147: to find	a prim. verb
and to him who knocks	κρούοντι (krouonti)	2925: to strike	a prim. verb
it will be opened.	ανοιγήσεται (anoigēsetai)	455: to open	from ana and oigó (to open)

KJV Lexicon

πας **adjective - nominative singular masculine**

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

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.

αιτων verb - present active participle - nominative singular masculine

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

λαμβάνει verb - present active indicative - third person singular

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

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.

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)

ευρισκει verb - present active indicative - third 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

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.

κρουοντι verb - present active participle - dative singular masculine

krouo kroo'-o: to rap -- knock.

ανοιγησεται verb - second future passive indicative - third person singular

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

Matthew 7:9 .

.	Greek	Strong's	Origin
"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
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is there among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
you who, when	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
his son	υἱός (uios)	5207: a son	a prim. word
asks	αἰτήσσει (aitēsei)	154: to ask, request	a prim. verb
for a loaf,	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
will give	ἐπιδώσει (epidōsei)	1929: to give over, give way	from epi and didómi
him a stone?	λίθον (lithon)	3037: a stone	a prim. word

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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.

ΕΣΤΙV verb - present indicative - third person singular

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

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)

υμων personal pronoun - second person genitive plural

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

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

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).

αιτηση verb - aorist active subjunctive - third person singular

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

ο definite article - nominative singular masculine

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.

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

αρτον noun - accusative singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

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.

λιθον noun - accusative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

επιδωσει verb - future active indicative - third person singular

epididomi ep-ee-did'-o-mee: to give over (by hand or surrender) -- deliver unto, give, let (+ (her drive), offer.

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

Matthew 7:10 .

.	Greek	Strong's	Origin
"Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
if	καὶ (kai)	2532: and, even, also	a prim. conjunction
he asks	αἰτήσῃ (aitēsei)	154: to ask, request	a prim. verb
for a fish,	ἰχθύν (ichthun)	2486: a fish	a prim. word
he will not give	ἐπιδώσῃ (epidōsei)	1929: to give over, give way	from epi and didōmi
him a snake,	ὄφιν (ophin)	3789: a snake	a prim. word
will he?			

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

εἰ conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ἰχθύν noun - accusative singular masculine

ichthus ikh-thoos': a fish -- fish.

αἰτησῇ verb - aorist active subjunctive - third person singular

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

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.

οφιῖν noun - accusative singular masculine

ophis of'-is: a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan -- serpent.

ἐπιδώσει verb - future active indicative - third person singular

epididomi ep-ee-did'-o-mee: to give over (by hand or surrender) -- deliver unto, give, let (+ (her drive), offer.

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

Matthew 7:11 .

.	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
you then,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
being		1510: I exist, I am	a prol. form of a prim. and defective verb
evil,	πονηροὶ (ponēroi)	4190: toilsome, bad	from poneó (to toil)
know how		3609a: to have seen or perceived, hence to know	perf. of eidon
to give	διδόναι (didonai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
good	ἀγαθὰ (agatha)	18: good	of uncertain origin
gifts	δόματα (domata)	1390: a gift	from didómi
to your children,	τέκνοις (teknois)	5043: a child (of either sex)	from tikto
how much	πόσῳ	4214: how much? how great?	interrog. adjective from a prim.

	(posō)		root
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
will your Father	πατήρ (patēr)	3962: a father	a prim. word
who is in heaven	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
what is good	ἀγαθὰ (agatha)	18: good	of uncertain origin
to those	τοῖς (tois)	3588: the	the def. art.
who ask	αἰτοῦσιν (aitousin)	154: to ask, request	a prim. verb
Him!			

KJV Lexicon

εἰ **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.

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

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

πονηροὶ **adjective - nominative 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;

ΟΝΤΕΣ **verb - present participle - nominative plural masculine**
on oan: being -- be, come, have.

ΟΙΔΑΤΕ **verb - perfect active indicative - second person**
eido i'-do: to see; by implication, (in the perfect tense only) to know

ΔΟΜΑΤΑ **noun - accusative plural neuter**
doma dom'-ah: a present -- gift.

ΑΓΑΘΑ **adjective - accusative plural neuter**
agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

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)

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).

ΠΟΣΩ **correlative or interrogative pronoun - dative singular neuter**
posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

ΜΑΛΛΟΝ **adverb**
mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

Ο **definite article - nominative singular masculine**
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.

ΥΜΩΝ **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -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.

ΕΝ **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.

οὐρανοῖς **noun - dative 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.

δοῦναι **verb - future 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)

ἀγαθὰ **adjective - accusative plural neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

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.

αἰτοῦσιν **verb - present active participle - dative plural masculine**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

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

Matthew 7:12 .

.	Greek	Strong's	Origin
"In everything,	Πάντα (panta)	3956: all, every	a prim. word
therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
treat	ποιῶσιν (poiōsin)	4160: to make, do	a prim. word
people	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
the same way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
you want	θέλητε (thelēte)	2309: to will, wish	a prim. verb

them to treat	ποιεῖτε (poieite)	4160: to make, do	a prim. word
you, for this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and the Prophets.	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

KJV Lexicon

παντα **adjective - accusative plural neuter**

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

οὐν **conjunction**

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

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

θελητε **verb - present active subjunctive - second 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

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.

ποιωσιν **verb - present active subjunctive - third person**

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

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

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

υμεῖς personal pronoun - second person nominative plural

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

ποιεῖτε verb - present active imperative - second person

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

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

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.

γάρ conjunction

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

ἐστὶν verb - present indicative - third person singular

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

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.

νόμος noun - nominative 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.

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.

προφηται noun - nominative plural masculine

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Matthew 7:13 .

.	Greek	Strong's	Origin
"Enter	Εἰσελθατε (eiselthate)	1525: to go in (to), enter	from eis and erchomai
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the narrow	στενῆς (stenēs)	4728: narrow	a prim. word
gate; for the gate	πύλης (pulēs)	4439: a gate	a prim. word
is wide	πλατεῖα (plateia)	4116: broad, subst. a street	a prim. word
and the way	ὁδὸς (odos)	3598: a way, road	a prim. word
is broad	εὐρύχωρος (euruchōros)	2149: spacious	from eurus (broad, wide) and chōra
that leads	ἀπάγουσα (apagousa)	520: to lead away	from apo and agó
to destruction,	ἀπώλειαν (apōleian)	684: destruction, loss	from apollumi
and there		1510: I exist, I am	a prol. form of a prim. and defective verb
are many	πολλοί (polloi)	4183: much, many	a prim. word
who enter	εἰσερχόμενοι (eiserchomenoi)	1525: to go in (to), enter	from eis and erchomai
through	δι’ (di)	1223: through, on account of, because of	a prim. preposition

it.

KJV Lexicon

ΕΙΣΕΛΘΕΤΕ **verb - second aorist active middle - second person**

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

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.

στενης **adjective - genitive singular feminine**

stenos **sten-os'**: narrow (from obstacles standing close about) -- strait.

πυλης **noun - genitive singular feminine**

pule **poo'-lay**: a gate, i.e. the leaf or wing of a folding entrance -- gate.

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.

πλατεια **adjective - nominative singular feminine**

platus **plat-oos'**: spread out flat (plot), i.e. broad -- wide.

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.

πυλη **noun - nominative singular feminine**

pule **poo'-lay**: a gate, i.e. the leaf or wing of a folding entrance -- gate.

και **conjunction**

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

ευρυχωρος **adjective - nominative singular feminine**

euruchoros **yoo-roo'-kho-ros**: spacious -- broad.

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.

οδος noun - nominative 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 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.

απαγουσα verb - present active participle - nominative singular feminine

apago ap-ag'-o: to take off (in various senses) -- bring, carry away, lead (away), put to death, take 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.

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.

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.

εισιν verb - present indicative - third person

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

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.

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

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

δι preposition

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

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

Matthew 7:14 .

.	Greek	Strong's	Origin
"For the gate	πύλη (pulē)	4439: a gate	a prim. word
is small	στενή (stenē)	4728: narrow	a prim. word
and the way	ὁδὸς (odos)	3598: a way, road	a prim. word
is narrow	τεθλιμμένη (tethlimmenē)	2346: to press, afflict	a prim. verb
that leads	ἀπάγουσα (apagousa)	520: to lead away	from apo and agó
to life,	ζωήν (zōēn)	2222: life	from zaó
and there		1510: I exist, I am	a prol. form of a prim. and defective verb
are few	ὀλίγοι (oligoi)	3641: few, little, small	a prim. word
who find	εὐρίσκοντες (euriskontes)	2147: to find	a prim. verb
it.			

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.

στενη adjective - nominative singular feminine

stenos sten-os': narrow (from obstacles standing close about) -- strait.

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.

πυλη noun - nominative singular feminine

pule poo'-lay: a gate, i.e. the leaf or wing of a folding entrance -- gate.

και conjunction

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

τεθλιμμενη verb - perfect passive participle - nominative singular feminine

thlibo thlee'-bo: to crowd -- afflict, narrow, throng, suffer tribulation, trouble.

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.

οδος noun - nominative 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 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.

απαγουσα verb - present active participle - nominative singular feminine

apago ap-ag'-o: to take off (in various senses) -- bring, carry away, lead (away), put to death, take 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.

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

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.

εισιv verb - present indicative - third person

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

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.

ευρισκοντες verb - present active participle - nominative plural masculine

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

Matthew 7:15 .

.	Greek	Strong's	Origin
"Beware	Προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
of the false prophets,	ψευδοπροφητῶν (pseudoprophētōn)	5578: a false prophet	from pseudés and prophétés
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
come	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to you in sheep's	προβάτων (probatōn)	4263b: small animals in a herd, esp. sheep	from probainó
clothing,	ἐνδύμασιν (endumasin)	1742: apparel (esp. the outer robe)	from enduó
but inwardly	ἔσωθεν (esōthen)	2081: from within	from esó
are ravenous	ἄρπαγες (arpages)	727: rapacious	from harpazó

wolves.

λύκοι
(lukoi)

3074: a wolf

a prim. word

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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.

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)

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.

ψευδοπροφητων **noun - genitive plural masculine**

pseudoprophetes **psyoo-dop-rof-ay'-tace**: a spurious prophet, i.e. pretended foreteller or religious impostor -- false prophet.

οιτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ερχονται **verb - present 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.

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).

εν **preposition**

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

ενδυμασιν **noun - dative plural neuter**

enduma **en'-doo-mah**: apparel (especially the outer robe) -- clothing, garment, raiment.

προβατων **noun - genitive plural neuter**

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

εσωθεν **adverb**

esothern **es'-o-then**: from inside; (inside) -- inward(-ly), (from) within, without.

δε **conjunction**

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

εισιν **verb - present indicative - third person**

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

λυκοι **noun - nominative plural masculine**

lukos **loo'-kos**: a wolf -- wolf.

αρπαγες **adjective - nominative plural masculine**

harpax **har'-pax**: rapacious -- extortion, ravening.

Matthew 7:16 .

.	Greek	Strong's	Origin
"You will know	ἐπιγνώσεσθε (epignōsesthe)	1921: to know exactly, to recognize	from epi and ginóskó
them by their fruits.	καρπῶν (karpōn)	2590: fruit	a prim. word
Grapes	σταφυλὰς (staphulas)	4718: a bunch of grapes	of uncertain origin
are not gathered	συλλέγουσιν (sullegousin)	4816: to collect	from sun and legó
from thorn	ἀκανθῶν (akanthōn)	173: a prickly plant, thorn	from aké (a point, edge)
[bushes] nor	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
figs	σῦκα (suka)	4810: a fig	a prim. word
from thistles,	τριβόλων (tribolōn)	5146: a thistle	from treis and belos

are they?

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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)

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.

καρπων **noun - genitive plural masculine**

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

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

επιγνωσεσθε **verb - future middle deponent indicative - second 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.

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

μητι **particle - interrogative**

meti may'-tee': whether at all -- not (the particle usually not expressed, except by the form of the question).

συλλεγουσιν **verb - present active indicative - third person**

sullego sool-leg'-o': to collect -- gather (together, up).

απο **preposition**

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

ακανθων **noun - genitive plural feminine**

akantha ak'-an-thah': a thorn -- thorn.

σταφυλην **noun - accusative singular feminine**
staphule **staf-oo-lay'**: a cluster of grapes (as if intertwined) -- grapes.

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.

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

τριβολων **noun - genitive plural masculine**
tribolos **trib'-ol-os**: a crow-foot (three-pronged obstruction in war), i.e. (by analogy) a thorny plant (caltrop) -- brier, thistle.

συκα **noun - accusative plural neuter**
sukon **soo'-kon**: a fig -- fig.

Matthew 7:17 .

.	Greek	Strong's	Origin
"So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
every	πᾶν (pan)	3956: all, every	a prim. word
good	ἀγαθὸν (agathon)	18: good	of uncertain origin
tree	δένδρον (dendron)	1186: a tree	of uncertain origin
bears	ποιεῖ (poiei)	4160: to make, do	a prim. word
good	καλοὺς (kalous)	2570: beautiful, good	a prim. word
fruit,	καρπὺς (karpous)	2590: fruit	a prim. word
but the bad	σαπρὸν (sapron)	4550: rotten, worthless	from sépó
tree	δένδρον (dendron)	1186: a tree	of uncertain origin

bears	ποιεῖ (poiei)	4160: to make, do	a prim. word
bad	πονηροὺς (ponērous)	4190: toilsome, bad	from poneó (to toil)
fruit.	καρποὺς (karpous)	2590: fruit	a prim. word

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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.

πᾶν **adjective - nominative singular neuter**

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

δένδρον **noun - nominative singular neuter**

dendron den'-dron: a tree -- tree.

ἀγαθόν **adjective - nominative singular neuter**

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

καρπούς **noun - accusative plural masculine**

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

καλοὺς **adjective - accusative plural masculine**

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

ΠΟΙΕΙ **verb - present active indicative - third person singular**

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

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).

σαπρόν **adjective - nominative singular neuter**

sapros sap-ros': rotten, i.e. worthless (literally or morally) -- bad, corrupt.

δένδρον **noun - nominative singular neuter**
dendron **den'-dron**: a tree -- tree.

καρπούς **noun - accusative plural masculine**
karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

πονηρούς **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;

ποιεῖ **verb - present active indicative - third person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

Matthew 7:18 .

.	Greek	Strong's	Origin
"A good	ἀγαθὸν (agathon)	18: good	of uncertain origin
tree	δένδρον (dendron)	1186: a tree	of uncertain origin
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
produce		5342: to bear, carry, bring forth	a prim. word
bad	πονηροὺς (ponērous)	4190: toilsome, bad	from poneó (to toil)
fruit,	καρπούς (karpous)	2590: fruit	a prim. word
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
can a bad	σαπρὸν (sapron)	4550: rotten, worthless	from sépó
tree	δένδρον (dendron)	1186: a tree	of uncertain origin
produce		5342: to bear, carry, bring forth	a prim. word

good	καλούς (kalous)	2570: beautiful, good	a prim. word
fruit.	καρπούς (karpous)	2590: fruit	a prim. word

KJV Lexicon

ου particle - nominative

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

δυναται verb - present middle or passive deponent indicative - third person singular

dunamai **doo'-nam-ahē**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

δενδρον noun - nominative singular neuter

dendron **den'-dron**: a tree -- tree.

αγαθον adjective - nominative singular neuter

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

καρπους noun - accusative plural masculine

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

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;

ποιειν verb - present active infinitive

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.

δενδρον noun - nominative singular neuter

dendron **den'-dron**: a tree -- tree.

σαπρον adjective - nominative singular neuter

sapros **sap-ros'**: rotten, i.e. worthless (literally or morally) -- bad, corrupt.

καρπούς **noun - accusative plural masculine**
karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

καλούς **adjective - accusative plural masculine**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

ΠΟΙΕΙΝ **verb - present active infinitive**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

Matthew 7:19 .

.	Greek	Strong's	Origin
"Every	πάν (pan)	3956: all, every	a prim. word
tree	δένδρον (dendron)	1186: a tree	of uncertain origin
that does not bear	ποιοῦν (poioun)	4160: to make, do	a prim. word
good	καλὸν (kalon)	2570: beautiful, good	a prim. word
fruit	καρπὸν (karpon)	2590: fruit	a prim. word
is cut down	ἐκκόπτεται (ekkoptetai)	1581: to cut off, cut down, cut out, fig. to frustrate	from ek and koptó
and thrown	βάλλεται (balletai)	906: to throw, cast	a prim. word
into the fire.	πῦρ (pur)	4442: fire	a prim. word

KJV Lexicon

πᾶν **adjective - nominative singular neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

δενδρον **noun - nominative singular neuter**
dendron **den'-dron**: a tree -- tree.

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.

ποιουν **verb - present active participle - nominative singular neuter**
poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

καρπον **noun - accusative singular masculine**
karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

καλον **adjective - accusative singular masculine**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

εκκοπτεται **verb - present passive indicative - third person singular**
ekkopto **ek-kop'-to**: to excind; figuratively, to frustrate -- cut down (off, out), hew down, hinder.

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

πυρ **noun - accusative singular neuter**
pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

βαλλεται **verb - present passive 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.

Matthew 7:20 .

.	Greek	Strong's	Origin
"So	γε (ge)	1065: emphasizes the word to which it is joined	a prim. encl. part.
then,	αρα (ara)	686: therefore (an illative particle)	a prim. particle
you will know	επιγνωσεσθε (epignōsesthe)	1921: to know exactly, to recognize	from epi and ginóskó

them by their fruits. καρπῶν 2590: fruit a prim. word
(karpōn)

KJV Lexicon

αρα particle

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

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.

καρπων noun - genitive plural masculine

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

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

επιγνωσεσθε verb - future middle deponent indicative - second 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.

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

Matthew 7:21 .

.	Greek	Strong's	Origin
"Not everyone	πᾶς (pas)	3956: all, every	a prim. word
who says	λέγων (legōn)	3004: to say	a prim. verb

to Me, 'Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
Lord, '	κύριε (kurie)	2962: lord, master	from kuros (authority)
will enter	εἰσελεύσεται (eiseleusetai)	1525: to go in (to), enter	from eis and erchomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of heaven,	ουρανῶν (ouranōn)	3772: heaven	a prim. word
but he who does	ποιῶν (poiōn)	4160: to make, do	a prim. word
the will	θέλημα (thelēma)	2307: will	from theló
of My Father	πατρός (patros)	3962: a father	a prim. word
who is in heaven	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
[will enter].			

KJV Lexicon

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.

πας adjective - nominative singular masculine

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

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.

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.

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

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.

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.

εισελευσεται verb - future middle deponent indicative - third person singular
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.

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.

ουρανων noun - genitive 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.

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.

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

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)

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.

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.

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.

ουρανοις **noun - dative 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.

Matthew 7:22 .

.	Greek	Strong's	Origin
"Many	πολλοὶ (polloi)	4183: much, many	a prim. word
will say		3004: to say	a prim. verb
to Me on that day,	ἡμέρα (ēmera)	2250: day	a prim. word
'Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)

did we not prophecy	ἐπροφητεύσαμεν (eprophēteusamen)	4395: to foretell, tell forth, prophecy	from prophētés
in Your name,	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
and in Your name	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
cast	ἐξεβάλομεν (exebalomen)	1544b: to expel, to drive, cast or send out	from ek and balló
out demons,	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
and in Your name	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
perform	ἐποιήσαμεν (epoiēsamen)	4160: to make, do	a prim. word
many	πολλὰς (pollas)	4183: much, many	a prim. word
miracles?'	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai

KJV Lexicon

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.

εἰπὺς **verb - future active indicative - third person**

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

ἐν **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.

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.

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.

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.

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.

σω possessive pronoun - second person dative singular masculine

sos sos: thine -- thine (own), thy (friend).

ονοματι noun - dative singular neuter

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

προφητευσamen verb - aorist active indicative - first person

propheteuo prof-ate-yoo'-o: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

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.

σω possessive pronoun - second person dative singular masculine

sos sos: thine -- thine (own), thy (friend).

ονοματι noun - dative singular neuter

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

δαιμονια noun - accusative plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

εξεβαλομεν verb - second aorist active indicative - first 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).

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.

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ονοματι noun - dative singular neuter

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

δυναμεις noun - accusative plural feminine

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

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.

εποιησαμεν verb - aorist active indicative - first person

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

Matthew 7:23 .

.	Greek	Strong's	Origin
"And then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
I will declare	ὁμολογήσω (omologēsō)	3670: to speak the same, to agree	from homologos (of one mind)
to them, I never	οὐδέποτε (oudepote)	3763: never	from oude and pote
knew	ἔγνων (egnōn)	1097: to come to know, recognize, perceive	from a prim. root gnó-

you; DEPART	ἀποχωρεῖτε (apochōreite)	672: to go away, depart	from apo and chóreó
FROM ME, YOU WHO PRACTICE	ἐργαζόμενοι (ergazomenoi)	2038b: to work, labor	from ergon
LAWLESSNESS.'	ἀνομίαν (anomia)	458: lawlessness	from anomos

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

τοτε adverb

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

ομολογησω verb - future 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.

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.

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.

εγνων verb - second aorist active indicative - first 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)

υμας personal pronoun - second person accusative plural

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

αποχωρεите verb - present active imperative - second person
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)

εμου personal pronoun - first person genitive singular
emou em-oo': of me -- me, mine, my.

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.

εργαζομενοι verb - present middle or passive deponent participle - nominative plural masculine
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.

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.

ανομιαν noun - accusative singular feminine
anomia an-om-ee'-ah: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

Matthew 7:24 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
everyone	πᾶς (pas)	3956: all, every	a prim. word
who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
hears	ἀκούει (akouei)	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

of Mine		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
and acts	ποιεῖ (poiei)	4160: to make, do	a prim. word
on them, may be compared	ὁμοιωθήσεται (omoiōthēsetai)	3666: to make like	from homoios
to a wise man	φρονίμῳ (phronimō)	5429: practically wise, sensible	from phroneó
man	ἄνδρῃ (andri)	435: a man	a prim. word
who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
built	ὠκοδόμησεν (ōkodomēsen)	3618: to build a house	from oikodomos
his house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
on the rock.	πέτρᾱν (petran)	4073: a (large mass of) rock	a prim. word

KJV Lexicon

πας **adjective - nominative singular masculine**

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

οὐν **conjunction**

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

οστις **relative pronoun - nominative singular masculine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ἀκουει **verb - present 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.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

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.

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

ποιει **verb - present active indicative - third person singular**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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

ομοιωσω **verb - future active indicative - first person singular**
homoioo hom-oy-o'-o: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

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

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

φρονιμω **adjective - dative singular masculine**
phronimos fron'-ee-mos: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

οστις **relative pronoun - nominative singular masculine**
hostis hos'-tis: which some, i.e. any that; also (definite) which same

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.

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).

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.

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.

πετραν **noun - accusative singular feminine**

petra **pet'-ra**: a (mass of) rock -- rock.

Matthew 7:25 .

.	Greek	Strong's	Origin
"And the rain	βροχή (brochē)	1028: a wetting	from brechó
fell,	κατέβη (katebē)	2597: to go down	from kata and the same as basis
and the floods	ποταμοὶ (potamoi)	4215: a river	from pinó
came,	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
and the winds	ἄνεμοι (anemoi)	417: wind	from a prim. root ane- (to blow, breathe)
blew	ἔπνευσαν (epneusan)	4154: to blow	a prim. verb

and slammed against	προσέπεσαν (prosepesan)	4363: to fall upon, fall prostrate before	from pros and piptó
that house;	οἰκία (oikia)	3614: a house, dwelling	from oikos
and [yet] it did not fall,	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
for it had been founded	τεθεμελίωτο (tethemeliōto)	2311: to lay the foundation of	from themelios
on the rock.	πέτραν (petran)	4073: a (large mass of) rock	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

κατεβη verb - second aorist active indicative - third person singular

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

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.

βροχη noun - nominative singular feminine

broche brokh-ay': rain -- rain.

και conjunction

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

ηλθον verb - second aorist active indicative - third person

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

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.

ποταμοι noun - nominative plural masculine

potamos pot-am-os': a current, brook or freshet (as drinkable), i.e. running water -- flood, river, stream, water.

και conjunction

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

επνευσαν verb - aorist active indicative - third person

pneo pneh'-o: to breathe hard, i.e. breeze -- blow.

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.

ανεμοι noun - nominative plural masculine

anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

και conjunction

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

προσπεσον verb - second aorist active indicative - third person

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).

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).

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.

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.

επεσεν verb - second aorist active indicative - third person singular

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

τεθεμελιωτο verb - pluperfect passive indicative - third person singular
themelioo **them-el-ee-o'-o**: to lay a basis for, i.e. (literally) erect, or (figuratively)
consolidate -- (lay the) found(-ation), ground, settle.

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

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.

πετραν noun - accusative singular feminine
petra pet'-ra: a (mass of) rock -- rock.

Matthew 7:26 .

.	Greek	Strong's	Origin
"Everyone	πᾶς (pas)	3956: all, every	a prim. word
who hears	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
of Mine		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
and does not act	ποιῶν (poiōn)	4160: to make, do	a prim. word
on them, will be like	ὁμοιωθήσεται (omoiōthēsetai)	3666: to make like	from homoios
a foolish	μωρῷ (mōrō)	3474: dull, stupid, foolish	a prim. word

man	ἄνδρῃ (andri)	435: a man	a prim. word
who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
built	ᾠκοδόμησεν (ōkodomēsen)	3618: to build a house	from oikodomos
his house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
on the sand.	ἄμμον (ammon)	285: sand	from psammos (sand)

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

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.

ἀκουων 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.

μου personal pronoun - first person genitive singular

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

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.

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.

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)

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

ομοιωθησεται verb - future passive indicative - third person singular

homoioo hom-oy-o'-o: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

ανδρι noun - dative singular masculine

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

μωρω adjective - dative singular masculine

moros mo-ros': dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

οστις relative pronoun - nominative singular masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

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.

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).

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.
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.
αμμον noun - accusative singular feminine ammos am'-mos: sand (as heaped on the beach) -- sand.

Matthew 7:27 .

.	Greek	Strong's	Origin
"The rain	βροχή (brochē)	1028: a wetting	from brechó
fell,	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
and the floods	ποταμοὶ (potamoi)	4215: a river	from pinó
came,	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
and the winds	ἄνεμοι (anemoi)	417: wind	from a prim. root ane- (to blow, breathe)
blew	ἔπνευσαν (epneusan)	4154: to blow	a prim. verb
and slammed against	προσέκοψαν (prosekopsan)	4350: to strike against, to stumble	from pros and koptó
that house;	οἰκία (oikia)	3614: a house, dwelling	from oikos
and it fell--		4098: to fall	from a redupl. of the prim. root pet
and great	μεγάλη	3173: great	a prim. word

	(megalē)		
was its fall."	πτῶσις (ptōsis)	4431: a fall	from piptó

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

κατεβη verb - second aorist active indicative - third person singular

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

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.

βροχη noun - nominative singular feminine

broche **brokh-ay'**: rain -- rain.

και conjunction

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

ηλθον verb - second aorist active indicative - third person

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

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.

ποταμοι noun - nominative plural masculine

potamos **pot-am-os'**: a current, brook or freshet (as drinkable), i.e. running water -- flood, river, stream, water.

και conjunction

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

επνευσαν verb - aorist active indicative - third person

pneo **pneh'-o**: to breathe hard, i.e. breeze -- blow.

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.

ανεμοι **noun - nominative plural masculine**

anemos **an'-em-os**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

και **conjunction**

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

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

proskopto **pros-kop'-to**: to strike at, i.e. surge against (as water); specially, to stub on, i.e. trip up -- beat upon, dash, stumble (at).

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).

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.

και **conjunction**

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

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

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

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.

πτωσις **noun - nominative singular feminine**

ptosis **pto'-sis**: a crash, i.e. downfall -- fall.

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

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.

Matthew 7:28 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had finished		5055: to bring to an end, complete, fulfill	from telos
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
the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were amazed	ἐξεπλήσσαντο (exeplēssonto)	1605: to strike out, hence to strike with panic, to amaze	from ek and pléssó
at His teaching;	διδαχῇ (didachē)	1322: doctrine, teaching	from didaskó

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.)

ΟΤΕ adverb

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

ΣΥΝΕΤΕΛΕΣΕΝ verb - aorist active indicative - third person singular

sunteleo soon-tel-eh'-o: to complete entirely; generally, to execute -- end, finish, fulfil, make.

ο definite article - nominative singular masculine

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.

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.

ΕΞΕΠΛΗΣΣΟΝΤΟ verb - imperfect passive indicative - third person

ekplesso ek-place'-so: to strike with astonishment -- amaze, astonish.

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.

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.

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

Matthew 7:29 .

.	Greek	Strong's	Origin
for He was teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
them as [one] having	ἔχων (echōn)	2192: to have, hold	a prim. verb
authority,	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
and not as their scribes.	γραμματεῖς (grammateis)	1122: a writer, scribe	from gamma

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.

γαρ conjunction

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

διδασκων verb - present active participle - nominative singular masculine

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

ως **adverb**

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

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.

εχων **verb - present active participle - nominative singular masculine**

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

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.

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.

γραμματεις **noun - nominative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

Matthew 8:1 .

.	Greek	Strong's	Origin
When Jesus came down	Καταβάντος (katabantos)	2597: to go down	from kata and the same as basis
from the mountain,	ὄρους (orous)	3735: a mountain	a prim. word
large	πολλοί (polloi)	4183: much, many	a prim. word

crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him.			

KJV Lexicon

καταβαντι **verb - second aorist active participle - dative 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).

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)

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).

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.

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

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.

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.

Matthew 8:2 .

.	Greek	Strong's	Origin
And a leper	λεπρός (lepros)	3015: scaly, leprous	from lepis
came	προσελθών (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to Him and bowed down	προσεκύνει (prosekunei)	4352: to do reverence to	from pros and kuneó (to kiss)
before Him, and said,	λέγων (legōn)	3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
You are willing,	θέλης (thelēs)	2309: to will, wish	a prim. verb
You can	δύνασαι (dunasai)	1410: to be able, to have power	a prim. verb
make me clean."	καθαρίσαι (katharisai)	2511: to cleanse	from katharos

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.

λεπρος adjective - nominative singular masculine
lepros lep-ros': scaly, i.e. leprous (a leper) -- leper.

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.

προσκυνει verb - imperfect 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.

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

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.

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.

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).

θελης verb - present active subjunctive - 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

δυνασαι verb - present middle or passive deponent indicative - second person singular
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

καθαρισαι verb - aorist active middle or passive deponent
katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

Matthew 8:3 .

.	Greek	Strong's	Origin
Jesus stretched	ἐκτείνας (ekteinas)	1614: to extend	from ek and teinó (to stretch)
out His hand	χεῖρα (cheira)	5495: the hand	a prim. word
and touched		681: to fasten to, lay hold of	from a prim. root haph-
him, saying,	λέγων (legōn)	3004: to say	a prim. verb
"I am willing;	θέλω (thelō)	2309: to will, wish	a prim. verb
be cleansed."	καθαρίσθητι (katharisthēti)	2511: to cleanse	from katharos
And immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
his leprosy	λέπρα (lepra)	3014: leprosy	from lepis
was cleansed.	ἐκαθαρίσθη (ekatharisthē)	2511: to cleanse	from katharos

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

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.

ηψατο verb - aorist middle deponent indicative - third person singular

haptomai hap'-tom-ahēe: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

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.

ιησους noun - nominative singular masculine

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

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.

θελω verb - present active indicative - first 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

καθαρισθητι verb - aorist passive imperative - second person singular

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

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.

εκαθαρισθη verb - aorist passive indicative - third person singular

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

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

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.

λεπρα noun - nominative singular feminine

lepra **lep'-rah**: scaliness, i.e. leprosy -- leprosy.

Matthew 8:4 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "See	ὄρα (ora)	3708: to see, perceive, attend to	a prim. verb
that you tell		3004: to say	a prim. verb
no one;	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
but go,	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
show	δείξον (deixon)	1166: to show	from a prim. root deik-
yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
to the priest	ἱερεῖ (ierei)	2409: a priest	from hieros
and present	προσένεγκον (prosenenkon)	4374: to bring to, i.e. to offer	from pros and pheró
the offering	δῶρον (dōron)	1435: a gift, present, spec. a sacrifice	from didómi
that Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
commanded,	προσέταξεν (prosetaxen)	4367: to place at, give a command	from pros and tassó
as a testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus

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

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.

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.

ιησους **noun - nominative singular masculine**

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

ορα **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.

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.

ειπης **verb - second aorist active subjunctive - 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.

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.

υπαγε **verb - present active imperative - second person singular**

hupago **hoop-ag'-o:** to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

σεαυτου **reflexive pronoun - second person accusative singular masculine**
seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

δειξον **verb - aorist active middle - second person singular**
deiknuo **dike-noo'-o:** to show -- shew.

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.

ιερει **noun - dative 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

προσενεγκε **verb - second aorist active middle - second 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.

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.

δωρον **noun - accusative singular neuter**
doron **do'-ron:** specially, a sacrifice -- gift, offering.

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.

προσεταξεν **verb - aorist active indicative - third person singular**
prostasso **pros-tas'-so:** to arrange towards, i.e. (figuratively) enjoin -- bid, command.

μωσης **noun - nominative singular masculine**
Moseus **moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

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

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.

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

Matthew 8:5 .

.	Greek	Strong's	Origin
And when Jesus entered	Εἰσελθόντος (eiselthontos)	1525: to go in (to), enter	from eis and erchomai
Capernaum,		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
a centurion	ἐκατόνταρχος (ekatontarchos)	1543: a centurion, a captain of one hundred men	from hekaton and archó
came	προσῆλθεν (prosēlthen)	4334: to approach, to draw near	from pros and erchomai
to Him, imploring	παρακαλῶν (parakalōn)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him,			

KJV Lexicon

εἰσελθοντι **verb - second aorist active participle - dative singular 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).

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

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

καπερναουμ proper noun

Kapernaoum cap-er-nah-oom': Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

προσηλθεν verb - second aorist active indicative - third person singular

proserchomai pros-er'-khom-ahēe: 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

εκατονταρχος noun - nominative singular masculine

hekatontarches hek-at-on-tar'-khace: the captain of one hundred men -- centurion.

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

Matthew 8:6 .

.	Greek	Strong's	Origin
and saying,	λέγων (legōn)	3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
my servant	παῖς (pais)	3816: a child, boy, youth	a prim. word
is lying	βέβληται (beblētai)	906: to throw, cast	a prim. word
paralyzed	παραλυτικός (paralutikos)	3885: paralytic	from paraluó
at home,	οἰκία (oikia)	3614: a house, dwelling	from oikos
fearfully	δεινῶς	1171: terribly, vehemently	from the same as deilos

	(deinōs)	
tormented."	βασανιζόμενος 928: to torture (basanizomenos)	from basanos

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

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.

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.

παις noun - nominative singular masculine

pais paheece: child, maid(-en), (man) servant, son, young man.

μου personal pronoun - first person genitive singular

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

βεβληται verb - perfect passive 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.

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).

παραλυτικός **adjective - nominative singular masculine**
paralutikos **par-al-oo-tee-kos'**: as if dissolved, i.e. paralytic -- that had (sick of) the palsy.

δεινώς **adverb**
deinos **di-noce'**: terribly, i.e. excessively -- grievously, vehemently.

βασανιζομενος **verb - present passive participle - nominative singular masculine**
basanizo **bas-an-id'-zo**: to torture -- pain, toil, torment, toss, vex.

Matthew 8:7 .

.	Greek	Strong's	Origin
Jesus said	λέγει (legei)	3004: to say	a prim. verb
to him, "I will come	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
and heal	θεραπεύσω (therapeusō)	2323: to serve, cure	from therapōn
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

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.

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.

ιησους noun - nominative singular masculine

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

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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.

θεραπευσω verb - future active indicative - first 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.;

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

Matthew 8:8 .

.	Greek	Strong's	Origin
But the centurion	ἐκατόνταρχος (ekatontarchos)	1543: a centurion, a captain of one hundred men	from hekaton and archó
said,	εἶπεν (ephē)	5346: to declare, say	from a prim. root pha-
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not worthy	ἰκανός (ikanos)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
for You to come	εἰσελθῆς (eiselthēs)	1525: to go in (to), enter	from eis and erchomai
under	ὑπὸ (upo)	5259: by, under	a prim. preposition

my roof,	στέγην (stegēn)	4721: a roof	from stegó
but just		3441: alone	a prim. word
say		3004: to say	a prim. verb
the word,	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
and my servant	παῖς (pais)	3816: a child, boy, youth	a prim. word
will be healed.	ἰαθήσεται (iathēsetai)	2390: to heal	a prim. verb

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

ἀποκριθεὶς 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.

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.

ἐκατοντάρχος noun - nominative singular 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.

κύριε 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.

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.

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.

ἱκανός adjective - nominative singular masculine

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

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.

μου personal pronoun - first person genitive singular

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

ὑπο 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

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.

στεγὴν noun - accusative singular feminine

stege steg'-ay: a roof -- roof.

εἰσελθῆς verb - second aorist active subjunctive - second person singular

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

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.

μόνον adverb

monon mon'-on: merely -- alone, but, only.

εἶπε 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.

λογῶ 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.

και conjunction

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

ιαθησεται verb - future passive indicative - third person singular
iaomai ee-ah'-om-ahee: to cure -- heal, make 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.

παις noun - nominative singular masculine

pais paheee: child, maid(-en), (man) servant, son, young man.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

Matthew 8:9 .

.	Greek	Strong's	Origin
"For I also	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
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
authority,	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
with soldiers	στρατιώτας (stratiōtas)	4757: a soldier	from stratia
under	ὑπ' (up)	5259: by, under	a prim. preposition
me; and I say	λέγω (legō)	3004: to say	a prim. verb

to this one,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
'Go!'	πορεύθητι (poreuthēti)	4198: to go	from poros (a ford, passage)
and he goes,	πορεύεται (poreuetai)	4198: to go	from poros (a ford, passage)
and to another,	ἄλλῳ (allō)	243: other, another	a prim. word
'Come!'	ἔρχου (erchou)	2064: to come, go	a prim. verb
and he comes,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and to my slave,	δούλῳ (doulō)	1401: a slave	of uncertain derivation
'Do	ποίησον (poiēson)	4160: to make, do	a prim. word
this!'		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and he does	ποιεῖ (poiei)	4160: to make, do	a prim. word
[it]."			

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

γὰρ 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.

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.

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

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.

εχων **verb - present active participle - nominative singular masculine**
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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

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.

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

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.

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.

πορευθητι **verb - aorist passive deponent imperative - second person singular**
poreuomai por-yoo'-om-ahce: 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

πορεύεται verb - present 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.

και conjunction

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

αλλω adjective - dative singular masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

έρχου verb - present 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.

και conjunction

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

έρχεται 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.

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.

δουλω noun - dative singular 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

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

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)

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).

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

ΠΟΙΕΙ verb - present active indicative - third person singular
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Matthew 8:10 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[this], He marveled	ἐθαύμασεν (ethaumasen)	2296: to marvel, wonder	from thauma
and said	λέγω (legō)	3004: to say	a prim. verb
to those	οἱ (o)	3588: the	the def. art.
who were following,	ἀκολουθοῦσιν (akolouthousin)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, I have not found	εὑρον (euron)	2147: to find	a prim. verb

such great	τοσαύτην (tosautēn)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
with anyone	οὐδενὶ (oudenì)	3762: no one, none	from oude and heis
in Israel.	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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.

ιησους **noun - nominative singular masculine**

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

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

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

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.

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.

ακολουθουσιν **verb - present active participle - dative plural masculine**
akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αμην **hebrew transliterated word**
amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

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.

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

τοσαυτην **demonstrative pronoun - accusative singular feminine**
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.

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.

ευρον **verb - second aorist active indicative - first person singular**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

Matthew 8:11 .

	Greek	Strong's	Origin
"I say	λέγω	3004: to say	a prim. verb

	(legō)		
to you that many	πολλοὶ (polloi)	4183: much, many	a prim. word
will come	ἔξουσιν (ēxousin)	2240: to have come, be present	a prim. verb
from east	ἀνατολῶν (anatolōn)	395: a rising	from anatelló
and west,	δυσμῶν (dusmōn)	1424: a setting (as of the sun), by impl. (the) western (region)	from dunó
and recline	ἀνακλιθήσονται (anaklithēsontai)	347: to lay upon, lay down, to lie back	from ana and klinó
[at the table] with Abraham,	Ἀβραὰμ (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	Ἰακωβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven;	οὐρανῶν (ouranōn)	3772: heaven	a prim. word

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λέγω **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.

δε **conjunction**

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

υμιν **personal pronoun - second person dative plural**

humin **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.

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.

απο preposition

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

ανατολων noun - genitive plural feminine

anatole **an-at-ol-ay'**: a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural) -- dayspring, east, rising.

και conjunction

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

δυσμων noun - genitive plural feminine

dusme **doos-may'**: the sun-set, i.e. (by implication) the western region -- west.

ηξουσιν verb - future active indicative - third person

heko **hay'-ko**: to arrive, i.e. be present -- come.

και conjunction

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

ανακλιθησονται verb - future passive indicative - third person

anaklino **an-ak-lee'-no**: to lean back -- lay, (make) sit down.

μετα preposition

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

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**

lakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

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.

βασιλεια **noun - dative singular feminine**

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

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.

ουρανων **noun - genitive 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.

Matthew 8:12 .

.	Greek	Strong's	Origin
but the sons	υἱοὶ (uioi)	5207: a son	a prim. word
of the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
will be cast	ἐκβληθήσονται (ekblēthēsontai)	1544b: to expel, to drive, cast or send out	from ek and balló
out into the outer	ἐξώτερον (exōteron)	1857: outer	cptv. of exó
darkness;	σκότος (skotos)	4655: darkness	a prim. word
in that place there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

will be weeping	κλαυθμός (klauthmos)	2805: weeping	from klaió
and gnashing	βρυγμός (brugmos)	1030: a biting, a gnashing of teeth	from bruchó
of teeth."	ὀδόντων (odontōn)	3599: a tooth	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).

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.

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.

εκβληθησονται verb - future passive 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).

εις 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.

σκοτος **noun - accusative singular neuter**
skotos **skoť-os**: shadiness, i.e. obscurity -- darkness.

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.

εξωτερον **adjective - accusative singular neuter**
exoteros **ex-o'-ter-os**: exterior -- outer.

εκει **adverb**
ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

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

κλαυθος **noun - nominative singular masculine**
klauthmos **klowth-mos'**: lamentation -- wailing, weeping, wept.

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.

βρυγμος **noun - nominative singular masculine**
brugmos **broog-mos'**: a grating (of the teeth) -- gnashing.

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.

οδοντων **noun - genitive plural masculine**
odous **od-ooce**: a tooth -- tooth.

Matthew 8:13 .

■			
.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

said		3004: to say	a prim. verb
to the centurion,	ἐκατοντάρχη (ekatontarchē)	1543: a centurion, a captain of one hundred men	from hekatōn and archō
"Go;	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
it shall be done	γενήσεται (genēthētai)	1096: to come into being, to happen, to become	from a prim. root gen-
for you as you have believed."	ἐπίστευσας (episteusas)	4100: to believe, entrust	from pistis
And the servant	παῖς (pais)	3816: a child, boy, youth	a prim. word
was healed	ἰάθη (iathē)	2390: to heal	a prim. verb
that [very] moment.	ὥρα (ōra)	5610: a time or period, an hour	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

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.

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.

ἰησοῦς noun - nominative singular masculine

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

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.

υπαγε **verb - present active imperative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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

επιστευσας **verb - aorist 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)

γενηθτω **verb - aorist passive 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.)

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- 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

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

iaomai **ee-ah'-om-ahee**: to cure -- heal, make 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.

παις **noun - nominative 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

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.

ωρα **noun - dative singular feminine**

hora **ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

Matthew 8:14 .

.	Greek	Strong's	Origin
When Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἔλθων (elthōn)	2064: to come, go	a prim. verb
into 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
home,	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
He saw		3708: to see, perceive, attend to	a prim. verb
his mother-in-law	πενθεράν (penthēran)	3994: a mother-in-law	fem. of pentheros
lying sick	βεβλημένην (beblēmenēn)	906: to throw, cast	a prim. word
in bed with a fever.	πυρέσσουσιν (puresousan)	4445: to be on fire, to be ill of a fever	from pur

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.

ο definite article - nominative singular masculine

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.

εις 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.

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).

πετρου noun - genitive singular masculine

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

ειδεν verb - second aorist active indicative - third 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.

πενθεραν noun - accusative singular feminine

penthera pen-ther-ah': a wife's mother -- mother in law, wife's 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

βεβλημενην verb - perfect passive participle - accusative singular feminine

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.

και conjunction

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

πυρεσσοῦσαν **verb - present active participle - accusative singular feminine**
puresso poo-res'-so: to be on fire, i.e. (specially), to have a fever -- be sick of a fever.

Matthew 8:15 .

.	Greek	Strong's	Origin
He touched		681: to fasten to, lay hold of	from a prim. root haph-
her hand,	χειρὸς (cheiros)	5495: the hand	a prim. word
and the fever	πυρετός (puretos)	4446: a fever	from pur
left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
her; and she got	ἠγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
up and waited	διηκόνει (diēkonei)	1247: to serve, minister	from diakonos
on 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

ἤψατο **verb - aorist middle deponent indicative - third person singular**
haptomai hap'-tom-ah-ee: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

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.

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

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.

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

ο definite article - nominative singular masculine

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

πυρετος noun - nominative singular 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

ηγερθη verb - aorist passive indicative - third 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

διηκονει verb - imperfect active indicative - third person singular

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

Matthew 8:16 .

.	Greek	Strong's	Origin
When evening	Ὠψίας (opsias)	3798: evening	from opse
came,	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
they brought	προσήνεγκαν (prosēnenkan)	4374: to bring to, i.e. to offer	from pros and pheró
to Him many	πολλούς (pollous)	4183: much, many	a prim. word
who were demon- possessed;	δαιμονιζομένους (daimonizomenous)	1139: to be possessed by a demon	from daimón
and He cast	ἐξέβαλεν (exebalen)	1544b: to expel, to drive, cast or send out	from ek and balló
out the spirits	πνεύματα (pneumata)	4151: wind, spirit	from pneó
with a word,	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
and healed	ἐθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapón
all	πάντας (pantas)	3956: all, every	a prim. word
who were ill.	ἔχοντας (echontas)	2192: to have, hold	a prim. verb

opsios op'-see-os: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide)).

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.).

προσηνεγκαν verb - aorist active indicative - third 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.

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

δαιμονιζομενους verb - present middle or passive deponent participle - accusative plural masculine

daimonizomai dahee-mon-id'-zom-ahee: to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

πολλους adjective - accusative plural masculine

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.

και conjunction

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

εξεβαλεν verb - second aorist active indicative - third person singular

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).

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.

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.

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.

κακως adverb

kakos kak-oce': badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

εχοντας verb - present active participle - accusative plural masculine

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

εθεραπευσεν verb - aorist active 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.;

Matthew 8:17 .

.	Greek	Strong's	Origin
[This was] to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
what	τὸ (to)	3588: the	the def. art.
was spoken	λέγοντος (legontos)	3004: to say	a prim. verb
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Isaiah	Ἰσαίου (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
"HE 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
TOOK	ἔλαβεν	2983: to take, receive	from a prim. root lab-

	(elaben)		
OUR INFIRMITIES	ἀσθενείας (astheneias)	769: weakness, frailty	from asthenés
AND CARRIED AWAY	ἐβάστασεν (ebastasen)	941: to take up, carry	of uncertain origin
OUR DISEASES."	νόσους (nosous)	3554: disease, sickness	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.

πληρωθῇ **verb - aorist passive subjunctive - 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

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.

ρηθεν **verb - aorist passive participle - nominative singular neuter**

rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

λεγοντος **verb - present active participle - genitive singular neuter**

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

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

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.

ασθενειας noun - accusative plural feminine

astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

ημων personal pronoun - first person genitive plural

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

ελαβεν verb - second aorist active indicative - third person singular

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

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.

νοσους noun - accusative plural feminine

nosos nos'-os: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

εβαστασεν verb - aorist active indicative - third person singular

bastazo bas-tad'-zo: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

Matthew 8:18 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

saw		3708: to see, perceive, attend to	a prim. verb
a crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him, He gave orders	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
to depart	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
to the other side	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
[of the sea].			

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ιδων **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).

ο **definite article - nominative singular masculine**

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.

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.

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.

περι preposition

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

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

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).

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.

εις 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.

περαν adverb

peran per'-an: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

Matthew 8:19 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
a scribe	γραμματεὺς (grammateus)	1122: a writer, scribe	from gramma
came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
and said		3004: to say	a prim. verb

to Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
I will follow	ἀκολουθήσω (akolouthēsō)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
You wherever	οὔπου (opou)	3699: where	from hos, and pou
You go."	ἀπέρχη (aperchē)	565: to go away, go after	from apo and erchomai

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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

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

εις adjective - nominative singular masculine

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

γραμματευσ noun - nominative singular masculine

grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

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

διδασκαλε noun - vocative singular masculine

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

ακολουθησω verb - future active indicative - first 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.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

οπου **adverb**
hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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).

απερχη **verb - present middle or passive deponent subjunctive - second 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.

Matthew 8:20 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "The foxes	ἀλώπεκες (alōpekes)	258: a fox	of uncertain origin
have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
holes	φωλεοὺς (phōleous)	5454: a hole, den	of uncertain origin
and the birds	πετεινὰ (peteina)	4071: winged	from peteinós; from petomai
of the air	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
[have] nests,	κατασκηνώσεις (kataskēnōseis)	2682: a lodging	from kataskénōó
but the Son	υἱὸς	5207: a son	a prim. word

	(uios)		
of Man	ἄνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
nowhere	οὐκ (ouk)	3756: not, no	a prim. word
to lay	κλίνει (klinē)	2827: to cause to bend	a prim. verb
His head."	κεφαλὴν (kephalēn)	2776: the head	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

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.

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

ο definite article - nominative singular masculine

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.

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.

αλωπεκες **noun - nominative plural feminine**
alopex al-o'-pakes: a fox, i.e. (figuratively) a cunning person -- fox.

φωλεους **noun - accusative plural masculine**
pholeos fo-leh-os': a burrow or lurking-place -- hole.

εχουσιν **verb - present active indicative - third person**
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

πτετινα **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.

κατασκηνωσεις **noun - accusative plural feminine**
kataskenosis kat-as-kay'-no-sis: an encamping, i.e. (figuratively) a perch -- nest.

ο **definite article - nominative singular masculine**
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).

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.

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.

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.

ἔχει verb - present active indicative - third person singular

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

πού particle - interrogative

πού poo: as adverb of place; at (by implication, to) what locality -- where, whither.

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.

κεφαλήν noun - accusative singular feminine

kephale kef-al-ay': the head (as the part most readily taken hold of), literally or figuratively -- head.

κλινῇ verb - present active subjunctive - third person singular

klino klee'-no: to slant or slope, i.e. incline or recline -- bow (down), be far spent, lay, turn to flight, wear away.

Matthew 8:21 .

.	Greek	Strong's	Origin
Another	ἕτερος (eteros)	2087: other	of uncertain origin
of the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
said		3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
permit	ἐπίτρεψον (epitrepson)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
me first		4413: first, chief	contr. superl. of pro
to go	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
and bury	θάψαι (thapsai)	2290: to bury	from a prim. root

my father."

πατέρα
(patera)

3962: a father

a prim. word

KJV Lexicon

ἕτερος **adjective - nominative singular 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).

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.

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

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.

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

κύριε **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.

ἐπιτρέψον **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.

πρωτον **adverb**

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

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.

και **conjunction**

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

θαψαι **verb - aorist active middle or passive deponent**

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.

πατερα **noun - accusative singular masculine**

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

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

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

Matthew 8:22 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "Follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me, and allow	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the dead	νεκρούς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
to bury	θάψαι (thapsai)	2290: to bury	from a prim. root

their own	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
dead."	νεκρούς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)

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).

ιησους noun - nominative singular masculine

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

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

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.

και conjunction

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

αφες verb - second aorist active middle - second 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.

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.

νεκρους **adjective - accusative plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

θαψαι **verb - aorist active middle or passive deponent**

thapto **thap'-to**: to celebrate funeral rites, i.e. inter -- bury.

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.

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.

νεκρους **adjective - accusative plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

Matthew 8:23 .

.	Greek	Strong's	Origin
When He got	ἐμβάντι (embanti)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into the boat,	πλοῖον (ploion)	4143: a boat	from pleó
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
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

εμβαντι **verb - second aorist active participle - dative singular masculine**

embaino **em-ba'-hee-no**: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

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

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).

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.

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

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.

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

Matthew 8:24 .

■			
.	Greek	Strong's	Origin

And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
there arose	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
storm	σεισμός (seismos)	4578: a commotion, shaking	from seió
on the sea,	θάλασση (thalassē)	2281: the sea	of uncertain origin
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that the boat	πλοῖον (ploion)	4143: a boat	from pleó
was being covered	καλύπτεσθαι (kaluptesthai)	2572: to cover	akin to kalubé (hut, cabin)
with the waves;	κυματῶν (kumatōn)	2949: a wave	from kuó (to be pregnant, swell)
but Jesus 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
was asleep.	ἐκάθευδεν (ekatheuden)	2518: to sleep	from kata and heudó (to sleep)

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

ἰδοὺ verb - second aorist active middle - second person singular

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

σεισμος noun - nominative singular masculine

seismos sice-mos': a commotion, i.e. (of the air) a gale, (of the ground) an earthquake -- earthquake, tempest.

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.

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.)

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.

θαλασση noun - dative singular feminine

thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

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.

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

ploiōn ploy'-on: a sailer, i.e. vessel -- ship(-ing).

καλυπτεσθαι verb - present passive middle or passive deponent

kalupto kal-oop'-to: to cover up -- cover, hide.

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 neuter

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.

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).

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

katheudo kath-yoo'-do: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-
)sleep.

Matthew 8:25 .

.	Greek	Strong's	Origin
And they came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
to [Him] and woke	ἤγειραν (ēgeiran)	1453: to waken, to raise up	a prim. verb
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Save	σῶσον (sōson)	4982: to save	from sós (safe, well)
[us], Lord;	κύριε (kurie)	2962: lord, master	from kuros (authority)
we are perishing!"	ἀπολλύμεθα (apollumetha)	622: to destroy, destroy utterly	from apo and same as olethros

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

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

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.

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

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.

σωσον **verb - aorist active middle - second person singular**
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.

απολλυμεθα **verb - present middle indicative - first person**
apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Matthew 8:26 .

.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you afraid,	δειλοί (deiloi)	1169: cowardly, fearful	from deos
you men of little faith?"	ὀλιγόπιστοι (oligopistoi)	3640b: of little faith	from the same as oligopistia
Then	τότε	5119: then, at that time	from the neut. of ho, and hote

	(tote)		
He got	ἐγερθεῖς (egertheis)	1453: to waken, to raise up	a prim. verb
up and rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timaó
the winds	ἀνέμοις (anemois)	417: wind	from a prim. root ane- (to blow, breathe)
and the sea,	θαλάσση (thalassē)	2281: the sea	of uncertain origin
and it became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
perfectly	μεγάλη (megalē)	3173: great	a prim. word
calm.	γαλήνη (galēnē)	1055: a calm	perhaps akin to gelaó

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

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.

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

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.

δειλοι **adjective - nominative plural masculine**
deilos **di-los'**: timid, i.e. (by implication) faithless -- fearful.

εστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

ολιγοπιστοι **adjective - vocative plural masculine**
oligopistos **ol-ig-op'-is-tos**: incredulous, i.e. lacking confidence (in Christ) -- of little faith.

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

εγερθεις **verb - aorist passive participle - nominative singular masculine**
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

επετιμησεν **verb - aorist active indicative - third person singular**
epitimao **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

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.

ανεμοις **noun - dative plural masculine**
anemos **an'-em-os**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

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.

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

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.)

γαληνη **noun - nominative singular feminine**
galene **gal-ay'-nay**: tranquillity -- calm.

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.

Matthew 8:27 .

.	Greek	Strong's	Origin
The men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
were amazed,	ἐθαύμασαν (ethaumasán)	2296: to marvel, wonder	from thauma
and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"What kind	ποταπός (potapos)	4217: from what country?	from prim. roots and
of a man		444: a man, human, mankind	probably from anér and óps (eye, face)
is this,	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
that even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the winds	ἄνεμοι (anemoi)	417: wind	from a prim. root ane- (to blow, breathe)
and the sea	θάλασσα (thalassa)	2281: the sea	of uncertain origin
obey	ὑπακούουσιν (upakouousin)	5219: to listen, attend to	from hupo and akouó
Him?"			

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).

ανθρωποι **noun - nominative plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εθαυμασαν **verb - aorist 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.

ποταπος **adjective - nominative singular masculine**

potapos pot-ap-os': interrogatively, whatever, i.e. of what possible sort -- what (manner of).

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.

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

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.

ανεμοι **noun - nominative plural masculine**

anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

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.

θαλασσα noun - nominative singular feminine

thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

υπακουουσιν verb - present 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.

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

Matthew 8:28 .

.	Greek	Strong's	Origin
When He came	ἐλθόντος (elthontos)	2064: to come, go	a prim. verb
to the other side	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
into the country	χώραν (chōran)	5561: a space, place, land	a prim. word
of the Gadarenes,	Γαδαρηνῶν (gadarēnōn)	1046: of Gadara, Gadarene	from Gadara (Gadara, the capital of Perea)
two	δύο (duo)	1417: two	a primary number
men who were demon-possessed	δαμονιζόμενοι (daimonizomenoi)	1139: to be possessed by a demon	from daimón
met	ὑπήντησαν (upēntēsan)	5221: to go to meet, to meet	from hupo and antaó (to meet face to face, meet with)
Him as they were coming	ἐξερχόμενοι (exerchomenoi)	1831: to go or come out of	from ek and erchomai
out of the tombs.	μνημείων (mnēmeiōn)	3419: a memorial, a monument	from mnémé
[They were] so extremely	λίαν (lian)	3029: very, exceedingly	of uncertain derivation
violent	χαλεποὶ	5467: hard (to do or bear)	a prim. word

	(chalepoi)		
that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	τινὰ (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
could	ἰσχύειν (ischuein)	2480: to be strong, have power	from ischus
pass	παρελθεῖν (parelthein)	3928: to pass by, to come to	from para and erchomai
by that way.	ὁδοῦ (odou)	3598: a way, road	a prim. word

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

ερχονται verb - second aorist active participle - dative singular masculine

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

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

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.

πέραν adverb

peran per'-an: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, 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

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.

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.

γεργησηων noun - genitive plural masculine

Gergesenos gher-ghes-ay-nos': a Gergesene (i.e. Gergashite) or one of the aborigines of Palestine -- Gergesene.

υπηντησαν verb - aorist active indicative - third person

hupantao hoop-an-tah'-o: to go opposite (meet) under (quietly), i.e. to encounter, fall in with -- (go to) 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

δυσο numeral (adjective)

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

δαιμονιζομενοι verb - present middle or passive deponent participle - nominative plural masculine
daimonizomai dahee-mon-id'-zom-ahee: to be exercised by a d'mon -- have a (be vexed with, be possessed with) devil(-s).

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.

μνημειων noun - genitive plural neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

εξερχομενοι verb - present middle or passive deponent 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.

χαλεποι **adjective - nominative plural masculine**

chalepos **khal-ep-os'**: difficult, i.e. dangerous, or (by implication) furious -- fierce, perilous.

λιαν **adverb**

lian **lee'-an**: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

ωστε **conjunction**

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

ισχυειν **verb - present active infinitive**

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.

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

παρελθειν **verb - second aorist 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.

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.

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.

εκεινης **demonstrative pronoun - genitive 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.

Matthew 8:29 .

.	Greek	Strong's	Origin
And they cried	ἐκραξαν	2896: to scream, cry out	from a prim. root krag-

	(ekraxan)		
out, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
business do we have with each other, Son	υἱέ (uie)	5207: a son	a prim. word
of God?	θεοῦ (theou)	2316: God, a god	of uncertain origin
Have You come	ἦλθες (ēlthes)	2064: to come, go	a prim. verb
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
to torment	βασανίσαι (basanisai)	928: to torture	from basanos
us before	πρὸ (pro)	4253: before	a prim. preposition
the time?"	καιροῦ (kairou)	2540: time, season	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

ἰδοὺ verb - second aorist active middle - second person singular

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

ἐκραξαν verb - aorist 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).

λέγοντες 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 - 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.

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

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

ιησου noun - vocative singular masculine

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

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.

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).

ηλθες verb - second aorist active indicative - second person singular

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

ωδε adverb

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

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.

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.

βασανισαι verb - aorist active middle or passive deponent

basanizo **bas-an-id'-zo**: to torture -- pain, toil, torment, toss, vex.

ημας **personal pronoun - first person accusative plural**
hemas **hay-mas'**: us -- our, us, we.

Matthew 8:30 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there was a herd	ἀγέλη (agelē)	34: a herd	from agó
of many	πολλῶν (pollōn)	4183: much, many	a prim. word
swine	χοίρων (choirōn)	5519: a swine	a prim. word
feeding	βοσκομένη (boskomenē)	1006: to feed	from the root bot-
at a distance	μακρὰν (makran)	3112: a long way, far	fem. acc. sing. of makros
from them.			

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).

μακρὰν **adverb**

makran **mak-ran'**: at a distance -- (a-)far (off), good (great) way off.

απὸ 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
αγέλη noun - nominative singular feminine agele ag-el'-ay : a drove -- herd.
χοίρων noun - genitive plural masculine choiros khoy'-ros : a hog -- swine.
πολλῶν 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.
βοσκομένη verb - present passive participle - nominative singular feminine bosko bos'-ko : to pasture; by extension to, fodder; reflexively, to graze -- feed, keep.

Matthew 8:31 .

.	Greek	Strong's	Origin
The demons	δαίμονες (daimones)	1142: a demon	perhaps from daió (to distribute destinies)
[began] to entreat	παρεκάλουν (parekaloun)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him, saying,	λέγοντες (legontes)	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 [are] [going to] cast	ἐκβάλλεις (ekballeis)	1544b: to expel, to drive, cast or send out	from ek and balló
us out, send	ἀπόστειλον (aposteilon)	649: to send, send away	from apo and stelló
us into the herd	ἀγέλην (agelēn)	34: a herd	from agó

of swine."

χοίρων
(choirōn)

5519: a swine

a prim. word

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).

δαιμονες **noun - nominative plural masculine**

daimon **dah'-ee-mown**: a d?mon or supernatural spirit (of a bad nature) -- devil.

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.

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.

ει **conditional**

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

εκβαλλεις **verb - present active indicative - second person singular**

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).

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

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

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.

ημιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

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.

εις **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.

αγελην **noun - accusative singular feminine**
agele **ag-el'-ay**: a drove -- herd.

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.

χοιρων **noun - genitive plural masculine**
choiros **khoy'-ros**: a hog -- swine.

Matthew 8:32 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "Go!"	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
And they came	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out and went	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
into the swine,	χοίρους (choirous)	5519: a swine	a prim. word
and the whole	πᾶσα (pasa)	3956: all, every	a prim. word
herd	ἀγέλη	34: a herd	from agó

	(agelē)		
rushed	ὄρμησεν (ōrmēsen)	3729: to set in motion, to hasten on	from hormé
down	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the steep bank	κρημνοῦ (krēmnou)	2911: a steep bank	from kremannumi
into the sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
and perished	ἀπέθανον (apethanon)	599: to die	from apo and thnésko
in the waters.	ὑδασιν (udasin)	5204: water	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

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

ΥΠΑΓΕΤΕ verb - present active imperative - second person

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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).

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.

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.

εις **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.

αγελην **noun - accusative singular feminine**
agele **ag-el'-ay**: a drove -- herd.

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.

χοιρων **noun - genitive plural masculine**
choiros **khoy'-ros**: a hog -- swine.

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.

ωρμησεν **verb - aorist active indicative - third person singular**
hormao **hor-mah'-o**: to start, spur or urge on, i.e. (reflexively) to dash or plunge -- run (violently), rush.

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.

αγελη **noun - nominative singular feminine**
agele **ag-el'-ay**: a drove -- herd.

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.

χοιρων **noun - genitive plural masculine**

choiros **khoy'-ros**: a hog -- swine.

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.

κρημνου **noun - genitive singular masculine**

kremnos **krame-nos'**: overhanging, i.e. a precipice -- steep place.

εις **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.

και **conjunction**

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

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

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

υδασιν **noun - dative plural neuter**

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

Matthew 8:33 .

▪			
.	Greek	Strong's	Origin

The herdsmen	βόσκοντες (boskontes)	1006: to feed	from the root bot-
ran away,	ἔφυγον (ephugon)	5343: to flee	a prim. verb
and went	ἀπελθόντες (apelthontes)	565: to go away, go after	from apo and erchomai
to the city	πόλιν (polin)	4172: a city	a prim. word
and reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
everything,	πάντα (panta)	3956: all, every	a prim. word
including	καὶ (kai)	2532: and, even, also	a prim. conjunction
what	οἱ (oi)	3588: the	the def. art.
had	τῇν (tēn)	3588: the	the def. art.
happened	τὰ (ta)	3588: the	the def. art.
to the demoniacs.	δαμονιζομένων (daimonizomenōn)	1139: to be possessed by a demon	from daimón

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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).

βοσκοντες verb - present active participle - nominative plural masculine

bosko bos'-ko: to pasture; by extension to, fodder; reflexively, to graze -- feed, keep.

εφυγον verb - second aorist active indicative - third person

pheugo fyoo'-go: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

και conjunction

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

απελθοντες verb - second aorist active participle - nominative plural masculine

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.

εις 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.

απηγγειλαν verb - aorist active indicative - third person

apaggello ap-ang-el'-lo: to announce -- bring word (again), declare, report, shew (again), tell.

παντα adjective - accusative plural neuter

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

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.

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.

δαιμονιζομενων verb - present middle or passive deponent participle - genitive plural masculine

daimonizomai dahee-mon-id'-zom-ahee: to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

Matthew 8:34 .

.	Greek	Strong's	Origin
And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the whole	πᾶσα (pasa)	3956: all, every	a prim. word
city	πόλις (polis)	4172: a city	a prim. word
came	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out to meet	ὑπάντησιν (upantēsin)	5222: a going to meet	from hupantaó
Jesus;	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and when they saw		3708: to see, perceive, attend to	a prim. verb
Him, they implored	παρεκάλεσαν (parekalesan)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him to leave	μεταβῆ (metabē)	3327: to pass over, withdraw, depart	from meta and the same as basis
their region.	ὁρίων (oriōn)	3725: a boundary	from horos (a boundary)

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

ἰδοὺ **verb - second aorist active middle - second person singular**

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

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.

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.

εις preposition

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

συναντησιν noun - accusative singular feminine

sunantesis soon-an'-tay-sis: a meeting with -- meet.;

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

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

ιδοντες verb - second aorist active participle - nominative plural masculine

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

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.

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.

μεταβη **verb - second aorist active subjunctive - third person singular**
metabaino **met-ab-ah'-ee-no**: to change place -- depart, go, pass, remove.

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

Matthew 9:1 .

.	Greek	Strong's	Origin
Getting	ἐμβὰς (embas)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into a boat,	πλοῖον (ploion)	4143: a boat	from pleó
Jesus crossed over	διεπέρασεν (dieperasen)	1276: to cross over	from dia and a derivation of peran
[the sea] and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to His own	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
city.	πόλιν (polin)	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

εμβας verb - second aorist active participle - nominative singular masculine

embaino **em-ba'-hee-no**: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, 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

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).

διεπερασεν verb - aorist active indicative - third person singular

diaperao **dee-ap-er-ah'-o**: to cross entirely -- go over, pass (over), sail over.

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-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

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.

ιδιαν adjective - accusative singular feminine

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

πολιν noun - accusative singular feminine

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

Matthew 9:2 .

■			
.	Greek	Strong's	Origin

And they brought	προσέφερον (prosepheron)	4374: to bring to, i.e. to offer	from pros and pheró
to Him a paralytic	παραλυτικὸν (paralutikon)	3885: paralytic	from paraluó
lying	βεβλημένον (beblēmenon)	906: to throw, cast	a prim. word
on a bed.	κλίνης (klinēs)	2825b: a couch	from klinó
Seeing		3708: to see, perceive, attend to	a prim. verb
their faith,	πίστιν (pistin)	4102: faith, faithfulness	from peithó
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to the paralytic,	παραλυτικῷ (paralutikō)	3885: paralytic	from paraluó
"Take courage,	θάρσει (tharsei)	2293: to be of good courage	from tharsos
son;	τέκνον (teknon)	5043: a child (of either sex)	from tiktó
your sins	ἁμαρτίαι (amartiai)	266: a sin, failure	from hamartanó
are forgiven."	ἀφίενται (aphientai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)

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.

προσπερον verb - imperfect active indicative - third 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.

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

παραλυτικον adjective - accusative singular masculine
paralutikos par-al-oo-tee-kos': as if dissolved, i.e. paralytic -- that had (sick of) the palsy.

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.

κλινης noun - genitive singular feminine
kline klee'-nay: a couch (for sleep, sickness, sitting or eating) -- bed, table.

βεβλημενον verb - perfect passive participle - accusative singular 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.

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

ο definite article - nominative singular masculine
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.

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.

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.

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.

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.

ΠΑΡΑΛΥΤΙΚΩ **adjective - dative singular masculine**

paralutikos par-al-oo-tee-kos': as if dissolved, i.e. paralytic -- that had (sick of) the palsy.

ΘΑΡΣΕΙ **verb - present active imperative - second person singular**

tharseo thar-seh'-o: to have courage -- be of good cheer (comfort).

ΤΕΚΝΟΝ **noun - vocative singular neuter**

teknon tek'-non: a child (as produced) -- child, daughter, son.

ΑΦΕΩΝΤΑΙ **verb - perfect passive indicative - third person**

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.

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.

ΑΜΑΡΤΙΑΙ **noun - nominative 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.

Matthew 9:3 .

.	Greek	Strong's	Origin
And some	ΤΙΝΕΣ (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the scribes	γραμματέων	1122: a writer, scribe	from gramma

	(grammateōn)		
said	εἶπαν (eipan)	3004: to say	a prim. verb
to themselves,	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[fellow] blasphemes."	βλασφημεῖ (blasphēmei)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos

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

ἰδοὺ verb - second aorist active middle - second person singular

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

τινές indefinite pronoun - nominative plural masculine

tis tis: some or any person or object

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.

γραμματέων noun - genitive plural masculine

grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

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.

ἐν preposition

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

εαυτοῖς **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.

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.

βλασφημεῖ **verb - present active indicative - third person singular**

blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

Matthew 9:4 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
their thoughts	ἐνθυμήσεις (enthumēseis)	1761: deliberation, pondering, pl. thoughts	from enthumeomai
said,		3004: to say	a prim. verb
"Why	ἵνατί (inati)	2444: for what purpose?	from hina and tis
are you thinking	ἐνθυμεῖσθε (enthumeisthe)	1760: to reflect on, to ponder	from a comp. of en and thumos
evil	πονηρὰ (ponēra)	4190: toilsome, bad	from poneó (to toil)
in your hearts?	καρδίαις (kardiais)	2588: heart	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

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.

ιησους **noun - nominative singular masculine**

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

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.

ενθυμσεις **noun - accusative plural feminine**

enthumesis **en-thoo'-may-sis**: deliberation -- device, thought.

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.

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 **adverb - interrogative**

hinati **hin-at-ee'**: for what reason ?, i.e. why? -- wherefore, why.

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

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

ενθυμεισθε **verb - present middle or passive deponent indicative - second person**

enthumeomai **en-thoo-meh'-om-ah-ee**: to be inspirited, i.e. ponder -- think.

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;

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.

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).

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

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

Matthew 9:5 .

.	Greek	Strong's	Origin
"Which	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is easier,	εὐκοπώτερον (eukopōteron)	2123: with easier labor	cptv. of eukopos (easy); from eu and kopos
to say,		3004: to say	a prim. verb
Your sins	ἁμαρτίαι (amartiai)	266: a sin, failure	from hamartanó
are forgiven,'	ἀφίενται (aphientai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to say,		3004: to say	a prim. verb
'Get	ἐγείρε (egeire)	1453: to waken, to raise up	a prim. verb
up, and walk'?	περιπάτει (peripatei)	4043: to walk	from peri and pateó

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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.

γάρ **conjunction**

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

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

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

ΕΥΚΟΠΩΤΕΡΟΝ **adjective - nominative singular neuter - comparative or contracted**

eukopoterós yoo-kop-o'-ter-os: better for toil, i.e. more facile -- easier.

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.

ΑΦΕΩΝΤΑΙ **verb - perfect passive indicative - third person**

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.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

αἱ **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.

ἁμαρτίαι **noun - nominative plural feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

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.

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.

εγείραι **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).

Matthew 9:6 .

.	Greek	Strong's	Origin
"But so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
on earth	γῆς (gēs)	1093: the earth, land	a prim. word
to forgive	ἀφιέναι (aphienai)	863: to send away, leave alone, permit	from apo and híemi (to send)
sins"--	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He said	λέγει (legei)	3004: to say	a prim. verb
to the paralytic,	παραλυτικῷ (paralutikō)	3885: paralytic	from paraluó

"Get	ἔγειρε (egeire)	1453: to waken, to raise up	a prim. verb
up, pick	ἄρον (aron)	142: to raise, take up, lift	a prim. verb
up your bed	κλίνην (klinēn)	2825b: a couch	from klinó
and go	ὑπαγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
home."	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

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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).

εἶδητε **verb - perfect active subjunctive - second person**

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.

ἐξουσίαν **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.

ἔχει **verb - present active indicative - third person singular**

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

ο **definite article - nominative singular masculine**

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.

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.

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.

αφιεμαι **verb - present active infinitive**

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.

αμαρτιας **noun - accusative plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

τοτε **adverb**

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

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.

παραλυτικω **adjective - dative singular masculine**

paralutikos **par-al-oo-tee-kos'**: as if dissolved, i.e. paralytic -- that had (sick of) the palsy.

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

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

αρον	verb - aorist active middle - 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
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.
κλινην	noun - accusative singular 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
υπαγε	verb - present active middle - second person singular
hupago hoop-ag'-o:	to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.
εις	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.
σου	personal pronoun - second person genitive singular
sou soo:	of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 9:7 .

.	Greek	Strong's	Origin
And he got	ἐγερθεῖς (egertheis)	1453: to waken, to raise up	a prim. verb
up and went	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai

home.

οἶκον
(oikon)

3624: a house, a dwelling

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

εγερθεις **verb - aorist passive participle - nominative singular masculine**
egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

απηλθεν **verb - second aorist active indicative - third person singular**
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.

εις **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

Matthew 9:8 .

.	Greek	Strong's	Origin
But when the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
saw		3708: to see, perceive, attend	a prim. verb

		to	
[this], they were awestruck,	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos
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
who had given	δόντα (donta)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
such	τοιαύτην (toiautēn)	5108: such as this, such	from toios (such, such-like) and houtos,
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to men.	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

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ιδόντες **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).

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.

εθαυμασαν verb - aorist active indicative - third 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

εδοξασαν verb - aorist 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).

τον definite article - accusative singular masculine

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

δοντα verb - second aorist active participle - accusative 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)

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.

τοιουτην 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).

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.

Matthew 9:9 .

.	Greek	Strong's	Origin
As Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

went	παράγων (paragōn)	3855: to lead by, to pass by or away	from para and agó
on from there,	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
He saw		3708: to see, perceive, attend to	a prim. verb
a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
called	λεγόμενον (legomenon)	3004: to say	a prim. verb
Matthew,		3102b: Matthew, one of the twelve apostles	of Hebrew origin
sitting	καθήμενον (kathēmenon)	2521: to be seated	from kata and hēmai (to sit)
in the tax collector's booth;	τελώνιον (telōnion)	5058: a place of (collecting) toll	from telónés
and He said	λέγει (legei)	3004: to say	a prim. verb
to him, "Follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me!" And he got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and followed	ἠκολούθησεν (ēkolouthēsen)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him.			

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

παράγων verb - present active participle - nominative singular masculine
parago par-ag'-o: to lead near, i.e. (reflexively or intransitively) to go along or away -- depart, pass (away, by, forth).

ο definite article - nominative singular masculine
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.

εκειθεν adverb
ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

ειδεν verb - second aorist active indicative - third person singular
eido i'-do: to see; by implication, (in the perfect tense only) to know

ανθρωπον noun - accusative singular masculine
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

καθημενον verb - present middle or passive deponent participle - accusative 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.

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.

τελωνιον noun - accusative singular neuter
telonion tel-o'-nee-on: a tax-gatherer's place of business -- receipt of custom.

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

λεγομενον verb - present passive participle - accusative singular masculine
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, 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

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.

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

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.

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).

ηκολουθησεν **verb - aorist 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

Matthew 9:10 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
it happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that as Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was reclining	ἀνακειμένου (anakeimenou)	345: to be laid up, to recline	from ana and keimai

[at the table] in the house,	οἰκία (oikia)	3614: a house, dwelling	from oikos
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
many	πολλοὶ (polloi)	4183: much, many	a prim. word
tax collectors	τελῶναι (telōnai)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and sinners	ἁμαρτωλοὶ (amartōloi)	268: sinful	from hamartanó
came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
and were dining	συνανέκειντο (sunanekeinto)	4873: to recline with (at table)	from sun and anakeimai
with Jesus		2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and His disciples.	μαθηταῖς (mathētais)	3101: a disciple	from manthanó

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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.)

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

ανακειμενου verb - present middle or passive deponent participle - genitive singular masculine

anakeimai an-ak-i'-mahee: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

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).

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.

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.

τελωναι noun - nominative plural masculine

telones tel-o'-nace: a tax-farmer, i.e. collector of public revenue -- publican.

και conjunction

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

αμαρτωλοι adjective - nominative plural masculine

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

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.

συνανεκειντο verb - imperfect middle or passive deponent indicative - third person

sunanakeimai soon-an-ak'-i-mahee: to recline in company with (at a meal) -- sit (down, at the table, together) with (at meat).

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

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
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.
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

Matthew 9:11 .

.	Greek	Strong's	Origin
When the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
saw		3708: to see, perceive, attend to	a prim. verb
[this], they said	ἔλεγον (elegon)	3004: to say	a prim. verb
to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
is your Teacher	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
eating	ἐσθίει (esthieí)	2068: to eat	akin to edó (to eat)
with the tax collectors	τελωνῶν (telōnōn)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and sinners?"	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó

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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

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

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.

φarisαιοι **noun - nominative plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

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.

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)

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.

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.

τελωνων noun - genitive plural masculine

telones tel-o'-nace: a tax-farmer, i.e. collector of public revenue -- publican.

και conjunction

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

αμαρτωνων adjective - genitive plural masculine

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

εσθιει verb - present active indicative - third person singular

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

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.

διδασκαλος noun - nominative singular masculine

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

υμων personal pronoun - second person genitive plural

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

Matthew 9:12 .

.	Greek	Strong's	Origin
But when Jesus heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[this], He said,		3004: to say	a prim. verb
"[It is] not those	ὁ (o)	3588: the	the def. art.
who are healthy	ἰσχύοντες (ischuontes)	2480: to be strong, have power	from ischus
who need	χρείαν (chreian)	5532: need, business	akin to chraomai
a physician,	ἱατροῦ (iatrou)	2395: a physician	from iaomai

but those	οἱ (oi)	3588: the	the def. art.
who are sick.	κακῶς (kakōs)	2560: badly	adverb from kakos

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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).

ιησους noun - nominative singular masculine

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

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.

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

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.

χρηαν 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.

εχουσιν verb - present active indicative - third person

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.

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

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.

ιατρου **noun - genitive singular masculine**

iatros **ee-at-ros'**: a physician -- physician.

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.

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.

κακως **adverb**

kakos **kak-oce'**: badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

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

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

Matthew 9:13 .

.	Greek	Strong's	Origin
"But go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and learn	μάθετε (mathete)	3129: to learn	from the root math-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
this means:		1510: I exist, I am	a prol. form of a prim. and defective verb
I DESIRE	θέλω (thelō)	2309: to will, wish	a prim. verb
COMPASSION,	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
AND NOT	θυσίαν	2378: a sacrifice	from thuó

SACRIFICE,'	(thusian)		
for I did not come	ἤλθον (ēlthon)	2064: to come, go	a prim. verb
to call	καλέσαι (kalesai)	2564: to call	a prim. word
the righteous,	δικαίους (dikaious)	1342: correct, righteous, by impl. innocent	from diké
but sinners."	ἁμαρτωλούς (amartōlous)	268: sinful	from hamartanó

KJV Lexicon

πορευθεντες **verb - aorist passive deponent participle - nominative plural masculine**
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.

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

μαθετε **verb - second aorist active middle - second person**
manthano **man-than'-o**: to learn (in any way) -- learn, 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

ελεον **noun - accusative singular masculine**
eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

θελω **verb - present active indicative - first 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

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.

θυσιαν noun - accusative singular feminine

thusia thoo-see'-ah: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

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)

ηλθον verb - second aorist active indicative - first person singular

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

καλεσαι verb - aorist active 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)).

δικαιους adjective - accusative plural masculine

dikaiois dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

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.

αμαρτωλους adjective - accusative plural masculine

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

εις preposition

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

μετανοιαν noun - accusative singular feminine

metanoia met-an'-oy-ah: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

Matthew 9:14 .

■			
.	Greek	Strong's	Origin

Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
came	προσέρχονται (proserchontai)	4334: to approach, to draw near	from pros and erchomai
to Him, asking,	λέγοντες (legontes)	3004: to say	a prim. verb
"Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
do we and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
fast,	νηστεύομεν (nēsteuomen)	3522: to fast	from nēstis
but Your disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó
do not fast?"	νηστεύουσιν (nēsteuousin)	3522: to fast	from nēstis

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.

προσέρχονται **verb - present middle or passive deponent indicative - third person**
proserchomai pros-er'-khom-ahēe: to approach, i.e. (literally) come near, visit, or
 (figuratively) worship, assent to

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

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.

ιωαννου **noun - genitive singular masculine**

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

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.

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.

ημεις **personal pronoun - first person nominative plural**

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

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.

φαρισαιοι **noun - nominative plural masculine**

Pharisaiois far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

νηστευομεν **verb - present active indicative - first person**

nesteuo nace-tyoo'-o: to abstain from food (religiously) -- fast.

πολλα **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.

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.

σου **personal pronoun - second person genitive singular**

sou **soo:** of thee, thy -- home, thee, thine (own), thou, thy.

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.

νηστεουσιν **verb - present active indicative - third person**

nesteuo **nace-tyoo'-o:** to abstain from food (religiously) -- fast.

Matthew 9:15 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "The attendants	υἱοὶ (uioi)	5207: a son	a prim. word
of the bridegroom	νυμφῶνος (numphōnos)	3567: the bridechamber	from numphé
cannot	δύνανται (dunantai)	1410: to be able, to have power	a prim. verb
mourn	πενθεῖν (penthein)	3996: to mourn, lament	from penthos
as long	ὅσον (oson)	3745: how much, how many	from hos,
as the bridegroom	νυμφίος (numphios)	3566: a bridegroom	from numphé
is with them, can they? But the days	ἡμέραι (ēmerai)	2250: day	a prim. word

will come	ἐλεύσονται (eleusontai)	2064: to come, go	a prim. verb
when	ὅταν (otan)	3752: whenever	from hote and an
the bridegroom	νυμφίος (numphios)	3566: a bridegroom	from numphé
is taken away	ἀπαρθῇ (aparthē)	522: to lift off	from apo and airó
from them, and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they will fast.	νηστεύσουσιν (nēsteusousin)	3522: to fast	from nēstis

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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

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

ο definite article - nominative singular masculine

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.

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.

δυνανται verb - present middle or passive deponent indicative - third person

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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.

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.

νυμφωνος noun - genitive singular masculine

numphon noom-fohn': the bridal room -- bridechamber.

πενθειν verb - present active infinitive

pentheo pen-theh'-o: to grieve (the feeling or the act) -- mourn, (be-)wail.

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.

οσον correlative pronoun - accusative singular neuter

hosos hos'-os: as (much, great, long, etc.) as

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

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.

νυμφιος noun - nominative singular masculine

numphios noom-fee'-os: a bride-groom -- bridegroom.

ελευσονται verb - future middle deponent indicative - third person

erchomai **er'-khom-ah-ee**: 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).

ημεραι **noun - nominative plural feminine**

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

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.

απαρθη **verb - aorist passive subjunctive - third person singular**

apairo **ap-ah'-ee-ro**: to lift off, i.e. remove -- take (away).

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

ο **definite article - nominative singular masculine**

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

νυμφιος **noun - nominative singular masculine**

numphios **noom-fee'-os**: a bride-groom -- bridegroom.

και **conjunction**

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

τοτε **adverb**

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

νηστεουσουσιν **verb - future active indicative - third person**

nesteuo **nace-tyoo'-o**: to abstain from food (religiously) -- fast.

Matthew 9:16 .

	Greek	Strong's	Origin
"But no one	οὐδεὶς	3762: no one, none	from oude and heis

	(oudeis)		
puts	ἐπιβάλλει (epiballei)	1911: to throw over, to throw oneself	from epi and balló
a patch	ἐπίβλημα (epiblēma)	1915: that which is put on, i.e. a patch	from epiballó
of unshrunk	ἀγνάφου (agnaphou)	46: uncarded, undressed	from alpha (as a neg. prefix) and the same as gnaphheus
cloth	ράκους (rakous)	4470: a rag	a prim. word
on an old	παλαιῶ (palaiō)	3820: old, ancient	from palai
garment;	ἱματίῳ (imatiō)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
for the patch	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó
pulls away	αἶρει (airei)	142: to raise, take up, lift	a prim. verb
from the garment,	ἱματίου (imatiou)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and a worse	χειρόν (cheiron)	5501: worse	from a prim. root cher-, used as cptv. of kakos
tear	σχίσμα (schisma)	4978: a split, fig. division	from schizó
results.	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-

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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.

δε conjunction

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

επιβαλλει verb - present 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)

επιβλημα noun - accusative singular neuter

epiblema **ep-ib'-lay-mah**: a patch -- piece.

ρακους noun - genitive singular neuter

rhakos **hrak'-os**: a rag, i.e. piece of cloth -- cloth.

αγναφου adjective - genitive singular neuter

agnaphos **ag'-naf-os**: unfulled, i.e. (by implication) new (cloth) -- new.

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.

ιματιω noun - dative singular neuter

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

παλαιω adjective - dative singular neuter

palaaios **pal-ah-yos'**: antique, i.e. not recent, worn out -- old.

αιρει verb - present active 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

γαρ 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.

πληρωμα noun - nominative singular neuter

pleroma **play'-ro-mah**: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

αυτου personal pronoun - genitive singular neuter

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

απο 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.	
ιματιου noun - genitive singular 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	
χειρον adjective - nominative singular neuter	
cheiron khi'-rone : from an obsolete equivalent cheres (of uncertain derivation); more evil or aggravated (physically, mentally or morally) -- sorer, worse.	
σχισμα noun - nominative singular neuter	
schisma skhis'-mah : a split or gap (schism), literally or figuratively -- division, rent, schism.	
γινεται verb - present 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.)	

Matthew 9:17 .

.	Greek	Strong's	Origin
"Nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
do [people] put	βάλλουσιν (ballousin)	906: to throw, cast	a prim. word
new	νέον (neon)	3501b: young, new	a prim. word
wine	οἶνον (oinon)	3631: wine	a prim. word
into old	παλαιούς (palaious)	3820: old, ancient	from palai
wineskins;	ἀσκούς	779: a leather bottle, wineskin	a prim. word

	(askous)		
otherwise		1490b: but if not	from ei, de, and mé (sometimes with ge added)
the wineskins	ἄσκοι (askoi)	779: a leather bottle, wineskin	a prim. word
burst,	ῥήγνυνται (rēgnuntai)	4486: to break apart, by ext. to throw down	prol. verb from a prim. root rég-
and the wine	οἶνος (oinos)	3631: wine	a prim. word
pours	ἐκχεῖται (ekcheitai)	1632a: to pour out, fig. to bestow	from ek and cheó (to pour)
out and the wineskins	ἄσκοι (askoi)	779: a leather bottle, wineskin	a prim. word
are ruined;	ἀπόλλυνται (apolluntai)	622: to destroy, destroy utterly	from apo and same as olethros
but they put	βάλλουσιν (ballousin)	906: to throw, cast	a prim. word
new	νέον (neon)	3501b: young, new	a prim. word
wine	οἶνον (oinon)	3631: wine	a prim. word
into fresh	καινούς (kainous)	2537: new, fresh	a prim. word
wineskins,	ἄσκοὺς (askous)	779: a leather bottle, wineskin	a prim. word
and both	ἀμφότεροι (amphoteroi)	297: both	cptv. of amphó (on both sides, around)
are preserved."	συντηροῦνται (suntērountai)	4933: to keep close, i.e. preserve	from sun and téreó

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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.

βαλλουσιν **verb - present 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.

οινον **noun - accusative singular masculine**

oinos oy'-nos: wine -- wine.

νεον **adjective - accusative singular masculine**

neos neh'-os: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

εις **preposition**

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

ασκους **noun - accusative plural masculine**

askos as-kos': a leathern (or skin) bag used as a bottle -- bottle.

παλαιους **adjective - accusative plural masculine**

palaaios pal-ah-yos': antique, i.e. not recent, worn out -- old.

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).

μηγε **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.

ρηγνυνται **verb - present passive indicative - third person**

rhegunmi hrayg'-noo-mee: by implication, to convulse (with spasms) figuratively, to give vent to joyful emotions -- break (forth), burst, rend, tear.

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.

ασκοι **noun - nominative plural masculine**

askos as-kos': a leathern (or skin) bag used as a bottle -- bottle.

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.

οινος noun - nominative singular masculine

oinos oy'-nos: wine -- wine.

εκχειται verb - present 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.

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.

ασκοι noun - nominative plural masculine

askos as-kos': a leathern (or skin) bag used as a bottle -- bottle.

απολουνται verb - future middle indicative - third person

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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.

βαλλουσιν verb - present 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.

οινον noun - accusative singular masculine

oinos oy'-nos: wine -- wine.

νεον adjective - accusative singular masculine

neos neh'-os: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

εις preposition

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

ασκους noun - accusative plural masculine

askos as-kos': a leathern (or skin) bag used as a bottle -- bottle.

καινους **adjective - accusative plural masculine**
kainos **kahee-nos'**: new (especially in freshness) -- new.

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

αμφοτεροι **adjective - nominative plural masculine**
amphoterōs **am-foṭ'-er-os**: (in plural) both -- both.

συντηρουνται **verb - present passive indicative - third person**
suntereo **soon-tay-reh'-o**: to keep closely together, i.e. (by implication) to conserve (from ruin); mentally, to remember (and obey) -- keep, observe, preserve.

Matthew 9:18 .

.	Greek	Strong's	Origin
While He was saying	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
to them, a [synagogue] official	ἄρχων (archōn)	758: ruler, chief	pres. part. of archō
came		4334: to approach, to draw near	from pros and erchomai
and bowed down before	προσεκύνει (prosekunei)	4352: to do reverence to	from pros and kuneó (to kiss)
Him, and said,	λέγων (legōn)	3004: to say	a prim. verb
"My daughter	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
has just	ἄρτι (arti)	737: just now	of uncertain origin
died;	ἐτελεύτησεν (eteleutēsen)	5053: to complete, to come to an end, hence to die	from teleuté
but come	προσελθὼν (proselthōn)	2064: to come, go	a prim. verb

and lay	ἐπίθεσ (epithes)	2007: to lay upon, to place upon	from epi and tithémi
Your hand	χεῖρα (cheira)	5495: the hand	a prim. word
on her, and she will live."	ζήσεται (zēsetai)	2198: to live	from prim. roots zé- and zó-

KJV Lexicon

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

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.

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

ιδου **verb - second aorist active middle - second person singular**

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

αρχων **noun - nominative singular masculine**

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

εις **adjective - nominative singular masculine**

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

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.

προσεκυνει **verb - imperfect 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.

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

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.

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.

θυγατηρ noun - nominative singular feminine

thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

μου personal pronoun - first person genitive singular

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

αρτι adverb

arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

ετελευτησεν verb - aorist active indicative - third person singular

teleutao tel-yoo-tah'-o: to finish life, i.e. expire (demise) -- be dead, decease, die.

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.

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.

επιθες verb - second aorist active middle - second 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.

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.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

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

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

ζήσεται **verb - future middle deponent indicative - third person singular**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

Matthew 9:19 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
got	ἐγερθεῖς (egertheis)	1453: to waken, to raise up	a prim. verb
up and [began] to follow	ἠκολούθει (ēkolouthēi)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
him, and [so did] His disciples.	μαθηταὶ (mathētai)	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

εγερθεις **verb - aorist passive participle - nominative singular masculine**
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

ο **definite article - nominative singular masculine**
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.

ηκολουθησεν **verb - aorist 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

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.

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

Matthew 9:20 .

.	Greek	Strong's	Origin
And a woman	γυνή (gunē)	1135: a woman	a prim. word
who had been suffering from a hemorrhage	αίμορροῦσα (aimorroousa)	131: to lose blood	from haima and rheó
for twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka

years,	ἔτη (etē)	2094: a year	a prim. word
came	προσελθοῦσα (proselthousa)	4334: to approach, to draw near	from pros and erchomai
up behind	ὀπισθεν (opisthen)	3693: behind, after	probably from opis (back)
Him and touched		681: to fasten to, lay hold of	from a prim. root haph-
the fringe	κρασπέδου (kraspedou)	2899: a border, tassel	of uncertain origin
of His cloak;	ἱματίου (imatiou)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)

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.

γυνη noun - nominative singular feminine
gune goo-nay': a woman; specially, a wife -- wife, woman.

αιμορροουσα verb - present active participle - nominative singular feminine
haimorrhoeo hahee-mor-hreh'-o: to flow blood, i.e. have a hoemorrhage -- diseased with an issue of blood.

δωδεκα numeral (adjective)
dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

ετη noun - nominative plural neuter
etos et'-os: a year -- year.

προσελθουσα verb - second aorist active participle - nominative singular feminine
proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or

(figuratively) worship, assent to

οπισθεν **adverb**

opisthen **op'-is-then**: from the rear (as a secure aspect), i.e. at the back (adverb and preposition of place or time) -- after, backside, behind.

ηψατο **verb - aorist middle deponent indicative - third person singular**

haptomai **hap'-tom-ahee**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

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.

κрасπεδου **noun - genitive singular neuter**

kraspedon **kras'-ped-on**: a margin, i.e. (specially), a fringe or tassel -- border, hem.

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.

ιματιου **noun - genitive singular neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

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

Matthew 9:21 .

.	Greek	Strong's	Origin
for she was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to herself,	ἑαυτῇ (eautē)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I only	μόνον (monon)	3440: merely	adverb from monos

touch		681: to fasten to, lay hold of	from a prim. root haph-
His garment,	ἱματίου (imatiou)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
I will get well."	σωθήσομαι (sōthēsomai)	4982: to save	from sós (safe, well)

KJV Lexicon

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.

γαρ **conjunction**

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

εν **preposition**

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

εαυτη **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.

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).

μονον **adverb**

monon mon'-on: merely -- alone, but, only.

αψωμαι **verb - aorist middle subjunctive - first person singular**

haptomai hap'-tom-ahēe: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

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.

ιματιου **noun - genitive singular neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

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

σωθησομαι **verb - future passive indicative - first person singular**
sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

Matthew 9:22 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
turning	στραφεῖς (strapheis)	4762: to turn, i.e. to change	a prim. verb
and seeing		3708: to see, perceive, attend to	a prim. verb
her said,		3004: to say	a prim. verb
"Daughter,	θύγατερ (thugater)	2364: daughter	a prim. word
take courage;	θάρσει (tharsei)	2293: to be of good courage	from tharsos
your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
has made	σέσωκεν (sesōken)	4982: to save	from sós (safe, well)
you well."	ἐσώθη (esōthē)	4982: to save	from sós (safe, well)
At once	ἐκεῖνης (ekainēs)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
the woman	γυνή (gunē)	1135: a woman	a prim. word

was made well.

4982: to save

from sós (safe, well)

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).

ιησους **noun - nominative singular masculine**

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

επιστρεφεις **verb - second aorist passive participle - nominative singular masculine**

epistrefho **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

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

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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

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.

θαρσει **verb - present active imperative - second person singular**

tharseo **thar-seh'-o**: to have courage -- be of good cheer (comfort).

θυγατερ **noun - vocative singular feminine**

thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

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.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

σέσωκεν verb - perfect active indicative - third person singular

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

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

εσωθη verb - aorist passive indicative - third person singular

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) 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.

γυνη noun - nominative singular feminine

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

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.

ωρας noun - genitive singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

εκεινης demonstrative pronoun - genitive 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.

Matthew 9:23 .

.	Greek	Strong's	Origin
When Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
into the official's	ἄρχοντος (archontos)	758: ruler, chief	pres. part. of archó
house,	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
and saw		3708: to see, perceive, attend to	a prim. verb
the flute-players	αὐλητάς (aulētas)	834: a flute player	from auleó
and the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
in noisy disorder,	θορυβούμενον (thoruboumenon)	2350b: to make an uproar	from thorubos

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

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.

ο definite article - nominative singular masculine

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.

εις 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.

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).

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.

αρχοντος noun - genitive 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

ιδων verb - second aorist active participle - nominative singular 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.

αυλητας noun - accusative plural masculine

auletes ow-lay-tace': a flute-player -- minstrel, piper.

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.

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.

θορυβουμενον verb - present passive participle - accusative singular masculine

thorubeo thor-oo-beh'-o: to be in tumult, i.e. disturb, clamor -- make ado (a noise), trouble

self, set on an uproar.

Matthew 9:24 .

.	Greek	Strong's	Origin
He said,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"Leave;	ἀναχωρεῖτε (anachōreite)	402: to go back, withdraw	from ana and chóreó
for the girl	κοράσιον (koration)	2877: girl	dim. of koré (a maiden)
has not died,	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó
but is asleep."	καθεύδει (kathudei)	2518: to sleep	from kata and heudó (to sleep)
And they [began] laughing	κατεγέλων (kategelōn)	2606: to deride	from kata and gelaó
at Him.			

KJV Lexicon

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.

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

αναχωρειτε **verb - present active imperative - second person**

anachoreo an-akh-o-reh'-o: to retire -- depart, give place, go (turn) aside, withdraw self.

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)

απεθανεν verb - second aorist active indicative - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

κορασιον noun - nominative singular neuter

korasion kor-as'-ee-on: a (little) girl -- damsel, maid.

αλλά 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.

καθευδει verb - present active indicative - third person singular

katheudo kath-yoo'-do: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

και conjunction

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

κατεγελων verb - imperfect active indicative - third person

katagelao kat-ag-el-ah'-o: laugh to scorn.

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

Matthew 9:25 .

.	Greek	Strong's	Origin
But when	ὅτε (ote)	3753: when	from hos, and te
the crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
had been sent	ἐξεβλήθη (exēblēthē)	1544b: to expel, to drive, cast or send out	from ek and balló
out, He entered	εἰσελθὼν	1525: to go in (to), enter	from eis and erchomai

	(eiselthōn)		
and took	ἐκράτησεν (ekratēsen)	2902: to be strong, rule	from kratos
her by the hand,	χειρὸς (cheiros)	5495: the hand	a prim. word
and the girl	κοράσιον (koration)	2877: girl	dim. of koré (a maiden)
got	ἡγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
up.			

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).

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

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).

ο **definite article - nominative singular masculine**

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.

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).

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

krateo krat-eh'-o: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold)

on, obtain, retain, take (by).

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.

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

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

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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.

κορασιον **noun - nominative singular neuter**

korasion **kor-as'-ee-on**: a (little) girl -- damsel, maid.

Matthew 9:26 .

.	Greek	Strong's	Origin
This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
news	φήμη (phēmē)	5345: a saying or report	from phēmi
spread	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
throughout	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
all	ὅλην (olēn)	3650: whole, complete	a prim. word

that land.

γῆν
(gēn)

1093: the earth, land

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

ἐξελθεν **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.

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.

φῆμη **noun - nominative singular feminine**

pHEME fay'-may: a saying, i.e. rumor (fame) -- fame.

αὕτη **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.

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

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.

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.

γῆν **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.

ἐκεῖνην **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.

Matthew 9:27 .

.	Greek	Strong's	Origin
As Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	παράγοντι (paragonti)	3855: to lead by, to pass by or away	from para and agó
on from there,	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
two	δύο (duo)	1417: two	a primary number
blind men	τυφλοί (tuphloi)	5185: blind	of uncertain origin
followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him, crying	κράζοντες (krazontes)	2896: to scream, cry out	from a prim. root krag-
out, "Have mercy	ἐλέησον (eleēson)	1653: to have pity or mercy on, to show mercy	from eleos
on us, Son	υἱὲ (uie)	5207: a son	a prim. word
of David!"		1160b: David, king of Isr.	of Hebrew origin David

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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

παραγοντι verb - present active participle - dative singular masculine
parago par-ag'-o: to lead near, i.e. (reflexively or intransitively) to go along or away -- depart, pass (away, by, forth).

εκειθεν adverb
ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

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.

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.

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

δυο numeral (adjective)
duo doo'-o: two -- both, twain, two.

τυφλοι adjective - nominative plural masculine
tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

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).

και 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.

ελεησον verb - aorist active middle - second person singular
eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

ημας personal pronoun - first person accusative plural
hemas hay-mas': us -- our, us, we.

υἱε **noun - vocative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

δαυιδ **proper noun**

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

Matthew 9:28 .

.	Greek	Strong's	Origin
When	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
He entered	ἐλθόντι (elthonti)	2064: to come, go	a prim. verb
the house,	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
the blind men	τυφλοί (tuphloi)	5185: blind	of uncertain origin
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
up to Him, and Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Do you believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
that I am able	δύναμαι (dunamai)	1410: to be able, to have power	a prim. verb
to do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
this?"		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
They said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Yes,	ναὶ	3483a: yes (indeed), certainly	a prim. particle of strong

	(nai)		affirmation
Lord."	κύριε (kurie)	2962: lord, master	from kuros (authority)

KJV Lexicon

ελθοντι **verb - second aorist active participle - dative singular masculine**

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).

εις **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.

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).

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

proserchomai **pros-er'-khom-ahēe**: 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

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.

τυφλοι **adjective - nominative plural masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

και 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.

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.

ιησους noun - nominative singular masculine

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

πιστευετε verb - present active imperative - 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)

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.

δυναμαι verb - present middle or passive deponent indicative - 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.

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).

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)

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.

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

ναι particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

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.

Matthew 9:29 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He touched		681: to fasten to, lay hold of	from a prim. root haph-
their eyes,	ὀφθαλμῶν (ophthalmōn)	3788: the eye	from a prim. root op- and an uncertain root
saying,	λέγων (legōn)	3004: to say	a prim. verb
"It shall be done	γενηθήτω (genēthētō)	1096: to come into being, to happen, to become	from a prim. root gen-
to you according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to your faith."	πίστιν (pistin)	4102: faith, faithfulness	from peithó

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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.

ηψατο **verb - aorist middle deponent indicative - third person singular**

haptomai hap'-tom-ah-ee: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

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.
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
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.
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.
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.
υμων personal pronoun - second person genitive plural humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
γενηθτω 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.)
υμιν personal pronoun - second person dative plural humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Matthew 9:30 .

.	Greek	Strong's	Origin
And their eyes	ὀφθαλμοί (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
were opened.	ἠνεώχθησαν (ēneōchthēsan)	455: to open	from ana and oigó (to open)
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

sternly warned	ἐνεβριμήθη (enebrimēthē)	1690: to be moved with anger, to admonish sternly	from en and brimaomai (to snort with anger)
them: "See	ὁρᾶτε (orate)	3708: to see, perceive, attend to	a prim. verb
that no one	μηδεὶς (mēdeis)	3367: no one, nothing	from méde and heis
knows	γινώσκέτω (ginōsketō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
[about this]!"			

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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

ἀνεῴχθησαν verb - aorist passive indicative - third person

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

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

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.

ὀφθαλμοὶ noun - nominative plural masculine

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

καὶ conjunction

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

ἐνεβριμήσατο verb - aorist middle deponent indicative - third person singular

embrimaomai em-brim-ah'-om-ah-ee: to have indignation on, i.e. (transitively) to blame,

(intransitively) to sigh with chagrin, (specially) to sternly enjoin -- straitly charge, groan, murmur against.

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

ο **definite article - nominative singular masculine**

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.

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.

ορατε **verb - present active imperative - second person**

horao hor-ah'-o': by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

μηδεις **adjective - nominative 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.

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)

Matthew 9:31 .

.	Greek	Strong's	Origin
But they went	ἐξεληθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out and spread the news	διεφήμισαν (diephēmisan)	1310: to spread abroad	from dia and phémizō (to spread a report); from phémé
about Him throughout	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
all	ὅλη (olē)	3650: whole, complete	a prim. word
that land.	γῆ (gē)	1093: the earth, land	a prim. word

(gē)

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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).

εξελθοντες **verb - second aorist active participle - nominative plural 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.

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

diaphemizo **dee-af-ay-mid'-zo**: to report thoroughly, i.e. divulgate -- blaze abroad, commonly report, spread abroad, fame.

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.

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.

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.

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.

Matthew 9:32 .

.	Greek	Strong's	Origin
As they were going	ἐξέρχομένων (exerchomenōn)	1831: to go or come out of	from ek and erchomai
out, a mute,	κωφὸν (kōphon)	2974: blunt, dull	of uncertain origin
demon-possessed	δαμονιζόμενον (daimonizomenon)	1139: to be possessed by a demon	from daimón
man		444: a man, human, mankind	probably from anér and óps (eye, face)
was brought	προσήνεγκαν (prosēnenkan)	4374: to bring to, i.e. to offer	from pros and pheró
to Him.			

KJV Lexicon

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

δε **conjunction**

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

ἐξέρχομενων **verb - present middle or passive deponent participle - genitive plural 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.

ἰδοὺ **verb - second aorist active middle - second person singular**

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

προσήνεγκαν **verb - aorist active indicative - third 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.

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

ανθρωπον **noun - accusative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

κωφον **adjective - accusative singular masculine**
kophos **ko-fos'**: blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

δαιμονιζομενον **verb - present middle or passive deponent participle - accusative singular masculine**
daimonizomai **dahee-mon-id'-zom-ahee**: to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

Matthew 9:33 .

.	Greek	Strong's	Origin
After the demon	δαμονίου (daimoniou)	1140: an evil spirit, a demon	from daimón
was cast	ἐκβληθέντος (ekblēthentos)	1544b: to expel, to drive, cast or send out	from ek and balló
out, the mute man	κωφός (kōphos)	2974: blunt, dull	of uncertain origin
spoke;	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
and the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were amazed,	ἐθαύμασαν (ethaumasán)	2296: to marvel, wonder	from thauma
[and were] saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Nothing	οὐδέποτε (oudepote)	3763: never	from oude and pote
like this	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
has ever		3763: never	from oude and pote

been seen	ἐφάνη (ephanē)	5316: to bring to light, to cause to appear	from a prim. root
in Israel."	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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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

εκβληθεντος verb - aorist passive participle - genitive singular neuter

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).

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.

δαιμονιου noun - genitive singular neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

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.

κωφος adjective - nominative singular masculine

kophos ko-fos': blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

καὶ conjunction

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

εθαυμασαν verb - aorist active indicative - third person

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

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.

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.

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.

εφανη **verb - second aorist passive indicative - third person singular**

phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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.

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.

ισραηλ **proper noun**

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

Matthew 9:34 .

.	Greek	Strong's	Origin
But the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"He casts	ἐκβάλλει (ekballei)	1544b: to expel, to drive, cast or send out	from ek and balló
out the demons	δαιμονίων	1140: an evil spirit, a demon	from daimón

	(daimoniōn)		
by the ruler	ἄρχοντι (archonti)	758: ruler, chief	pres. part. of archó
of the demons."	δαιμόνια (daimonia)	1140: an evil spirit, a demon	from daimón

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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).

φarisαιοι **noun - nominative plural masculine**

Pharisaïos far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

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.

αρχοντι **noun - dative singular masculine**

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

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.

δαιμονιων **noun - genitive plural neuter**

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

εκβαλλει **verb - present active indicative - third person singular**

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).

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.

δαιμονια **noun - accusative plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

Matthew 9:35 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was going through	περιῆγεν (periēgen)	4013: to lead around, to go about	from peri and agó
all	πάσας (pasas)	3956: all, every	a prim. word
the cities	πόλεις (poleis)	4172: a city	a prim. word
and villages,	κώμας (kōmas)	2968: a village	a prim. word
teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
in their synagogues	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and proclaiming	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of the kingdom,	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
and healing	θεραπεύων (therapeuōn)	2323: to serve, cure	from therapón
every	πᾶσαν	3956: all, every	a prim. word

	(pasan)		
kind	πα̃σαν	3956: all, every	a prim. word
	(pasan)		
of disease	νόσον	3554: disease, sickness	a prim. word
	(noson)		
and every kind		3956: all, every	a prim. word
of sickness.	μαλακίαν	3119: softness, weakness	from malakos
	(malakian)		

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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

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

periago **per-ee-ag'-o**: to take around (as a companion); reflexively, to walk around -- compass, go (round) about, lead about.

ο **definite article - nominative singular masculine**

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.

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

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.

κωμης noun - accusative plural feminine

kome ko'-may: a hamlet (as if laid down) -- town, village.

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.

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.

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

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.

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.

βασιλειας noun - genitive singular feminine

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

reign.

και conjunction

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

θεραπευων verb - present active participle - nominative 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.;

πασαν adjective - accusative singular feminine

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

νοσον noun - accusative singular feminine

nosos nos'-os: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

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

μαλακιαν noun - accusative singular feminine

malakia mal-ak-ee'-ah: softness, i.e. enervation (debility) -- disease.

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.

Matthew 9:36 .

.			
.	Greek	Strong's	Origin
Seeing		3708: to see, perceive, attend to	a prim. verb
the people,	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word

He felt compassion	ἐσπλαγχνίσθη (esplanchnisthē)	4697: to be moved in the inward parts, i.e. to feel compassion	from splagchnon
for them, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they were distressed	ἐσकुλμένοι (eskulmenoi)	4660: to skin, fig. to trouble	a prim. verb
and dispirited	ἐρριμμένοι (errimmenoi)	4496: to throw, cast, spec. to throw off, toss	a prim. verb
like	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
without	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
a shepherd.	ποιμένα (poimena)	4166: a shepherd	of uncertain origin

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ιδων **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).

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.

εσπλαγχνισθη **verb - aorist passive deponent indicative - third person singular**

splagchnizomai **splangkh-nid'-zom-ahee:** to have the bowels yearn, i.e. (figuratively) feel

sympathy, to pity -- have (be moved with) compassion.

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

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.

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.

εσकुλμενοι verb - perfect passive participle - nominative plural masculine

skullo skool'-lo': to flay, i.e. (figuratively) to harass -- trouble(self).

και conjunction

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

ερριμμενοι verb - perfect passive participle - nominative plural masculine

rhipho hrip'-to': to fling; by qualification, to deposit (as if a load); by extension, to disperse -- cast (down, out), scatter abroad, throw.

ωσει adverb

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

προβατα noun - accusative plural neuter

probaton prob'-at-on': something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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.

εχοντα verb - present active participle - nominative plural neuter

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

ποιμενα noun - accusative singular masculine

poimen poy-mane': a shepherd -- shepherd, pastor.

Matthew 9:37 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He said	λέγει (legei)	3004: to say	a prim. verb
to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"The harvest	θερισμός (therismos)	2326: harvest	from therizó
is plentiful,	πολύς (polus)	4183: much, many	a prim. word
but the workers	ἐργάται (ergatai)	2040: a workman	from ergazomai
are few.	ὀλίγοι (oligoi)	3641: few, little, small	a prim. word

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τότε **adverb**

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

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.

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.

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.
μεν particle	
men men :	indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)
θερισμος noun - nominative singular masculine	
therismos ther-is-mos' :	reaping, i.e. the crop -- harvest.
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.
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).
εργαται noun - nominative plural masculine	
ergates er-gat'-ace :	a toiler; figuratively, a teacher -- labourer, worker(-men).
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.

Matthew 9:38 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
beseech	δεήθητε (deēthēte)	1189a: to want, entreat	a form of deó
the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
of the harvest	θερισμοῦ (therismou)	2326: harvest	from therizó
to send	ἐκβάλη (ekbalē)	1544b: to expel, to drive, cast or send out	from ek and balló

out workers	ἐργάτας (ergatas)	2040: a workman	from ergazomai
into His harvest."	θερισμόν (therismon)	2326: harvest	from therizó

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δεηθῆτε **verb - aorist passive deponent imperative - second person**

deomai **deh'-om-ahee**: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

οὐν **conjunction**

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

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.

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.

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.

θερισμοῦ **noun - genitive singular masculine**

therismos **ther-is-mos'**: reaping, i.e. the crop -- harvest.

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.

εκβαλεῖν **verb - second aorist active subjunctive - third person singular**

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).

ἐργάτας **noun - accusative plural masculine**

ergates **er-gat'-ace**: a toiler; figuratively, a teacher -- labourer, worker(-men).

εις 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.

θερισμον noun - accusative singular masculine

therismos ther-is-mos': reaping, i.e. the crop -- harvest.

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

Matthew 10:1 .

.	Greek	Strong's	Origin
Jesus summoned	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
His twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
disciples	μαθητάς (mathētas)	3101: a disciple	from manthanó
and gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
over unclean	ἀκαθάρτων (akathartōn)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirits,	πνευμάτων (pneumatōn)	4151: wind, spirit	from pneó
to cast	ἐκβάλλειν (ekballein)	1544b: to expel, to drive, cast or send out	from ek and balló
them out, and to heal	θεραπεύειν (therapeuein)	2323: to serve, cure	from therapón
every	πάντων (pasantōn)	3956: all, every	a prim. word

kind	παᾶσαν (pasan)	3956: all, every	a prim. word
of disease	νόσον (noson)	3554: disease, sickness	a prim. word
and every kind		3956: all, every	a prim. word
of sickness.	μαλακίαν (malakian)	3119: softness, weakness	from malakos

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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

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).

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.

μαθητας noun - accusative plural masculine

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

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)

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

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.

πνευμάτων noun - genitive plural neuter

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

ακαθάρτων adjective - genitive plural neuter

akathartos ak-ath'-ar-tos: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

ωστε conjunction

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

εκβαλλειν verb - present active infinitive

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).

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

και conjunction

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

θεραπευειν verb - present active infinitive

therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

πασαν adjective - accusative singular feminine

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

νοσον noun - accusative singular feminine

nosos nos'-os: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

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

μαλακίαν noun - accusative singular feminine

malakia mal-ak-ee'-ah: softness, i.e. enervation (debility) -- disease.

Matthew 10:2 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the names	ὀνόματα (onomata)	3686: a name, authority, cause	a prim. word
of the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
apostles	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostellō
are these:		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
The first,	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
Simon,	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
who is called	λεγόμενος (legomenos)	3004: to say	a prim. verb
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 Andrew	Ἀνδρέας (andreas)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
his brother;	ἀδελφὸς (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and James	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób
the son of Zebedee,	Ζεβεδαίου (zebedaiou)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah
and John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
his brother;	ἀδελφὸς	80: a brother	from alpha (as a cop. prefix) and

(adelphos)

delphus (womb)

KJV Lexicon

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).

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

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.

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.

ονοματα **noun - nominative plural 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

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.

πρωτος **adjective - nominative singular masculine**

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

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.

λεγόμενος **verb - present passive participle - nominative singular masculine**
lego **leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πέτρος **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

ανδρεας **noun - nominative singular masculine**
Andreas **an-dreh'-as:** manly; Andreas, an Israelite -- Andrew.

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

αδελφος **noun - nominative singular 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

ιακωβος **noun - nominative singular masculine**
Iakobos **ee-ak'-o-bos:** Jacobus, the name of three Israelites -- James.

ο **definite article - nominative singular masculine**
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.

ζεβεδαιου **noun - genitive singular masculine**
Zebedaios **dzeb-ed-ah'-yos:** Zebedaeus, an Israelite -- Zebedee.

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.

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

αδελφος **noun - nominative singular 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

Matthew 10:3 .

.	Greek	Strong's	Origin
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
and Bartholomew;	Βαρθολομαῖος (bartholomaios)	918: "son of Tolmai," Bartholomew, one of the twelve apostles	of Aramaic origin bar and Talmai
Thomas	Θωμᾶς (thōmas)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
and Matthew		3102b: Matthew, one of the twelve apostles	of Hebrew origin
the tax collector;	τελώνης (telōnēs)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
James	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób
the son of Alphaeus,	Αλφαίου (alphaiou)	256b: Alphaeus, the name of the fathers of two disciples	of Syrian origin
and Thaddaeus;	Θαδδαῖος (thaddaios)	2280b: Thaddeus, one of the twelve apostles	of Aramaic origin

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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

βαρθολομαιος noun - nominative singular masculine

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

θωμας noun - nominative singular masculine

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

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.

ο definite article - nominative singular masculine

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

τελωνης noun - nominative singular masculine

telones tel-o'-nace: a tax-farmer, i.e. collector of public revenue -- publican.

ιακωβος noun - nominative singular masculine

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

ο definite article - nominative singular masculine

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.

αλφαιου noun - genitive singular masculine

Alphaios al-fah'-yos: Alphoeus, 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

λεββαιος noun - nominative singular masculine

Lebbaïos leb-bah'-yos: Lebbaeus, a Christian -- Lebbaeus.

ο definite article - nominative singular masculine

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

ἐπικληθεῖς **verb - aorist passive participle - nominative singular masculine**
epikaleomai **ep-ee-kal-eh'-om-ah-ee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

θαδδαῖος **noun - nominative singular masculine**
Thaddaios **thad-dah'-yos**: Thaddaeus, one of the Apostles -- Thaddaeus.

Matthew 10:4 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
the Zealot,	Καναναῖος (kananaios)	2581: Cananaean, Aramaic for Zealot, surname of one of the twelve apostles	of Aramaic origin
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
Iscariot,	Ἰσκαριώτης (iskariōtēs)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya
the one who betrayed	παραδοῦς (paradous)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him.			

KJV Lexicon

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.

κανανιτης **noun - nominative singular masculine**

Kananites **kan-an-ee'-tace**: 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.

ισκαριωτης noun - nominative singular masculine

Iskariotes is-kar-ee-o'-tace: inhabitant of Kerioth; Iskariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

ο definite article - nominative singular masculine

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

παραδους 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.

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

Matthew 10:5 .

.	Greek	Strong's	Origin
These		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
out after instructing	παραγγείλας (parangeilas)	3853: to transmit a message, to order	from para and aggeló

them: "Do not go	ἀπέλθῃτε (apelthēte)	565: to go away, go after	from apo and erchomai
in [the] way	ὁδὸν (odon)	3598: a way, road	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
and do not enter	εἰσέλθῃτε (eiselthēte)	1525: to go in (to), enter	from eis and erchomai
[any] city	πόλιν (polin)	4172: a city	a prim. word
of the Samaritans;	Σαμαρειτῶν (samareitōn)	4541: a Samaritan, an inhab. of the region of Samaria	from Samareia

KJV Lexicon

τούτους **demonstrative pronoun - accusative plural masculine**

toutous too'-tooce : these (persons, as objective of verb or preposition) -- such, them, these, this.

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.

δωδεκα **numeral (adjective)**

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

ἀπεστείλεν **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).

ο **definite article - nominative singular masculine**

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

ἰησοὺς **noun - nominative singular masculine**

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

παράγγελιας **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.

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

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.

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

ὁδόν **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.

ἐθνῶν **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.

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.

ἀπελθῆτε **verb - second aorist active subjunctive - second 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.

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

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

πόλιν **noun - accusative singular feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

σαμαρειτῶν **noun - genitive plural masculine**
Samareites **sam-ar-i'-tace**: a Samarite, i.e. inhabitant of Samaria -- Samaritan.

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.

εισελθῆτε **verb - second aorist active subjunctive - second person**

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

Matthew 10:6 .

.	Greek	Strong's	Origin
but rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
go	πορεύεσθε (poreuesthe)	4198: to go	from poros (a ford, passage)
to the lost	ἀπολωλότα (apolōlota)	622: to destroy, destroy utterly	from apo and same as olethros
sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
of the house	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
of Israel.	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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.

δε **conjunction**

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

μᾶλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

προς **preposition**

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

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.

προβατα **noun - accusative plural neuter**

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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.

απολωλοτα **verb - second perfect active participle - accusative plural neuter**

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

οικου **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.

ισραηλ **proper noun**

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

Matthew 10:7 .

.	Greek	Strong's	Origin
"And as you go,	πορευόμενοι (poreuomenoi)	4198: to go	from poros (a ford, passage)
preach,	κηρύσσετε (kērussete)	2784: to be a herald, proclaim	of uncertain origin
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
The kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is at hand.'	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus

KJV Lexicon

πορευομενοι **verb - present middle or passive deponent participle - nominative plural masculine**
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.

δε **conjunction**

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

κηρυσσετε **verb - present active imperative - second person**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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.

ηγγικεν **verb - perfect 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.

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.

βασιλεια **noun - nominative singular feminine**

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

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.

ουρανων **noun - genitive 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.

Matthew 10:8 .

.	Greek	Strong's	Origin
"Heal	θεραπεύετε (therapeuete)	2323: to serve, cure	from therapón
[the] sick,	ἀσθενοῦντας (asthenountas)	770: to be weak, feeble	from asthenés
raise	ἐγείρετε (egeirete)	1453: to waken, to raise up	a prim. verb
[the] dead,	νεκροὺς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
cleanse	καθαρίζετε (katharizete)	2511: to cleanse	from katharos
[the] lepers,	λεπροὺς (leprous)	3015: scaly, leprous	from lepis
cast	ἐκβάλλετε (ekballete)	1544b: to expel, to drive, cast or send out	from ek and balló
out demons.	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
Freely	δωρεὰν (dōrean)	1432: as a gift, to no purpose	adverb from dórea
you received,	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-
freely		1431: a gift	from didómi
give.	δοτε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

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.

θεραπευετε **verb - present active imperative - second 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.;

λεπρους **adjective - accusative plural masculine**
lepros **lep-ros'**: scaly, i.e. leprous (a leper) -- leper.

καθαριζετε **verb - present active imperative - second person**
katharizo **kath-ar-id'-zo**: to cleanse -- (make) clean(-se), purge, purify.

δαιμονια **noun - accusative plural neuter**
daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

εκβαλλετε **verb - present active imperative - second 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).

δωρεαν **adverb**
dorean **do-reh-an'**: gratuitously -- without a cause, freely, for naught, in vain.

ελαβετε **verb - second aorist active indicative - second person**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

δωρεαν **adverb**
dorean **do-reh-an'**: gratuitously -- without a cause, freely, for naught, in vain.

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)

Matthew 10:9 .

.	Greek	Strong's	Origin
"Do not acquire	κτησησθε (ktēsēsthe)	2932: to acquire	a prim. verb
gold,	χρυσόν (chruson)	5557: gold	a prim. word
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
silver,	ἄργυρον (arguron)	696: silver	from argos (shining)

or	μηδὲ (mēde)	3366: but not, and not	from mé and de
copper for your money	χαλκὸν (chalkon)	5475: copper or bronze	a prim. word
belts,	ζώνας (zōnas)	2223: a belt	from zónnumi

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.

κτησησθε verb - aorist middle deponent subjunctive - second person

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

χρυσον noun - accusative singular masculine

chrusos **khroo-sos'**: gold; by extension, a golden article, as an ornament or coin -- gold.

μηδε conjunction

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

αργυρον noun - accusative singular masculine

arguros **ar'-goo-ros**: silver (the metal, in the articles or coin) -- silver.

μηδε conjunction

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

χαλκον noun - accusative singular masculine

chalkos **khal-kos'**: copper (the substance, or some implement or coin made of it) -- brass, money.

εις 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.

ζωνας **noun - accusative plural feminine**

zone **dzo'-nay**: a belt; by implication, a pocket -- girdle, purse.

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

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

Matthew 10:10 .

.	Greek	Strong's	Origin
or	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
a bag	πήραν (pēran)	4082: a leather pouch	a prim. word
for [your] journey,	ὁδὸν (odon)	3598: a way, road	a prim. word
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
even	μηδὲ (mēde)	3366: but not, and not	from mé and de
two	δύο (duo)	1417: two	a primary number
coats,	χιτῶνας (chitōnas)	5509: a tunic	of Semitic origin, cf. kethoneth
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
sandals,	ὑποδήματα (upodēmata)	5266: a sole bound under (the foot), a sandal	from hupodeó
or		3366: but not, and not	from mé and de
a staff;	ράβδον (rabdon)	4464: a staff, rod	a prim. word
for the worker	ἐργάτης (ergatēs)	2040: a workman	from ergazomai

is worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of his support.	τροφῆς (trophēs)	5160: nourishment, food	from trephó

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.

πηραν noun - accusative singular feminine

pera pay'-rah: a wallet or leather pouch for food -- scrip.

εις preposition

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

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.

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

δυο numeral (adjective)

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

χιτωνας noun - accusative plural masculine

chiton kee-tone': a tunic or shirt -- clothes, coat, garment.

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

υποδηματα noun - accusative plural neuter

hupodema hoop-od'-ay-mah: something bound under the feet, i.e. a shoe or sandal -- shoe.

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no)

not (once, so much as).

ραβδους **noun - accusative plural feminine**

rhabdos hrab'-dos: a stick or wand (as a cudgel, a cane or a baton of royalty) -- rod, sceptre, staff.

αξιος **adjective - nominative singular masculine**

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

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.

εργατης **noun - nominative singular masculine**

ergates er-gat'-ace: a toiler; figuratively, a teacher -- labourer, worker(-men).

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.

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

Matthew 10:11 .

.	Greek	Strong's	Origin
"And whatever	ἥν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
city	πόλιν (polin)	4172: a city	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.

village	κώμην (kōmēn)	2968: a village	a prim. word
you enter,	εἰσέλθητε (eiselthēte)	1525: to go in (to), enter	from eis and erchomai
inquire	ἐξετάσατε (exetasate)	1833: to examine closely	from ek and etazó (to examine)
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
in it, and stay	μείνατε (meinate)	3306: to stay, abide, remain	a prim. verb
at his house	κακεῖ (kakei)	2546: and there	from kai and ekei
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
you leave	ἐξέλθητε (exelthēte)	1831: to go or come out of	from ek and erchomai
[that city].			

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.

δ conjunction

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

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

πολιν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

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.

κωμην noun - accusative singular feminine

kome ko'-may: a hamlet (as if laid down) -- town, village.

εισελθῆτε verb - second aorist active subjunctive - second person

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

εξετάσατε verb - aorist active middle - second person

exetazo ex-et-ad'-zo: to test thoroughly (by questions), i.e. ascertain or interrogate -- ask, enquire, search.

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.

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

αξιος adjective - nominative singular masculine

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

ΕΣΤΙΝ verb - present indicative - third person singular

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

κακει adverb - contracted form

kakei kak-i': likewise in that place -- and there, there (thither) also.

μεινате 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.

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

εξελθῆτε verb - second aorist active subjunctive - second 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.

Matthew 10:12 .

.	Greek	Strong's	Origin
"As you enter	εἰσερχόμενοι (eiserchomenoi)	1525: to go in (to), enter	from eis and erchomai
the house,	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
give it your greeting.	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb

KJV Lexicon

εἰσερχόμενοι verb - present middle or passive deponent 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).

εις 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.

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).

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai as-pad'-zom-ahee: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

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

Matthew 10:13 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the house	οἰκία (oikia)	3614: a house, dwelling	from oikos
is worthy,	ἄξία (axia)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
give	ἐλθάτω (elthatō)	2064: to come, go	a prim. verb
it your [blessing of] peace.	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
it is not worthy,	ἄξία (axia)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
take back	ἐπιστραφήτω (epistraphētō)	1994: to turn, to return	from epi and strephó
your [blessing of] peace.	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

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

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).

μεν particle

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

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.

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).

αξια adjective - nominative singular feminine

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

ελθετω verb - second aorist active middle - third person singular

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

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.

ειρηνη noun - nominative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

υμων personal pronoun - second person genitive plural

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

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.

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

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).

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.

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.

αξια adjective - nominative singular feminine

axios ax'-ee-os': deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

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.

ειρηνη noun - nominative singular feminine

eirene i-ray'-nay': peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

υμων personal pronoun - second person genitive plural

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

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).

επιστραφητω verb - second aorist passive imperative - third person singular

epistrepho ep-ee-stref'-o': to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

Matthew 10:14 .

.	Greek	Strong's	Origin
"Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not receive	δέξεται (dexētai)	1209: to receive	a prim. verb
you, nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
heed	ἀκούση (akousē)	191: to hear, listen	from a prim. word mean. hearing
your words,	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
as you go	ἐξερχόμενοι (exerchomenoi)	1831: to go or come out of	from ek and erchomai
out of that house	οικίας (oikias)	3614: a house, dwelling	from oikos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
that city,	πόλεως (poleōs)	4172: a city	a prim. word
shake	ἐκτινάξατε (ektinaxate)	1621: to shake off or out	from ek and tinassó (to swing)
the dust	κονιορτὸν (koniorton)	2868: dust	from the same as koniaó and ornumi (to stir up)
off		1621: to shake off or out	from ek and tinassó (to swing)
your feet.	ποδῶν (podōn)	4228: a foot	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

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.

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.

δεξιται verb - aorist middle deponent subjunctive - third person singular

dechomai dekh'-om-ahee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

υμας personal pronoun - second person accusative plural

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

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

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.

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.

υμων personal pronoun - second person genitive plural

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

εξερχομενοι **verb - present middle or passive deponent participle - nominative plural 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.

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.

οικιας **noun - genitive singular feminine**
oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication,
a family (especially domestics) -- home, house(-hold).

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.

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.

εκεινης **demonstrative pronoun - genitive 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.

εκτιναξατε **verb - aorist active middle - second person**
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).

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

Matthew 10:15 .

.	Greek	Strong's	Origin
"Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, it will be more tolerable	ἀνεκτότερον (anektoterōn)	414: more tolerable	cptv. of anektos (bearable, tolerable); from anechó
for [the] land	γῆ (gē)	1093: the earth, land	a prim. word
of Sodom	Σοδόμων (sodomōn)	4670: Sodom, an unidentified city in the Jordan Valley	of Hebrew origin Sedom
and Gomorrah	Γομόρρων (gomorrōn)	1116: Gomorrah, one of the cities near the Dead Sea	of Hebrew origin Amorah
in the day	ἡμέρα (ēmera)	2250: day	a prim. word
of judgment	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for that city.	πόλει (polei)	4172: a city	a prim. word

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ανεκτοτερον **adjective - nominative singular neuter - comparative or contracted**

anektotos **an-ek-tot'-er-os**: more endurable -- more tolerable.

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.

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.

σοδομων **noun - genitive plural neuter**

Sodoma **sod'-om-ah**: Sodoma (i.e. Sodom), a place in Palestine -- Sodom.

και **conjunction**

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

γομορρων **noun - genitive plural neuter**

Gomorrha **gom'-or-hrhah**: Gomorrha (i.e. Amorah), a place near the Dead Sea -- Gomorrha.

εν **preposition**

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

ημερα **noun - dative singular feminine**

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

κρισεως **noun - genitive singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

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.

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.

Matthew 10:16 .

.	Greek	Strong's	Origin
"Behold,	Ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I send	ἀποστέλλω (apostellō)	649: to send, send away	from apo and stellō
you out as sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainō
in the midst	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
of wolves;	λύκων (lukōn)	3074: a wolf	a prim. word
so	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
be shrewd	φρόνιμοι (phronimoi)	5429: practically wise, sensible	from phroneō
as serpents	ὄφεις (opheis)	3789: a snake	a prim. word
and innocent	ἀκέραιοι (akeraioi)	185: unmixed, pure	from alpha (as a neg. prefix) and kerannumi
as doves.	περιστεραί (peristerai)	4058: a dove	of uncertain origin

KJV Lexicon

ἰδοὺ **verb - second aorist active middle - second person singular**
idou id-oo': used as imperative lo!; -- behold, lo, see.

ἐγὼ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

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).

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)

προβατα noun - nominative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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.

λυκων noun - genitive plural masculine

lukos loo'-kos: a wolf -- wolf.

γινεσθε verb - present middle or passive deponent imperative - second 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.)

ουν conjunction

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

φρονιμοι adjective - nominative plural masculine

phronimos fron'-ee-mos: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

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.

οφεις noun - nominative plural masculine

ophis of'-is: a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan -- serpent.

και conjunction

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

ακεραιοι adjective - nominative plural masculine

akeraios ak-er'-ah-yos: unmixed, i.e. (figuratively) innocent -- harmless, simple.

ως adverb

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

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.

περιστεραι noun - nominative plural feminine

peristera per-is-ter-ah': a pigeon -- dove, pigeon.

Matthew 10:17 .

.	Greek	Strong's	Origin
"But beware	Προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
for they will hand	παραδώσουσιν (paradōsousin)	3860: to hand over, to give or deliver over, to betray	from para and didómi
you over to [the] courts	συνέδρια (sunedria)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
and scourge	μαστιγώσουσιν (mastigōsousin)	3146: to scourge	from mastix
you in their synagogues;	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó

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.

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)

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.

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.

γαρ conjunction

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

υμας personal pronoun - second person accusative plural

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

εις preposition

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

συνεδρια noun - accusative plural 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

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.

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

μαστιγώσουσιν **verb - future active indicative - third person**
mastigoo **mas-tig-o'-o:** to flog -- scourge.

ὑμᾶς **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Matthew 10:18 .

.	Greek	Strong's	Origin
and you will even	καὶ (kai)	2532: and, even, also	a prim. conjunction
be brought	ἀχθήσεσθε (achthēsesthe)	71: to lead, bring, carry	a prim. verb
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
governors	ἡγεμόνας (ēgemonas)	2232: a leader, governor	from hēgeomai
and kings	βασίλεις (basileis)	935: a king	of uncertain origin
for My sake,	ἕνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
as a testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
to them and to the Gentiles.	ἔθνεσιν (ethnesin)	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

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.

ηγεμονας noun - accusative plural masculine

hegemon **hayg-em-ohn**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

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

βασιλεις noun - accusative plural masculine

basileus **bas-il-yooce**: a sovereign (abstractly, relatively, or figuratively) -- king.

αχθησεσθε verb - future passive 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.

ενεκεν adverb

heneka **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

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

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.

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

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.

ἐθνεσιν 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.

Matthew 10:19 .

.	Greek	Strong's	Origin
"But when	ὅταν (otan)	3752: whenever	from hote and an
they hand	παράδωσιν (paradōsin)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
you over, do not worry	μεριμνήσητε (merimnēsēte)	3309: to be anxious, to care for	from merimna
about how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you are to say;	λαλήσητε (lalēsēte)	2980: to talk	from lalos (talkative)
for it will be given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you in that hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you are to say.	λαλήσητε (lalēsēte)	2980: to talk	from lalos (talkative)

KJV Lexicon

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.

δε conjunction

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

παραδιδωσιν verb - present active subjunctive - 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.

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.

μεριμνησητε verb - aorist active subjunctive - second person

merimnao mer-im-nah'-o: to be anxious about -- (be, have) care(-ful), take thought.

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).

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.

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.

λαλησητε verb - aorist active subjunctive - second person

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

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)

γαρ conjunction

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

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.

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.

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.

λαλησετε verb - future active indicative - second person

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

Matthew 10:20 .

.	Greek	Strong's	Origin
"For it is not you who speak,	λαλοῦντες (lalountes)	2980: to talk	from lalos (talkative)
but [it is] the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of your Father	πατρός (patros)	3962: a father	a prim. word
who speaks	λαλοῦν (laloun)	2980: to talk	from lalos (talkative)
in you.			

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.

γαρ conjunction

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

υμεις 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.

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.

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.

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.

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.

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.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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.

λαλουν **verb - present active participle - nominative singular neuter**
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.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Matthew 10:21 .

.	Greek	Strong's	Origin
"Brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
will betray	Παραδώσει (paradōsei)	3860: to hand over, to give or deliver over, to betray	from para and didómi
brother	ἀδελφόν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
to death,	θάνατον (thanaton)	2288: death	from thnέskó
and a father	πατήρ (patēr)	3962: a father	a prim. word
[his] child;	τέκνον (teknon)	5043: a child (of either sex)	from tiktó
and children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
will rise	ἐπαναστήσονται (epanastēsontai)	1881: to raise up against	from epi and anistémi
up against	ἐπὶ (epì)	1909: on, upon	a prim. preposition
parents	γονεῖς (goneis)	1118: a parent	from ginomai

and cause them to
be put to death.

θανατώσουσιν
(thanatōsousin)

2289: to put to death

from thanatos

KJV Lexicon

παραδωσει **verb - future 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.

δε **conjunction**

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

αδελφος **noun - nominative singular masculine**

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

αδελφον **noun - accusative singular masculine**

adephos **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

θανατον **noun - accusative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

και **conjunction**

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

πατηρ **noun - nominative singular masculine**

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

τεκνον **noun - accusative singular neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

και **conjunction**

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

επαναστησονται **verb - future middle deponent indicative - third person**

epanistamai **ep-an-is'-tam-ahee**: to stand up on, i.e. (figuratively) to attack -- rise up against.

τεκνα **noun - nominative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

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.

γονεῖς noun - accusative plural masculine

goneus gon-yooce': a parent -- parent.

καί conjunction

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

θανάτωσουσιν verb - future active indicative - third person

thanatoo than-at-o'-o: to kill -- become dead, (cause to be) put to death, kill, mortify.

αυτούς 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

Matthew 10:22 .

.	Greek	Strong's	Origin
"You will be hated	μισούμενοι (misoumenoi)	3404: to hate	from misos (hatred)
by all	πάντων (pantōn)	3956: all, every	a prim. word
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of My name,	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
but it is the one who has endured	ὑπομένοντας (upomeinas)	5278: to stay behind, to await, endure	from hupo and menó
to the end	τέλος (telos)	5056: an end, a toll	a prim. word
who will be saved.	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)

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

εσσεθε verb - future indicative - second person

esomai **es'-om-ahēe**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

μισουμενοι verb - present passive participle - nominative plural masculine

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

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

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.

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.

ο definite article - nominative singular masculine

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).

υπομεινας verb - aorist active participle - nominative singular masculine

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.

εις **preposition**

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

τελος **noun - accusative singular neuter**

telos tel'-os: continual, custom, end(-ing), finally, uttermost.

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.

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.

Matthew 10:23 .

.	Greek	Strong's	Origin
"But whenever	Ὅταν (otan)	3752: whenever	from hote and an
they persecute	διώκωσιν (diōkōsin)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb diō (put to flight)
you in one	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
city,	πόλει (polei)	4172: a city	a prim. word
flee	φεύγετε (pheugete)	5343: to flee	a prim. verb
to the next;	ἐτέραν (eteran)	2087: other	of uncertain origin
for truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, you will not finish	τελέσητε (telesēte)	5055: to bring to an end, complete, fulfill	from telos
[going through] the cities	πόλεις (poleis)	4172: a city	a prim. word

of Israel	Ἰσραῆλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
comes.	ἔλθῃ (elthē)	2064: to come, go	a prim. verb

KJV Lexicon

ὅταν **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.

δε **conjunction**

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

διωκωσιν **verb - present active subjunctive - third person**

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

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.

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.

φευγετε verb - present active imperative - second person

pheugo fyoo'-go: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (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.

αλλην adjective - accusative singular feminine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

γαρ conjunction

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

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).

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.

τελεσητε verb - aorist active subjunctive - second 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.

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.

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.

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

ελθη verb - second aorist active subjunctive - third person singular

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

ο definite article - nominative singular masculine

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.

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.

Matthew 10:24 .

.	Greek	Strong's	Origin
"A disciple	μαθητής (mathētēs)	3101: a disciple	from manthanó
is not above	ὕπερ	5228: over, beyond, fig. on behalf of, for the sake of,	a prim. preposition

	(uper)	concerning	
his teacher,	διδάσκαλον (didaskalon)	1320: an instructor	from didaskó
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
a slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
above	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
his master.	κύριον (kurion)	2962: lord, master	from kuros (authority)

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.

ἐστιν **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.

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.

τον **definite article - accusative singular masculine**

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

διδασκαλον **noun - accusative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

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.

δουλος **noun - nominative singular 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.

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.

τον **definite article - accusative singular masculine**

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.

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

Matthew 10:25 .

.	Greek	Strong's	Origin
"It is enough	ἀρκετόν (arketon)	713: sufficient	from arkeó
for the disciple	μαθητῇ (mathētē)	3101: a disciple	from manthanó
that he become	γίνεται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,

his teacher,	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
and the slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
his master.	κύριος (kurios)	2962: lord, master	from kuros (authority)
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 have called	ἐπεκάλεσαν (epekalesan)	1941: to call upon	from epi and kaleó
the head of the house	οἰκοδεσπότην (oikodespotēn)	3617: the master of a house	from oikos and despotēs
Beelzebul,	βεελζεβούλ (beelzeboul)	954: Beelzebul, a name of Satan	of uncertain origin, cf. Baal
how much	πόσῳ (posō)	4214: how much? how great?	interrog. adjective from a prim. root
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
[will they malign] the members of his household!	οἰκιακοὺς (oikiakous)	3615: belonging to the household	from oikia

KJV Lexicon

αρκετον **adjective - nominative singular neuter**

arketos **ar-ket-os'**: satisfactory -- enough, suffice (-ient).

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.

μαθητη noun - dative singular masculine

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

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.

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.)

ως adverb

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

ο definite article - nominative singular masculine

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

διδασκαλος noun - nominative singular masculine

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

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

ο definite article - nominative singular masculine

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

δουλος noun - nominative singular 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.

ως adverb

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

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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.

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
ει conditional ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.
τον definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
οικοδεσποτην noun - accusative singular masculine oikodespotes oy-kod-es-pot'-ace: the head of a family -- goodman (of the house), householder, master of the house.
βεελζεβουλ proper noun Beelzeboul beh-el-zeb-ool': dung-god; Beelzebul, a name of Satan -- Beelzebub.
εκαλεσαν verb - aorist 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)).
ποσω correlative or interrogative pronoun - dative singular neuter posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.
μαλλον adverb mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.
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.
οικειακους adjective - accusative plural masculine oikiakos oy-kee-ak-os': familiar, i.e. (as noun) relatives -- they (them) of (his own) household.
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

Matthew 10:26 .

■			
.	Greek	Strong's	Origin

"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
do not fear	φοβηθήτε (phobēthēte)	5399: to put to flight, to terrify, frighten	from phobos
them, for there is nothing	οὐδέν (ouden)	3762: no one, none	from oude and heis
concealed	κεκαλυμμένον (kekalummenon)	2572: to cover	akin to kalubé (hut, cabin)
that will not be revealed,	ἀποκαλυφθήσεται (apokaluphthēsetai)	601: to uncover, reveal	from apo and kaluptó
or	καὶ (kai)	2532: and, even, also	a prim. conjunction
hidden	κρυπτόν (krupton)	2927: hidden	from kruptó
that will not be known.	γνωσθήσεται (gnōsthēsetai)	1097: to come to know, recognize, perceive	from a prim. root gnó-

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.

οὐν conjunction

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

φοβηθητε verb - aorist passive deponent imperative - second 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.

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

οὐδεν **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.

γὰρ **conjunction**

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

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

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

κεκαλυμμενον **verb - perfect passive participle - nominative singular neuter**

kalupto **kal-oop'-to**: to cover up -- cover, hide.

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.

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.

ἀποκαλυφθῇσεται **verb - future passive indicative - third person singular**

apokalupto **ap-ok-al-oop'-to**: to take off the cover, i.e. disclose -- reveal.

καὶ **conjunction**

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

κρυπτον **adjective - nominative singular neuter**

kruptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

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.

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.

γινωσθῇσεται **verb - future 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)

Matthew 10:27 .

■			
.	Greek	Strong's	Origin

"What	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I tell	λέγω (legō)	3004: to say	a prim. verb
you in the darkness,	σκοτία (skotia)	4653: darkness	from skotos
peak		3004: to say	a prim. verb
in the light;	φωτί (phōti)	5457: light	cont. of phaos (light, daylight); from the same as phainó
and what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you hear	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
[whispered] in [your] ear,	οὖς (ous)	3775: the ear	a prim. word
proclaim	κηρύξατε (kēruxate)	2784: to be a herald, proclaim	of uncertain origin
upon the housetops.	δωμάτων (dōmatōn)	1430: a house, a housetop	from demó (to build)

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.

λέγω **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**

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.

σκοτία noun - dative singular feminine

skotia **skot-ee'-ah**: dimness, obscurity -- dark(-ness).

ειπατε verb - second aorist active middle - second person

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

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.

φωτι noun - dative 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

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.

εις 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.

ους noun - accusative singular neuter

ous **ooce**: the ear (physically or mentally) -- ear.

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.

κηρυξατε **verb - aorist active middle - second person**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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 neuter**

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

δωματων **noun - genitive plural neuter**

doma **do'-mah**: an edifice, i.e. (specially) a roof -- housetop.

Matthew 10:28 .

.	Greek	Strong's	Origin
"Do not fear	φοβηθητε (phobēthēte)	5399: to put to flight, to terrify, frighten	from phobos
those	τῶν (tōn)	3588: the	the def. art.
who kill	ἀποκτεινόντων (apokteinontōn)	615: to kill	from apo and kteinó (to kill)
the body	σῶμα (sōma)	4983: a body	of uncertain origin
but are unable	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
to kill	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
the soul;	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
but rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
fear	φοβεῖσθε (phobeisthe)	5399: to put to flight, to terrify, frighten	from phobos
Him who is able	δυνάμενον (dunamenon)	1410: to be able, to have power	a prim. verb

to destroy	ἀπολέσαι (apolesai)	622: to destroy, destroy utterly	from apo and same as olethros
both	καὶ (kai)	2532: and, even, also	a prim. conjunction
soul	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
and body	σῶμα (sōma)	4983: a body	of uncertain origin
in hell.	γεέννη (geennē)	1067: Gehenna, a valley W. and S. of Jer., also a symbolic name for the final place of punishment of the ungodly	of Hebrew origin gay and Hinnom

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

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.

φοβεισθε verb - present middle or passive deponent imperative - second 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.

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.

αποκτενοντων verb - present active participle - genitive plural masculine

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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.

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).

ψυχην noun - accusative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ ily), life, mind, soul, + us, + you.

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.

δυναμενων verb - present middle or passive deponent participle - genitive plural masculine

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αποκτειναι verb - aorist active middle or passive deponent

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

φοβηθητε verb - aorist passive deponent subjunctive - second 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.

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.

δε verb - aorist passive deponent imperative - second person

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

μαλλον conjunction

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

τον adverb

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

δυναμενον **definite article - accusative singular masculine**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

και **verb - present middle or passive deponent participle - accusative singular masculine**

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

[την] **conjunction**

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 **definite article - accusative singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

και **noun - accusative singular feminine**

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

[το] **conjunction**

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 **definite article - accusative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

απολεσαι **noun - accusative singular neuter**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

εν **verb - aorist active middle or passive deponent**

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

γεννη **preposition**

geena **gheh'-en-nah**: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

noun - dative singular feminine

Matthew 10:29 .

■			
.	Greek	Strong's	Origin

"Are not two	δύο (duo)	1417: two	a primary number
sparrows	στρουθία (strouthia)	4765: a sparrow	dim. of strouthos (a sparrow)
sold	πωλείται (pōleитай)	4453: to exchange or barter, to sell	a prim. word
for a cent?	ἀσσαρίου (assariou)	787: an assarion, a farthing (one tenth of a drachma)	of Latin origin
And [yet] not one	ἐν (en)	1520: one	a primary number
of them will fall	πεσεῖται (peseитай)	4098: to fall	from a redupl. of the prim. root pet
to the ground	γῆν (gēn)	1093: the earth, land	a prim. word
apart	ἄνευ (aneu)	427: without (preposition)	perhaps akin to alpha (as a neg. prefix)
from your Father.	πατρός (patros)	3962: a father	a prim. word

KJV Lexicon

οὐχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

δύο **numeral (adjective)**

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

στρουθία **noun - nominative plural neuter**

strouthion **stroo-thee'-on**: a little sparrow -- sparrow.

ἀσσαρίου **noun - genitive singular neuter**

assarion **as-sar'-ee-on**: an assarius or as, a Roman coin -- farthing.

πωλείται **verb - present passive indicative - third person singular**

poleo po-leh'-o: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

και conjunction

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

εις adjective - nominative singular neuter

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)

αυτων personal pronoun - genitive plural neuter

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.

πτεσεται verb - future middle deponent indicative - third person singular

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.

ανευ preposition

aneu an'-yoo: without -- without.

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.

υμων personal pronoun - second person genitive plural

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

Matthew 10:30 .

.	Greek	Strong's	Origin
"But the very	καὶ (kai)	2532: and, even, also	a prim. conjunction
hairs	τρίχες (triches)	2359: hair	a prim. word
of your head	κεφαλῆς (kephalēs)	2776: the head	a prim. word
are all	πάντα (pasai)	3956: all, every	a prim. word
numbered.	ἠριθμημένοι (ērithmēmenai)	705: to number	from arithmos

KJV Lexicon

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

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

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

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.

τριχες **noun - nominative plural feminine**

thrix **threeks**: hair -- hair.

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.

κεφαλῆς **noun - genitive singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

πασαί **adjective - nominative plural feminine**

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

ηριθμημεναι **verb - perfect passive participle - nominative plural feminine**

arithmeo **ar-ith-meh'-o**: to enumerate or count -- number.

εἰσιν **verb - present indicative - third person**

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

Matthew 10:31 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
do not fear;	φοβεῖσθε (phobeisthe)	5399: to put to flight, to terrify, frighten	from phobos
you are more valuable	διαφέρετε (diapherete)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
than many	πολλων (pollōn)	4183: much, many	a prim. word
sparrows.	στρουθίων (strouthiōn)	4765: a sparrow	dim. of strouthos (a sparrow)

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.

οὐν **conjunction**

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

φοβηθητε **verb - aorist passive deponent imperative - second 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.

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.

στρουθιων **noun - genitive plural neuter**
strouthion **stroo-thee'-on**: a little sparrow -- sparrow.

διαφερετε **verb - present active indicative - second person**
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

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

Matthew 10:32 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
everyone	Πᾶς (pas)	3956: all, every	a prim. word
who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
confesses	ὁμολογήσει (omologēsei)	3670: to speak the same, to agree	from homologos (of one mind)
Me before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
I will also		2532: and, even, also	a prim. conjunction
confess	ὁμολογήσω (omologēsō)	3670: to speak the same, to agree	from homologos (of one mind)
him before	ἔμπροσθεν	1715: before, in front of (in	from en and pros

	(emprosthēn)	place or time)	
My Father	πατρός (patros)	3962: a father	a prim. word
who is in heaven.	οὐρανοῖς (ouranois)	3772: heaven	a prim. word

KJV Lexicon

πας **adjective - nominative singular masculine**

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

οὐν **conjunction**

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

οστις **relative pronoun - nominative singular masculine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ομολογήσει **verb - future active indicative - third person singular**

homologeo hom-ol-og-eh'-o: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

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.

εμπροσθεν **preposition**

emprosthēn em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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.

ομολογήσω **verb - future active indicative - first person singular**

homologeo hom-ol-og-eh'-o: to assent, i.e. covenant, acknowledge -- con-(pro-)fess,

confession is made, give thanks, promise.

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

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

εμπροσθεν preposition

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) 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.

πατρος noun - genitive singular masculine

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

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.

ουρανοις noun - dative 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.

Matthew 10:33 .

.	Greek	Strong's	Origin
"But whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
denies	ἀρνήσεται (arnēsētai)	720: to deny, say no	of uncertain origin
Me before	ἐμπροσθεν	1715: before, in front of (in	from en and pros

	(emprosthen)	place or time)	
men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
I will also		2532: and, even, also	a prim. conjunction
deny	ἀρνήσομαι (arnēsomai)	720: to deny, say no	of uncertain origin
him before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
My Father	πατρός (patros)	3962: a father	a prim. word
who is in heaven.	οὐρανοῖς (ouranois)	3772: heaven	a prim. word

KJV Lexicon

οστις **relative pronoun - nominative singular masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

δ **conjunction**

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

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

αρνησηται **verb - aorist middle deponent subjunctive - third person singular**

arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

εμπροσθεν **preposition**

emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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.

αρνησομαι **verb - future middle deponent indicative - first person singular**

arneomai **ar-neh'-om-ah-ee**: 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

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

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 masculine**

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.

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.

ουρανοις **noun - dative 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.

Matthew 10:34 .

.	Greek	Strong's	Origin
"Do not think	νομίσητε (nomisēte)	3543: to practice, consider	from nomos
that I came	ἦλθον	2064: to come, go	a prim. verb

	(ēlthon)		
to bring	βαλεῖν (balein)	906: to throw, cast	a prim. word
peace	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
on the earth;	γῆν (gēn)	1093: the earth, land	a prim. word
I did not come	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to bring	βαλεῖν (balein)	906: to throw, cast	a prim. word
peace,	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
but a sword.	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai

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.

νομισθε verb - aorist active subjunctive - second 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.

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.

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

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.

ειρηνην **noun - accusative singular feminine**

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one 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.

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.

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.

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.

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

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.

ειρηνην **noun - accusative singular feminine**

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

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.

μαχαιραν **noun - accusative singular feminine**

machaira makh'-ahee-rah: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

Matthew 10:35 .

.	Greek	Strong's	Origin
"For I came	ἦλθον	2064: to come, go	a prim. verb

	(ēlthon)		
to SET	διχάσαι (dichasai)	1369: to cause a separation, separate, fig. alienate	from dichā (apart)
A MAN	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
AGAINST	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
HIS FATHER,	πατρός (patros)	3962: a father	a prim. word
AND A DAUGHTER	θυγατέρα (thugatera)	2364: daughter	a prim. word
AGAINST	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
HER MOTHER,	μητρὸς (mētros)	3384: mother	a prim. word
AND A DAUGHTER-IN- LAW	νύμφην (numphēn)	3565: a bride, a young woman	a prim. word
AGAINST	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
HER MOTHER-IN- LAW;	πενθερᾶς (pentheras)	3994: a mother-in-law	fem. of pentheros

KJV Lexicon

ἔλθων **verb - second aorist active indicative - first person singular**

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

γάρ **conjunction**

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

διχασαι verb - aorist active middle or passive deponent
dichazo **dee-khad'-zo**: to make apart, i.e. sunder (figuratively, alienate) -- set at variance.

ανθρωπον noun - accusative singular masculine
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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.

πατρος noun - genitive 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

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

θυγατερα noun - accusative singular feminine
thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

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

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.

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

νυμφην noun - accusative singular feminine
numphe **noom-fay'**: a young married woman (as veiled), including a betrothed girl; by implication, a son's wife -- bride, daughter in law.

κατα **preposition**

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

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.

πενθερας **noun - genitive singular feminine**

penthera **pen-ther-ah'**: a wife's mother -- mother in law, wife's mother.

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

Matthew 10:36 .

.	Greek	Strong's	Origin
and A MAN'S	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
ENEMIES	ἐχθροὶ (echthroi)	2190: hostile	from echthos (hatred)
WILL BE THE MEMBERS OF HIS HOUSEHOLD.	οἰκιακοὶ (oikiakoi)	3615: belonging to the household	from oikia

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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

ἐχθροὶ **adjective - nominative plural masculine**

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

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.

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.

οικειοι **adjective - nominative plural masculine**
oikiakos **oy-kee-ak-os'**: familiar, i.e. (as noun) relatives -- they (them) of (his own) household.

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

Matthew 10:37 .

.	Greek	Strong's	Origin
"He who loves	φιλῶν (philōn)	5368: to love	from philos
father	πατέρα (patera)	3962: a father	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
mother	μητέρα (mētera)	3384: mother	a prim. word
more	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
than	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
Me is not worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of Me; and he who loves	φιλῶν (philōn)	5368: to love	from philos
son	υἶόν (uion)	5207: a son	a prim. word

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
daughter	θυγατέρα (thugatera)	2364: daughter	a prim. word
more than		5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
Me is not worthy of Me.	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)

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.

φιλων verb - present active participle - nominative singular masculine

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

πατερα noun - accusative singular masculine

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

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.

μητερα noun - accusative singular feminine

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

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.

εμε personal pronoun - first person accusative singular
eme em-eh': me -- I, me, my(-self).

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

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

αξιος adjective - nominative singular masculine
axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

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.

φιλων verb - present active participle - nominative singular masculine
phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

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.

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.

θυγατερα noun - accusative singular feminine
thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

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.

εμε **personal pronoun - first person accusative singular**
eme **em-eh'**: me -- I, me, my(-self).

οου **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

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

αξιος **adjective - nominative singular masculine**
axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

Matthew 10:38 .

.	Greek	Strong's	Origin
"And he who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not take	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
his cross	σταυρὸν (stauron)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
and follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
Me is not worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of 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

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.

λαμβάνει verb - present active indicative - third person singular

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.

σταυρον noun - accusative singular masculine

stauros **stow-ros'**: a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

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

ακολουθει verb - present 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.

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.

μου personal pronoun - first person genitive singular

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

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.

ἐστιν verb - present indicative - third person singular

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

μου personal pronoun - first person genitive singular

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

αἰσιος adjective - nominative singular masculine

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

Matthew 10:39 .

.	Greek	Strong's	Origin
"He who has found	εὗρὼν (eurōn)	2147: to find	a prim. verb
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
will lose	ἀπολέσει (apolesei)	622: to destroy, destroy utterly	from apo and same as olethros
it, and he who has lost	ἀπολέσας (apolesas)	622: to destroy, destroy utterly	from apo and same as olethros
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
for My sake	ἕνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
will find	εὗρήσει (eurēsei)	2147: to find	a prim. verb
it.			

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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.

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

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

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.

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

απολεσει **verb - future active 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.

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

ο **definite article - nominative singular masculine**

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

απολεσας **verb - aorist active participle - nominative singular masculine**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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.

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

ενεκεν **adverb**

heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

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

emou em-oo': of me -- me, mine, my.

ευρησει **verb - future active indicative - third person singular**

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

Matthew 10:40 .

.	Greek	Strong's	Origin
"He who receives	δεχόμενος (dechomenos)	1209: to receive	a prim. verb
you receives	δέχεται (dechetai)	1209: to receive	a prim. verb
Me, and he who receives	δεχόμενος (dechomenos)	1209: to receive	a prim. verb
Me receives	δέχεται (dechetai)	1209: to receive	a prim. verb
Him who sent	ἀποστέλλαντα (aposteilanta)	649: to send, send away	from apo and stelló
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.

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

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

υμας personal pronoun - second person accusative plural

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

εμε personal pronoun - first person accusative singular

eme **em-eh'**: me -- I, me, my(-self).

δεχεται verb - present middle or passive deponent indicative - third person singular

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

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.

εμε personal pronoun - first person accusative singular

eme **em-eh'**: me -- I, me, my(-self).

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

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

δεχεται verb - present middle or passive deponent indicative - third person singular

dechomai **dekh'-om-ahee**: 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.

αποστειλαντα verb - aorist active participle - accusative 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).

με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

Matthew 10:41 .

.	Greek	Strong's	Origin
"He who receives	δεχόμενος (dechomenos)	1209: to receive	a prim. verb
a prophet	προφήτην (prophētēn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
in [the] name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of a prophet	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
shall receive	λήμψεται (lēmpsetai)	2983: to take, receive	from a prim. root lab-
a prophet's	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
reward;	μισθὸν (misthon)	3408: wages, hire	a prim. word
and he who receives	δεχόμενος (dechomenos)	1209: to receive	a prim. verb
a righteous	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
man	δικαίου (dikaiou)	1342: correct, righteous, by impl. innocent	from diké
in the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of a righteous man	δικαίου (dikaiou)	1342: correct, righteous, by impl. innocent	from diké
shall receive	λήμψεται (lēmpsetai)	2983: to take, receive	from a prim. root lab-
a righteous man's		1342: correct, righteous, by impl. innocent	from diké
reward.	μισθὸν	3408: wages, hire	a prim. word

(misthon)

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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.

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

dechomai **dek'h'-om-ahēe**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

προφητην **noun - accusative singular 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

ονομα **noun - accusative singular neuter**

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

προφητου **noun - genitive singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

μισθον **noun - accusative singular masculine**

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

προφητου **noun - genitive singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ληψεται **verb - future middle deponent indicative - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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.

δεχομενος verb - present middle or passive deponent participle - nominative singular masculine
dechomai dekh'-om-ahēe: to receive (in various applications, literally or figuratively) -- accept, receive, take.

δικαιον adjective - accusative singular masculine
dikaïos dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ονομα noun - accusative singular neuter
onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

δικαιου adjective - genitive singular masculine
dikaïos dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

μισθον noun - accusative singular masculine
misthos mis'-thos': pay for service, good or bad -- hire, reward, wages.

δικαιου adjective - genitive singular masculine
dikaïos dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

ληψεται verb - future middle deponent indicative - third person singular
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

Matthew 10:42 .

.	Greek	Strong's	Origin
"And whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
in the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of a disciple	μαθητοῦ (mathētou)	3101: a disciple	from manthanō
gives	ποτίσῃ (potisē)	4222: to give to drink	from potos (drink, for drinking)
to one	ἓνα	1520: one	a primary number

	(ena)		
of these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
little ones	μικρῶν (mikrōn)	3398: small, little	a prim. word
even		3441: alone	a prim. word
a cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
of cold	ψυχροῦ (psuchrou)	5593: cold	from psuchos
water to drink,		4222: to give to drink	from potos (drink, for drinking)
truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, he shall not lose	ἀπολέσῃ (apolesē)	622: to destroy, destroy utterly	from apo and same as olethros
his reward."	μισθὸν (misthon)	3408: wages, hire	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

ὃς 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.

ἐάν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ποτιση **verb - aorist active subjunctive - third person singular**

potizo **pot-id'-zo**: to furnish drink, irrigate -- give (make) to drink, feed, water.

εις **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.

μικρων **adjective - genitive plural masculine**

mikros **mik-ros'**: small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

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.

ποτηριον **noun - accusative singular neuter**

poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

ψυχρου **adjective - genitive singular neuter**

psuchros **psoo-chros'**: chilly -- cold.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ονομα **noun - accusative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

μαθητου **noun - genitive singular masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

απολεση verb - aorist active subjunctive - third person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μισθον noun - accusative singular masculine

misthos mis-thos': pay for service, good or bad -- hire, reward, wages.

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

Matthew 11:1 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had finished	ἐτέλεσεν (etelesen)	5055: to bring to an end, complete, fulfill	from telos
giving instructions	διατάσσων (diatassōn)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
to His twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
He departed	μετέβη	3327: to pass over, withdraw,	from meta and the same as basis

	(metebē)	depart	
from there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
to teach	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
and preach	κηρύσσειν (kērussein)	2784: to be a herald, proclaim	of uncertain origin
in their cities.	πόλειςιν (polesin)	4172: a city	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

ἐγενετο 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.)

ὅτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ἐτέλεσεν verb - aorist active indicative - third person singular

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.

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.

ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

διατάσσω verb - present active 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.

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.

δωδεκα **numeral (adjective)**

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

μαθηταῖς **noun - dative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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

μετεβη **verb - second aorist active indicative - third person singular**

metabaino met-ab-ah'-ee-no: to change place -- depart, go, pass, remove.

ἐκεῖθεν **adverb**

ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

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.

διδασκεῖν **verb - present active infinitive**

didasko did-as'-ko: to teach (in the same broad application) -- teach.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κηρυσσεῖν **verb - present active infinitive**

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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.

πόλεσιν **noun - dative plural feminine**

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

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

Matthew 11:2 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when John,	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
imprisoned,	δεσμοτηρίῳ (desmōtērīō)	1201: a prison	from desmos and -térion (suff. denoting place)
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
of the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
he sent	πέμψας (pempsas)	3992: to send	a prim. word
[word] by his disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

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).

ιωαννης **noun - nominative singular masculine**

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

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.

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.

δεσμωτηριω noun - dative singular neuter

desmoterion des-mo-tay'-ree-on: a place of bondage, i.e. a dungeon -- prison.

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.

εργα noun - accusative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, 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.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

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.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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

Matthew 11:3 .

.	Greek	Strong's	Origin
and said		3004: to say	a prim. verb
to Him, "Are You the Expected	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
One, or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
shall we look	προσδοκῶμεν (prosdokōmen)	4328: to await, expect	from pros and dokeuó (to watch)
for someone else?"	ἕτερον (eteron)	2087: other	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.

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

ΣΥ **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.

ερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

ετερον **adjective - accusative singular masculine**
heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

προσδοκωμεν **verb - present active indicative - first person**
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.

Matthew 11:4 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "Go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and report	ἀπαγγείλατε (apangeilate)	518: to report, announce	from apo and aggeló
to John	Ἰωάννη (iōannē)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
what	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you hear	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
and see:	βλέπετε (blepete)	991: to look (at)	a prim. verb

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

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.

ο **definite article - nominative singular masculine**

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.

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

πορευθεντες **verb - aorist passive deponent participle - nominative 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.

απαγγειλατε **verb - aorist active middle - second person**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

ιωαννη **noun - dative singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

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.

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.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

Matthew 11:5 .

.	Greek	Strong's	Origin
[the] BLIND	τυφλοὶ (tuphloi)	5185: blind	of uncertain origin
RECEIVE SIGHT	ἀναβλέπουσιν (anablepousin)	308: to look up, recover sight	from ana and blepó
and [the] lame	χωλοὶ (chōloi)	5560: lame, halt, maimed	a prim. word
walk,	περιπατοῦσιν (peripatousin)	4043: to walk	from peri and pateó
[the] lepers	λεπροὶ (leproi)	3015: scaly, leprous	from lepis
are cleansed	καθαρίζονται (katharizontai)	2511: to cleanse	from katharos
and [the] deaf	κωφοὶ (kōphoi)	2974: blunt, dull	of uncertain origin
hear,	ἀκούουσιν (akouousin)	191: to hear, listen	from a prim. word mean. hearing
[the] dead	νεκροὶ (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
are raised	ἐγείρονται (egeirontai)	1453: to waken, to raise up	a prim. verb
up, and [the] POOR	πτωχοὶ (ptōchoi)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)

HAVE THE
GOSPEL
PREACHED

εὐαγγελίζονται
(euangelizontai)

2097: to announce good
news

from eu and aggelos

TO THEM.

KJV Lexicon

τυφλοι **adjective - nominative plural masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

αναβλεπουσιν **verb - present active indicative - third person**

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

χωλοι **adjective - nominative plural masculine**

cholos **kho-los'**: halt, i.e. limping -- cripple, halt, lame.

περιπατουσιν **verb - present active indicative - third person**

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).

λεπροι **adjective - nominative plural masculine**

lepros **lep-ros'**: scaly, i.e. leprous (a leper) -- leper.

καθαρίζονται **verb - present passive indicative - third person**

katharizo **kath-ar-id'-zo**: to cleanse -- (make) clean(-se), purge, purify.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κωφοι **adjective - nominative plural masculine**

kophos **ko-fos'**: blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

ακουουσιν verb - present 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.

νεκροι adjective - nominative plural masculine
nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

εγειρονται verb - present passive indicative - third person
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

πτωχοι adjective - nominative plural masculine
ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

ευαγγελιζονται verb - present passive 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).

Matthew 11:6 .

.	Greek	Strong's	Origin
"And blessed	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
is he who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not take offense	σκανδαλισθῇ (skandalisthē)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
at Me."			

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μακαριος adjective - nominative singular masculine

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

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.

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.

σκανδαλισθη verb - aorist passive subjunctive - third person singular

skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

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.

Matthew 11:7 .

.	Greek	Strong's	Origin
As these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
men were going	πορευομένων (poreuomenōn)	4198: to go	from poros (a ford, passage)
[away], 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 speak	λέγειν (legein)	3004: to say	a prim. verb
to the crowds	ὄχλοις (ochlois)	3793: a crowd, multitude, the common people	a prim. word
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
John,	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
did you go	ἐξήλθατε (exēlthate)	1831: to go or come out of	from ek and erchomai
out into the wilderness	ἔρημον (erēmon)	2048: solitary, desolate	a prim. word
to see?	θεάσασθαι (theasasthai)	2300: to behold, look upon	of uncertain origin
A reed	κάλαμον (kalamon)	2563: a reed	a prim. word
shaken	σαλευόμενον (saleuomenon)	4531: to agitate, shake, by ext. to cast down	from salos
by the wind?	ἀνέμου (anemou)	417: wind	from a prim. root ane- (to blow, breathe)

KJV Lexicon

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.

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.

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**
iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

περι **preposition**
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ιωαννου **noun - genitive singular masculine**
ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

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.

εξηλθετε **verb - second aorist active indicative - second 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

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.

θεασασθαι verb - aorist middle deponent middle or passive deponent

theaomai theh-ah'-om-ahēe: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

καλαμον noun - accusative singular masculine

kalamos kal'-am-os: a reed (the plant or its stem, or that of a similar plant); by implication, a pen -- pen, reed.

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

ανεμου noun - genitive singular masculine

anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

σαλευομενον verb - present passive participle - accusative singular 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.

Matthew 11:8 .

.	Greek	Strong's	Origin
"But what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
did you go	ἐξήλθατε (exēlthate)	1831: to go or come out of	from ek and erchomai
out to see?		3708: to see, perceive, attend to	a prim. verb
A man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
dressed	ἡμφιεσμένον (ēmphiesmenon)	294: to clothe	from the same as amphoteroi and hennumi (to enrobe, clothe)

in soft	μαλακοῖς (malakois)	3120: soft, effeminate	a prim. word
[clothing]? Those	οἱ (oi)	3588: the	the def. art.
who wear	φοροῦντες (phorountes)	5409: to bear constantly, to wear	from pheró
soft	μαλακὰ (malaka)	3120: soft, effeminate	a prim. word
[clothing] are in kings'	βασιλέων (basileōn)	935: a king	of uncertain origin
palaces!	οἴκοις (oikois)	3624: a house, a dwelling	a prim. word

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.

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.

εξηλθετε **verb - second aorist active indicative - second 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.

ιδειν **verb - second aorist active middle or passive deponent**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ανθρωπον **noun - accusative 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.

μαλακοις **adjective - dative plural neuter**

malakos **mal-ak-os'**: soft, i.e. fine (clothing); figuratively, a catamite -- effeminate, soft.

ιματιοις **noun - dative plural neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

ημφιεσμενον **verb - perfect passive participle - accusative singular masculine**

amphiennumi **am-fee-en'-noo-mee**: to enrobe -- clothe.

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.

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.

μαλακα **adjective - accusative plural neuter**

malakos **mal-ak-os'**: soft, i.e. fine (clothing); figuratively, a catamite -- effeminate, soft.

φορουντες **verb - present active participle - nominative plural masculine**

phoreo **for-eh'-o**: to have a burden, i.e. (by analogy) to wear as clothing or a constant accompaniment -- bear, wear.

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.

οικοις **noun - dative 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.

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.

βασιλειων **noun - genitive plural masculine**

basileios **bas-il'-i-os**: kingly (in nature) -- royal.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

Matthew 11:9 .

.	Greek	Strong's	Origin
"But what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
did you go	ἐξήλθατε (exēlthate)	1831: to go or come out of	from ek and erchomai
out to see?		3708: to see, perceive, attend to	a prim. verb
A prophet?	ἰδεῖν (idein)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
Yes,	ναί (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
I tell	λέγω (legō)	3004: to say	a prim. verb
you, and one who is more	περισσότερον (perissoteron)	4053: abundant	from peri
than a prophet.	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

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.

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.

ἐξήλθετε **verb - second aorist active indicative - second 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.

ἰδεῖν verb - second aorist active middle or passive deponent
eido i'-do: to see; by implication, (in the perfect tense only) to know

προφήτην noun - accusative singular masculine
prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ναί particle
nai nahee: yes -- even so, surely, truth, verily, yea, yes.

λέγω 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.

ὑμῖν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

καί conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περισσότερον adjective - nominative singular neuter - comparative or contracted
perissos per-is-sos': exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

προφήτου noun - genitive singular masculine
prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Matthew 11:10 .

.	Greek	Strong's	Origin
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the one 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
it is written,	γέγραπται (gegryptai)	1125: to write	a prim. verb
BEHOLD,	ἰδοὺ	2400: look, behold	from eidon, used as a

	(idou)		demonstrative particle
I SEND	ἀποστέλλω (apostellō)	649: to send, send away	from apo and stellō
MY MESSENGER	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word
AHEAD OF YOU, WHO	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
WILL PREPARE	κατασκευάσει (kataskeuasei)	2680: to prepare	from kata and skeuazō (to prepare, make ready)
YOUR WAY	ὁδόν (odon)	3598: a way, road	a prim. word
BEFORE	ἐμπροσθεν (emprosthēn)	1715: before, in front of (in place or time)	from en and pros
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.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

περί preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

οὗ 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.

γεγραπται verb - perfect passive indicative - third person singular
grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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.

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).

τον definite article - accusative singular masculine
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.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

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

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

κατασκευασει verb - future active indicative - third person singular
kataskeuwazo kat-ask-yoo-ad'-zo: to prepare thoroughly; by implication, to construct, create - - build, make, ordain, prepare.

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.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

εμπροσθεν **preposition**

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 11:11 .

.	Greek	Strong's	Origin
"Truly	Ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
those born	γεννητοῖς (gennētois)	1084: begotten, born	from gennaó
of women	γυναικῶν (gunaikōn)	1135: a woman	a prim. word
there has not arisen	ἐγῆγερται (egēgertai)	1453: to waken, to raise up	a prim. verb
[anyone] greater		3173: great	a prim. word
than John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist!	βαπτιστοῦ (baptistou)	910: a baptizer	from baptizó
Yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

the one		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
who is least	μικρότερος (mikroteros)	3398: small, little	a prim. word
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is greater		3173: great	a prim. word
than he.			

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

εγηνεργει **verb - perfect passive indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

γεννητοις **adjective - dative plural masculine**

gennetos **ghen-nay-tos'**: born -- they that are born.

γυναικων **noun - genitive plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

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.

βαπτιστου **noun - genitive singular masculine**

Baptistes **bap-tis-tace'**: a baptizer, as an epithet of Christ's forerunner -- Baptist.

ο **definite article - nominative singular masculine**

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).

μικροτερος **adjective - nominative singular masculine - comparative or contracted**

mikros **mik-ros'**: small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

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.

βασιλεια **noun - dative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon mide'-zone: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

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

ΕΣΤΙV verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

Matthew 11:12 .

.	Greek	Strong's	Origin
"From the days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist	βαπτιστοῦ (baptistou)	910: a baptizer	from baptizό
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
now	ἄρτι (arti)	737: just now	of uncertain origin
the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuό
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
suffers violence,	βιάζεται (biazetai)	971: to force	from bia
and violent men	βιασταὶ (biastai)	973: a violent man	from biazό
take it by force.	ἀρπάζουσιν (arpazousin)	726: to seize, catch up, snatch away	from a prim. root harp-

KJV Lexicon

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).

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.

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.

βαπτιστου **noun - genitive singular masculine**

Baptistes **bap-tis-tace'**: a baptizer, as an epithet of Christ's forerunner -- Baptist.

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).

αρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

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.

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων noun - genitive 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.
βιαζεται verb - present passive indicative - third person singular biazo bee-ad'-zo : to force, i.e. (reflexively) to crowd oneself (into), or (passively) to be seized -- press, suffer violence.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
βιασται noun - nominative plural masculine biastes bee-as-tace' : a forcer, i.e. (figuratively) energetic -- violent.
αρπαζουσιν verb - present active indicative - third person harpazo har-pad'-zo : to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).
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

Matthew 11:13 .

.	Greek	Strong's	Origin
"For 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
and the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
prophesied	ἐπροφήτευσαν (eprophēteusan)	4395: to foretell, tell forth, prophesy	from prophētés
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
John.	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

KJV Lexicon

πάντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

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.

νομος **noun - nominative 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.

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).

ιωαννου **noun - genitive singular masculine**

ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

προεφητευσαν **verb - aorist active indicative - third person**

propheteuo prof-ate-yoo'-o: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

Matthew 11:14 .

.	Greek	Strong's	Origin
"And 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 are willing	θέλετε (thelete)	2309: to will, wish	a prim. verb
to accept	δέξασθαι (dexasthai)	1209: to receive	a prim. verb
[it], John 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
is Elijah	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
who was to come.	ἔρχεσθαι (erchesthai)	2064: to come, go	a prim. verb

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

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

θέλετε verb - present active indicative - second 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

δέξασθαι verb - aorist middle deponent middle or passive deponent

dechomai dekh'-om-ah-ee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

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

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ηλιας **noun - nominative singular masculine**
Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελλων **verb - present active participle - nominative singular masculine**
mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

ερχεσθαι **verb - present middle or passive deponent infinitive**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Matthew 11:15 .

.	Greek	Strong's	Origin
"He who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
ears	ὠτα (ōta)	3775: the ear	a prim. word
to hear, let him hear.	ἀκουέτω (akouetō)	191: to hear, listen	from a prim. word mean. hearing

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.

εχων **verb - present active participle - nominative singular masculine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ωτα **noun - accusative plural neuter**
ous **oocē**: the ear (physically or mentally) -- ear.

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.

ΑΚΟΥΕΤΩ verb - present active imperative - 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.

Matthew 11:16 .

.	Greek	Strong's	Origin
"But to what	Τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
shall I compare	ὁμοιώσω (omoiōsō)	3666: to make like	from homoios
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
generation?	γενεάν (genean)	1074: race, family, generation	from ginomai
It is like	ὁμοία (omoia)	3664: like, resembling, the same as	from the same as homou
children	παιδίοις (paidiois)	3813: a young child	dim. of pais
sitting	καθημένους (kathēmenous)	2521: to be seated	from kata and hēmai (to sit)
in the market places,	ἀγοραῖς (agorais)	58: an assembly, place of assembly	from ageiró (to bring together)
who	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
call	προσφωνοῦντα (prosphōnounta)	4377: to call to	from pros and phōnéō
out to the other	ἐτέροις (eterois)	2087: other	of uncertain origin
[children],			

KJV Lexicon

ΤΙΝΙ **interrogative pronoun - dative 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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ὁμοιωσω **verb - future active indicative - first person singular**

homoioo hom-oy-o'-o: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

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.

γενεαν **noun - accusative singular feminine**

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

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.

ομοια **adjective - nominative plural neuter**

homoios hom'-oy-os: similar (in appearance or character) -- like, + manner.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

παιδιοις **noun - dative plural neuter**

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

εν **preposition**

en en: in, at, (up-)on, by, etc.

αγοραις **noun - dative plural feminine**

agora ag-or-ah': the town-square (as a place of public resort); by implication, a market or

thoroughfare -- market(-place), street.

καθημενοῖς **verb - present middle or passive deponent participle - dative plural masculine**
kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσφωνουσιν **verb - present active participle - dative plural masculine**
prosphoneo **pros-fo-neh'-o**: to sound towards, i.e. address, exclaim, summon -- call unto, speak (un-)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.

εταίροις **noun - dative plural masculine**
hetairos **het-ah'-ee-ros**: a comrade -- fellow, friend.

αὐτῶν **personal pronoun - genitive plural neuter**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Matthew 11:17 .

.	Greek	Strong's	Origin
and say,	λέγουσιν (legousin)	3004: to say	a prim. verb
'We played the flute	ἠυλήσαμεν (ēulēsamen)	832: to play on a flute	from aulos
for you, and you did not dance;	ὠρχήσασθε (ōrchēsasthe)	3738: to dance	of uncertain origin
we sang a dirge,	ἐθρηνήσαμεν (ethrēnēsamen)	2354: to lament	from thrénos
and you did not mourn.'	ἐκόψασθε (ekopsasthe)	2875: to cut (off), strike, by ext. to mourn	from a prim. root kop-

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

λεγουσιν verb - present active participle - dative plural masculine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ηυλησαμεν verb - aorist active indicative - first person

auleo **ow-leh'-o**: to play the flute -- pipe.

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

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.

ωρχησασθε verb - aorist middle deponent indicative - second person

orcheomai **or-kheh'-om-ahēe**: to dance (from the ranklike or regular motion) -- dance.

εθρηνησαμεν verb - aorist active indicative - first person

threneo **thray-neh'-o**: to bewail -- lament, mourn.

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

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.

εκοψασθε verb - aorist middle indicative - second person

kopto **kop'-to**: to chop; specially, to beat the breast in grief -- cut down, lament, mourn, (be-)wail.

Matthew 11:18 .

▪			
.	Greek	Strong's	Origin

"For John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
neither	μήτε (mēte)	3383: neither, nor	from mé and te
eating	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)
nor	μήτε (mēte)	3383: neither, nor	from mé and te
drinking,	πίνων (pinōn)	4095: to drink	a prim. word
and they say,	λέγουσιν (legousin)	3004: to say	a prim. verb
He has	ἔχει (echei)	2192: to have, hold	a prim. verb
a demon!"	δαιμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón

KJV Lexicon

ἦλθεν **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.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἰωάννης **noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

μητε **conjunction**

mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither,

(n-)or, so as much.

εσθίων **verb - present active participle - nominative singular masculine**
esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

μητε **conjunction**
mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

πίνων **verb - present active participle - nominative singular masculine**
pino **pee'-no**: to imbibe -- drink.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λέγουσιν **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.

δαίμονιον **noun - accusative singular neuter**
daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

εχει **verb - present active indicative - third person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

Matthew 11:19 .

.	Greek	Strong's	Origin
"The Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
eating	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)
and drinking,	πίνων (pinōn)	4095: to drink	a prim. word
and they say,	λέγουσιν (legousin)	3004: to say	a prim. verb
'Behold,	ἰδοὺ	2400: look, behold	from eidon, used as a

	(idou)		demonstrative particle
a gluttonous	φάγος (phagos)	5314: a glutton	from phagomai
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
and a drunkard,	οἰνοπότης (oinopotēs)	3630: a wine drinker	from oinos and potés (a drinker)
a friend	φίλος (philos)	5384: beloved, dear, friendly	a prim. word
of tax collectors	τελωνῶν (telōnōn)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and sinners!"	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó
Yet	καὶ (kai)	2532: and, even, also	a prim. conjunction
wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
is vindicated	ἐδικαιώθη (edikaiōthē)	1344: to show to be righteous, declare righteous	from dikaios
by her deeds."	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)

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.

ο **definite article - nominative singular masculine**

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.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εσθιων verb - present active participle - nominative singular masculine

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πινων verb - present active participle - nominative singular masculine

pino pee'-no: to imbibe -- drink.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

φαγος noun - nominative singular masculine

phagos fag'-os: a glutton -- gluttonous.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οινοποτης noun - nominative singular masculine

oinopotes oy-nop-ot'-ace: a tippler -- winebibber.

τελωνων noun - genitive plural masculine

telones tel-o'-nace: a tax-farmer, i.e. collector of public revenue -- publican.

φιλος adjective - nominative singular masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αμαρτωλων adjective - genitive plural masculine

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδικαιωθη verb - aorist 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.

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.

σοφια noun - nominative singular feminine

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

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.

τεκνων noun - genitive plural neuter

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

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

Matthew 11:20 .

.			
.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He began		757: to rule, to begin	a prim. verb
to denounce	ὀνειδίζειν	3679: to reproach	from oneidos

	(oneidizein)		
the cities	πόλεις (poleis)	4172: a city	a prim. word
in which	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
most		4183: much, many	a prim. word
of His miracles	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
were done,	ἐγένοντο (egenonto)	1096: to come into being, to happen, to become	from a prim. root gen-
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they did not repent.	μετενόησαν (metenoēsan)	3340: to change one's mind or purpose	from meta and noeó

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.

ἤρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ahēe**: to commence (in order of time) -- (rehearse from the) begin(-ning).

ονειδίζειν **verb - present active infinitive**

oneidizo **on-i-did'-zo**: to defame, i.e. rail at, chide, taunt -- cast in teeth, (suffer) reproach, revile, upbraid.

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.

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.

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.)

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.

πλεισται adjective - nominative plural feminine

pleistos plice'-tos: the largest number or very large -- very great, most.

δυνამεις noun - nominative plural feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

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.

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.

μετενοησαν verb - aorist active indicative - third person

metanoeo met-an-o-eh'-o: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

Matthew 11:21 .

.	Greek	Strong's	Origin
"Woe	οὐαί (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, Chorazin!	Χοραζίν	5523: Chorazin, a city of	of uncertain origin

	(chorazin)	Galilee	
Woe	οὐαί (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, Bethsaida!	Βηθσαῖδα (bēthsaida)	966: "house of fish," Bethsaida, the name of two cities on the shore of the Sea of Galilee	of Aramaic origin
For 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
the miracles	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
had occurred	ἐγένοντο (egenonto)	1096: to come into being, to happen, to become	from a prim. root gen-
in Tyre	Τύρῳ (turō)	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor
and Sidon	Σιδῶνι (sidōni)	4605: Sidon, a maritime city of Phoenicia	of Hebrew origin Tsidon
which occurred	γενόμεναι (genomenai)	1096: to come into being, to happen, to become	from a prim. root gen-
in you, they would have repented	μετενόησαν (metenoēsan)	3340: to change one's mind or purpose	from meta and noeó
long ago	πάλαι (palai)	3819: long ago, of old	a prim. word
in sackcloth	σάκκῳ (sakkō)	4526: sackcloth	perhaps of Phoenician origin
and ashes.	σποδῶ (spodō)	4700: ashes	a prim. word

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

χοραζιν **proper noun**

Chorazin **khor-ad-zin'**: Chorazin, a place in Palestine -- Chorazin.

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

βηθσαιδα **proper noun**

Bethsaida **bayth-sahee-dah'**: fishing-house; Bethsaida, a place in Palestine -- Bethsaida.

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.

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.

τυρω **noun - dative singular feminine**

Tyros **too'-ros**: Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιδωνι **noun - dative singular feminine**

Sidon **sid-one'**: Sidon (i.e. Tsidon), a place in Palestine -- Sidon.

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.)

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.

δυναμεις **noun - nominative plural feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

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.
γενομεναι	verb - second aorist middle deponent participle - nominative plural 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.
υμιν	personal pronoun - second person dative plural
humin	hoo-min': to (with or by) you -- ye, you, your(-selves).
παλαι	adverb
palai	pal'-ahee: (adverbially) formerly, or (by relatively) sometime since; (elliptically as adjective) ancient -- any while, a great while ago, (of) old, in time past.
αν	particle
an	an: denoting a supposition, wish, possibility or uncertainty
εν	preposition
en	en: in, at, (up-)on, by, etc.
σακκω	noun - dative singular masculine
sakkos	sak'-kos: sack-cloth, i.e. mohair (the material or garments made of it, worn as a sign of grief) -- sackcloth.
και	conjunction
kai	kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
σποδω	noun - dative singular masculine
spodos	spod-os': ashes -- ashes.
μετενοησαν	verb - aorist active indicative - third person
metanoeo	met-an-o-eh'-o: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

Matthew 11:22 .

.	Greek	Strong's	Origin
"Nevertheless	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polus
I say	λέγω (legō)	3004: to say	a prim. verb

to you, it will be more tolerable	ἀνεκτότερον (anektoteron)	414: more tolerable	cptv. of anektos (bearable, tolerable); from anechó
for Tyre	Τύρω (turō)	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor
and Sidon	Σιδῶνι (sidōni)	4605: Sidon, a maritime city of Phoenicia	of Hebrew origin Tsidon
in [the] day	ἡμέρα (ēmera)	2250: day	a prim. word
of judgment	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for you.			

KJV Lexicon

πλην **adverb**

plen plane: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

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**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

τυρω **noun - dative singular feminine**

Turos too'-ros: Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιδωνι **noun - dative singular feminine**

Sidon **sid-one'**: Sidon (i.e. Tsidon), a place in Palestine -- Sidon.

ανεκτοτερον **adjective - nominative singular neuter - comparative or contracted**
anektoteros **an-ek-tot'-er-os**: more endurable -- more tolerable.

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.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

ημερα **noun - dative singular feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

κρισεως **noun - genitive singular feminine**
krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

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.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Matthew 11:23 .

.	Greek	Strong's	Origin
"And you, Capernaum,		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
will not be exalted	ὑψώθησῃ (upsōthēsē)	5312: to lift or raise up, to exalt, uplift	from hupsos
to heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
will you? You will descend	καταβήσῃ (katabēsē)	2597: to go down	from kata and the same as basis
to Hades;	ᾧδου (adou)	86: Hades, the abode of departed spirits	perhaps from alpha (as a neg. prefix) and eidon (3708)
for 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
the miracles	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
had occurred	ἐγενήθησαν (egenēthēsan)	1096: to come into being, to happen, to become	from a prim. root gen-
in Sodom	Σοδόμοις (sodomois)	4670: Sodom, an unidentified city in the Jordan Valley	of Hebrew origin Sedom
which occurred	γενόμεναι (genomenai)	1096: to come into being, to happen, to become	from a prim. root gen-
in you, it would have remained	ἔμεινεν (emeinen)	3306: to stay, abide, remain	a prim. verb
to this day.	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)

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

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

καπερναουμ proper noun

Kapernaoum cap-er-nah-oom': Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

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.

εως conjunction

heos beh'-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).

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.

υψωθεισα verb - aorist passive participle - nominative singular feminine

hupsoo hoop-so'-o: to elevate -- exalt, lift up.

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).

αδου noun - genitive singular masculine

haides hah'-dace: unseen, i.e. Hades or the place (state) of departed souls -- grave, hell.

καταβιβασθηση verb - future passive indicative - second person singular

katabibazo kat-ab-ib-ad'-zo: to cause to go down, i.e. precipitate -- bring (thrust) down.

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.

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.

σοδομοις noun - dative plural neuter

Sodoma sod'-om-ah: Sodoma (i.e. Sodom), a place in Palestine -- Sodom.

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.)

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.

δυναμεις noun - nominative plural feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

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.

γενομεναι **verb - second aorist middle deponent participle - nominative plural 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.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

εμειναν **verb - aorist 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.

αν **particle**
an **an**: denoting a supposition, wish, possibility or uncertainty

μεχρι **adverb**
mechri **mekh'-ree**: as far as, i.e. up to a certain point -- till, (un-)to, until.

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.

Matthew 11:24 .

.	Greek	Strong's	Origin
"Nevertheless	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polus
I say	λέγω (legō)	3004: to say	a prim. verb
to you that it will be more tolerable	ἀνεκτότερον (anektoteron)	414: more tolerable	cptv. of anektos (bearable, tolerable); from anechó
for the land	γῆ (gē)	1093: the earth, land	a prim. word
of Sodom	Σοδόμων (sodomōn)	4670: Sodom, an unidentified city in the Jordan Valley	of Hebrew origin Sedom
in [the] day	ἡμέρα	2250: day	a prim. word

	(ēmera)		
of judgment,	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for you."			

KJV Lexicon

πλην **adverb**

plen plane: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

λέγω **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**

humin 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.

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.

σοδομων **noun - genitive plural neuter**

Sodoma sod'-om-ah: Sodoma (i.e. Sedom), a place in Palestine -- Sodom.

ανεκτοτερον **adjective - nominative singular neuter - comparative or contracted**

anektoteros an-ek-tot'-er-os: more endurable -- more tolerable.

εσται **verb - future indicative - third 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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

κρισεως **noun - genitive singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

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.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

Matthew 11:25 .

.	Greek	Strong's	Origin
At that time	καιρω̃ (kairō)	2540: time, season	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"I praise	ἐξομολογοῦμαι (exomologoumai)	1843: to agree, confess	from ek and homologeó
You, Father,	πάτερ (pater)	3962: a father	a prim. word
Lord	κύριε (kurie)	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
that You have hidden	ἐκρυψας (ekrupsas)	2928: to hide	a prim. verb

these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
from [the] wise	σοφῶν (sophōn)	4680: skilled, wise	a prim. word
and intelligent	συνετῶν (sunetōn)	4908: intelligent	from suniémi
and have revealed	ἀπεκάλυψας (apekalupsas)	601: to uncover, reveal	from apo and kaluptó
them to infants.	νηπίοις (nēpiois)	3516: an infant, fig. a simple- minded or immature person	of uncertain origin

KJV Lexicon

εν preposition

en en: in, at, (up-)on, by, etc.

ΕΚΕΙΝΩ demonstrative pronoun - dative 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.

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.

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.

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.

ο definite article - nominative singular masculine

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.

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.

εξομολογουμει **verb - present middle indicative - first person singular**

exomologeo **ex-om-ol-og-eh'-o**: to acknowledge or (by implication, of assent) agree fully -- confess, profess, promise.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

πατερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

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.

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

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.

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.

απεκρυψας **verb - aorist active indicative - second person singular**

apokrupto **ap-ok-roop'-to**: to conceal away (i.e. fully); figuratively, to keep secret -- hide.

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.

απο apo' : off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
σοφων adjective - genitive plural masculine sophos sof-os' : wise (in a most general application) -- wise.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
συνετων adjective - genitive plural masculine sunetos soon-et'-os : mentally put (or putting) together, i.e. sagacious -- prudent.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
απεκαλυψας verb - aorist active indicative - second person singular apokalupto ap-ok-al-oo'-to : to take off the cover, i.e. disclose -- reveal.
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
νηπιοις adjective - dative plural masculine nepios nay'-pee-os : not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

Matthew 11:26 .

.	Greek	Strong's	Origin
"Yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
Father,	πατήρ (patēr)	3962: a father	a prim. word
for this way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
was well-pleasing	εὐδοκία (eudokia)	2107: good pleasure	from eudokeó
in Your sight.	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros

KJV Lexicon

ναι **particle**

nai **nahee**: yes -- even so, surely, truth, verily, yea, yes.

ο **definite article - nominative singular masculine**

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.

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.

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.)

ευδοκια **noun - nominative singular feminine**

eudokia **yoo-dok-ee'-ah**: satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose -- desire, good pleasure (will), seem good.

εμπροσθεν **preposition**

emprosten **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 11:27 .

.	Greek	Strong's	Origin
"All things	Πάντα (panta)	3956: all, every	a prim. word

have been handed over	παρεδόθη (paredothē)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to Me by My Father;	πατρός (patros)	3962: a father	a prim. word
and no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
knows	ἐπιγινώσκει (epiginōskei)	1921: to know exactly, to recognize	from epi and ginóskō
the Son	υἱὸν (uion)	5207: a son	a prim. word
except		1508: if not	from ei and mé
the Father;	πατήρ (patēr)	3962: a father	a prim. word
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
does anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
know	ἐπιγινώσκει (epiginōskei)	1921: to know exactly, to recognize	from epi and ginóskō
the Father	πατέρα (patera)	3962: a father	a prim. word
except		1508: if not	from ei and mé
the Son,	υἱὸς (uios)	5207: a son	a prim. word
and anyone to whom	ὃν (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Son	υἱὸς (uios)	5207: a son	a prim. word
wills	βούληται (boulētai)	1014: to will	a prim. verb
to reveal	ἀποκαλύψαι	601: to uncover, reveal	from apo and kaluptó

(apokalupsai)

[Him].

KJV Lexicon

παντα **adjective - nominative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

παρεδοθη **verb - aorist passive 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.

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.

πατρος **noun - genitive singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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

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.

επιγιγνωσκει **verb - present active indicative - third 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.

τον definite article - accusative singular masculine

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.

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.

ο definite article - nominative singular masculine

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.

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.

τον definite article - accusative singular masculine

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.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

επιγινωσκει verb - present active indicative - third 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.

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.

ο **definite article - nominative singular masculine**

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

βουληται **verb - present middle or passive deponent subjunctive - third person singular**

boulomai **boo'-lom-ahce**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

ο **definite article - nominative singular masculine**

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.

αποκαλυψαι **verb - aorist active middle or passive deponent**

apokalupto **ap-ok-al-oop'-to**: to take off the cover, i.e. disclose -- reveal.

Matthew 11:28 .

.	Greek	Strong's	Origin
"Come	Δεῦτε (deute)	1205: come!	pl. of deuro
to Me, all	πάντες (pantes)	3956: all, every	a prim. word

who are weary	κοπιῶντες (kopiōntes)	2872: to grow weary, toil	from kopos
and heavy-laden,	πεφορτισμένοι (pephortismenoi)	5412: to load	from the same as phortion
and I will give you rest.	ἀναπαύσω (anapausō)	373: to give rest, give intermission from labor, by impl. refresh	from ana and pauó

KJV Lexicon

δευτε **verb - adverbial imperative imperative - second person**
 deute **dyoo'-teh**: come hither! -- come, follow.

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.

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.

κοπιωντες **verb - present active participle - nominative plural masculine**
 kopiao **kop-ee-ah'-o**: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

και **conjunction**
 kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πεφορτισμενοι **verb - perfect passive participle - nominative plural masculine**
 phortizo **for-tid'-zo**: to load up (properly, as a vessel or animal), i.e. (figuratively) to overburden with ceremony (or spiritual anxiety) -- lade, by heavy laden.

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

αναπαύσω **verb - future active indicative - first person singular**
anapano an-ap-ow'-o: (reflexively) to repose (literally or figuratively (be exempt), remain);
 by implication, to refresh -- take ease, refresh, (give, take) rest.

υμας **personal pronoun - second person accusative plural**
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
 (+ own).

Matthew 11:29 .

.	Greek	Strong's	Origin
"Take	ἄρατε (arate)	142: to raise, take up, lift	a prim. verb
My yoke	ζυγόν (zugon)	2218: a yoke	from zeugnumi (to yoke)
upon you and learn	μάθετε (mathete)	3129: to learn	from the root math-
from Me, for I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
gentle	πραῦς (praus)	4239b: gentle	of uncertain origin
and humble	ταπεινός (tapeinos)	5011: low-lying, fig. lowly, hence lowly in spirit	a prim. word
in heart,	καρδία (kardia)	2588: heart	a prim. word
and YOU WILL FIND	εὕρησете (eurēsete)	2147: to find	a prim. verb
REST	ἀνάπαυσιν (anapausin)	372: cessation, rest	from anapauó
FOR YOUR SOULS.	ψυχαῖς (psuchais)	5590: breath, the soul	of uncertain origin

KJV Lexicon

αραιε **verb - aorist active middle - second 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

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζυγον **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.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

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

μαθετε **verb - second aorist active middle - second person**

manthano man-than'-o: to learn (in any way) -- learn, understand.

απ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

εμου **personal pronoun - first person genitive singular**

emou em-oo': of me -- me, mine, my.

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.

πραος **noun - nominative singular masculine**

praios prah'-os: gentle, i.e. humble -- meek.

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.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταπεινος adjective - nominative singular masculine

tapeinos **tap-i-nos'**: depressed, i.e. (figuratively) humiliated (in circumstances or disposition) -- base, cast down, humble, of low degree (estate), lowly.

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

ευρησετε verb - future active indicative - second person

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αναπαυσις noun - accusative singular feminine

anapausis **an-ap'-ow-sis**: intermission; by implication, recreation -- rest.

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.

ψυχαις noun - dative 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).

Matthew 11:30 .

.	Greek	Strong's	Origin
"For My yoke	ζυγός (zugos)	2218: a yoke	from zeugnumi (to yoke)

is easy	χρηστός (chrēstos)	5543: serviceable, good	adjective from chraomai
and My burden	φορτίον (phortion)	5413: a burden	dim. of phortos (load, cargo); from pheró
is light."	ἐλαφρόν (elaphron)	1645: light, easy to bear	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.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ζυγος noun - nominative 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.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

χρηστος adjective - nominative singular masculine

chrestos **khra-se-tos'**: employed, i.e. (by implication) useful (in manner or morals) -- better, easy, good(-ness), gracious, kind.

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.

φορτιον noun - nominative singular neuter

phortion **for-tee'-on**: an invoice (as part of freight), i.e. (figuratively) a task or service -- burden.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

ελαφρον **adjective - nominative singular neuter**
elaphros **el-af-ros'**: light, i.e. easy -- light.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Matthew 12:1 .

.	Greek	Strong's	Origin
At that time	καιρω̃ (kairō)	2540: time, season	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the grainfields	σπορίμων (sporimōn)	4702: sown, i.e. a sown field	from speiró
on the Sabbath,	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
and His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
became hungry	ἐπείνασαν (epeinasan)	3983: to hunger, be hungry	from peina (hunger)
and began		757: to rule, to begin	a prim. verb
to pick	τίλλειν (tillein)	5089: to pluck, to pluck off	a prim. word
the heads	στάχυας (stachuas)	4719: a head of grain	a prim. word
[of grain] and eat.	ἐσθίειν (esthiein)	2068: to eat	akin to edó (to eat)

KJV Lexicon

εν preposition

en en: in, at, (up-)on, by, etc.

ΕΚΕΙΝΩ demonstrative pronoun - dative 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.

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.

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.

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.

ο definite article - nominative singular masculine

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.

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.

σαββασιν noun - dative plural neuter

sabbaton sab'-bat-on: sabbath (day), week.

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.

σποριμῶν **adjective - genitive plural masculine**

sporimos **spor'-ee-mos**: sown, i.e. (neuter plural) a planted field -- corn(-field).

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).

μαθηταὶ **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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

ἐπεινάσαν **verb - aorist active indicative - third person**

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἤρξαντο **verb - aorist middle deponent indicative - third person**

archomai **ar'-khom-ah-ee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

τίλλειν **verb - present active infinitive**

tillo **til'-lo**: to pull off -- pluck.

στάχυας **noun - accusative plural masculine**

stachus **stakh'-oos**: a head of grain (as standing out from the stalk) -- ear (of corn).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐσθιειν **verb - present active infinitive**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

Matthew 12:2 .

.	Greek	Strong's	Origin
But when the	Φαρισαῖοι	5330: a Pharisee, member of	of Hebrew origin, cf. parash

Pharisees	(pharisaioi)	a Jewish religious sect	
saw		3708: to see, perceive, attend to	a prim. verb
[this], they said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Look,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
Your disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó
do	ποιοῦσιν (poiousin)	4160: to make, do	a prim. word
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is not lawful	ἐξέστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
to do	ποιεῖν (poiein)	4160: to make, do	a prim. word
on a Sabbath."	σαββάτῳ (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

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).

φαρισαῖοι **noun - nominative plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ΙΔΟΝΤΕΣ **verb - second aorist active participle - nominative plural masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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.

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

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.

ΜΑΘΗΤΑΙ **noun - nominative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ΣΟΥ **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ΠΟΙΟΥΣΙΝ **verb - present active indicative - third person**
poieo **poi-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.

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.

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).

ΠΟΙΕΙΝ **verb - present active infinitive**
poieo **poi-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.

ΣΑΒΒΑΤΩ **noun - dative singular neuter**
sabbaton **sab'-bat-on**: sabbath (day), week.

Matthew 12:3 .

.	Greek	Strong's	Origin
But He said		3004: to say	a prim. verb
to them, "Have you not read	ἀνέγνωτε (anegnōte)	314: to know certainly, know again, read	from ana and ginóskō
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
David		1160b: David, king of Isr.	of Hebrew origin David
did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
when	ὅτε (ote)	3753: when	from hos, and te
he became hungry,	ἐπείνασεν (epeinasen)	3983: to hunger, be hungry	from peina (hunger)
he and his companions,	ὁ (o)	3588: the	the def. art.

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.

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

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.

ἀνέγνωτε verb - second aorist active indicative - second person

anaginosko an-ag-in-ocē'-ko: to know again, i.e. (by extension) to read -- read.

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.

ἐποίησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

δαυὶδ proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

ὅτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ἐπεινάσεν verb - aorist active indicative - third person singular

peinao pi-nah'-o: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

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

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.

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

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

Matthew 12:4 .

■			
.	Greek	Strong's	Origin

how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
he entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and they ate	ἔφαγον (ephagon)	2068: to eat	akin to edó (to eat)
the consecrated	προθέσεως (protheseōs)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithémi
bread,	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was not lawful	ἐξὸν (exon)	1832: it is permitted, lawful	from ek and eimi
for him to eat		2068: to eat	akin to edó (to eat)
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
for those	τὸν (ton)	3588: the	the def. art.
with him, but for the priests	ἱερεῦσιν (iereusin)	2409: a priest	from hieros
alone?	μόνοις (monois)	3441: alone	a prim. word

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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).

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai ice-er'-khom-ahē: 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.

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

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.

αρτους **noun - accusative plural masculine**

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

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).

εφαγεν verb - second aorist active indicative - third person singular
phago fag'-o: to eat -- eat, meat.

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.

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.

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).

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

φαγειν verb - second aorist active middle or passive deponent
phago fag'-o: to eat -- eat, meat.

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.

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.

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

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.

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.

ιερευσιν **noun - dative plural masculine**
hiereus **hee-er-yooce'**: a priest -- (high) priest.

μονοις **adjective - dative plural masculine**
monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

Matthew 12:5 .

.	Greek	Strong's	Origin
"Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
have you not read	ἀνέγνωτε (anegnōte)	314: to know certainly, know again, read	from ana and ginóskó
in the Law,	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
that on the Sabbath	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
the priests	ἱερεῖς (iereis)	2409: a priest	from hieros
in the temple		2413: sacred, a sacred thing, a temple	a prim. word
break	βεβηλοῦσιν (bebēlousin)	953: to profane	from bebélos
the Sabbath	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
and are innocent?	ἀναίτιοι (anaitioi)	338: guiltless	from alpha (as a neg. prefix) and aitios

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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.

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.

ἀνέγνωτε verb - second aorist active indicative - second person

anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

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.

νόμῳ 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.

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.

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.

σαββάσιν noun - dative plural neuter

sabbaton **sab'-bat-on**: sabbath (day), week.

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.

ἱερεῖς noun - nominative plural masculine

hiereus **hee-er-yooce'**: a priest -- (high) priest.

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.

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.

σαββατον **noun - accusative singular neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

βεβηλουσιν **verb - present active indicative - third person**

bebeloo **beb-ay-lo'-o**: to desecrate -- profane.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναιτιοι **adjective - nominative plural masculine**

anaitios **an-ah'-ee-tee-os**: innocent -- blameless, guiltless.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

Matthew 12:6 .

.	Greek	Strong's	Origin
"But I say	λέγω (legō)	3004: to say	a prim. verb
to you that something greater	μεῖζον (meizon)	3173: great	a prim. word
than the temple		2413: sacred, a sacred thing, a temple	a prim. word
is here.	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,

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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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν personal pronoun - second person dative plural

humin 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.

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.

μειζον adjective - nominative singular neuter - comparative or contracted

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.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ωδε adverb

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Matthew 12:7 .

.	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 had known	ἐγνώκετε (egnōkeite)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
this means,		1510: I exist, I am	a prol. form of a prim. and defective verb

I DESIRE	θέλω (thelō)	2309: to will, wish	a prim. verb
COMPASSION,	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
AND NOT A SACRIFICE,'	θυσίαν (thusian)	2378: a sacrifice	from thuó
you would not have condemned	κατεδικάσατε (katedikasate)	2613a: to pass sentence upon	from katadiké
the innocent.	ἀναιτίους (anaitious)	338: guiltless	from alpha (as a neg. prefix) and aitios

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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).

εγνωκειτε verb - pluperfect active indicative - second 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)

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

ελεον noun - accusative singular masculine

eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

θελω verb - present active indicative - first 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

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

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

θυσιαν noun - accusative singular feminine

thusia thoo-see'-ah: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

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.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

κατεδικασατε verb - aorist active indicative - second person

katadikazo kat-ad-ik-ad'-zo: to adjudge against, i.e. pronounce guilty -- condemn.

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.

αναιτιους adjective - accusative plural masculine

anaitios an-ah'-ee-tee-os: innocent -- blameless, guiltless.

Matthew 12:8 .

.	Greek	Strong's	Origin
"For the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
of the Sabbath."	σάββατου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

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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.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

σαββάτου **noun - genitive singular neuter**

sabbaton sab'-bat-on: sabbath (day), week.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱός **noun - nominative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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.

ανθρώπου **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Matthew 12:9 .

.	Greek	Strong's	Origin
Departing	μεταβάς (metabas)	3327: to pass over, withdraw, depart	from meta and the same as basis
from there,	ἐκεῖθεν (ekeithen)	1564: from there	from ekei

He went	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
into their synagogue.	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó

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

μεταβας **verb - second aorist active participle - nominative singular masculine**
metabaino **met-ab-ah'-ee-no:** to change place -- depart, go, pass, remove.

εκεῖθεν **adverb**

ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

ἔρχομαι **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.

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.

συναγωγὴν **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.

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

Matthew 12:10 .

.	Greek	Strong's	Origin
And a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
[was there] whose hand	χεῖρα (cheira)	5495: the hand	a prim. word
was withered.	ξηράν (xēran)	3584: dry	a prim. word
And they questioned	ἐπηρώτησαν (epērōtēsan)	1905: to inquire of	from epi and erótaó
Jesus, asking,	λέγοντες (legontes)	3004: to say	a prim. verb
"Is it lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
to heal	θεραπεύειν (therapeuein)	2323: to serve, cure	from therapón
on the Sabbath?" --	σάββασι (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they might accuse	κατηγορήσωσιν (katēgorēsōsin)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
Him.			

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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.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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.

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.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ξηραν **noun - accusative singular feminine**

xeros **xay-ros'**: arid; by implication, shrunken, earth (as opposed to water) -- dry land, withered.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηρωτησαν **verb - aorist 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.

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).

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.

σαββασιον **noun - dative plural neuter**
sabbaton **sab'-bat-on**: sabbath (day), week.

θεραπευειν **verb - present active infinitive**
therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

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.

κατηγορησωσιν **verb - aorist active subjunctive - 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

Matthew 12:11 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "What	τίς	5101: who? which? what?	an interrog. pronoun related to tis
man	ἄνθρωπος	444: a man, human, mankind	probably from anér and óps (eye, face)
is there among	ἐξ	1537: from, from out of	a prim. preposition denoting origin
you who	ὅς	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has	ἔξει	2192: to have, hold	a prim. verb
a sheep,	πρόβατον	4263b: small animals in a herd, esp. sheep	from probainó

and if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
it falls	ἐμπίεση (empesē)	1706: to fall into	from en and piptó
into a pit	βόθυνον (bothunon)	999: a pit	probably from bathus
on the Sabbath,	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
will he not take hold	κρατήσει (kratēsei)	2902: to be strong, rule	from kratos
of it and lift	ἐγερεῖ (egerei)	1453: to waken, to raise up	a prim. verb
it out?			

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.

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

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.

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.

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)

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

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.

εξει verb - future active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

προβατον noun - accusative singular neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

εν adjective - accusative singular neuter

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

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).

εμπεση verb - second aorist active subjunctive - third person singular

emipto em-pip'-to: to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with -- fall among (into).

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).

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.

σαββασιβ **noun - dative plural neuter**
sabbaton **sab'-bat-on**: sabbath (day), week.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

βοθυνον **noun - accusative singular masculine**
bothunos **both'-oo-nos**: a hole (in the ground); specially, a cistern -- ditch, pit.

ουχι **particle - interrogative**
ouchi **oo-khee'**: not indeed -- nay, not.

κρατησει **verb - future active indicative - third person singular**
krateo **krat-eh'-o**: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

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

εγερει **verb - future active indicative - third person singular**
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

Matthew 12:12 .

.	Greek	Strong's	Origin
"How much	πόσῳ (posō)	4214: how much? how great?	interrog. adjective from a prim. root
more valuable	διαφέρει (diapherei)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
is a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
than a sheep!	προβάτου (probatou)	4263b: small animals in a herd, esp. sheep	from probainó

So then,	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
it is lawful	ἐξεστίν (exestin)	1832: it is permitted, lawful	from ek and eimi
to do	ποιεῖν (poiein)	4160: to make, do	a prim. word
good	καλῶς (kalōs)	2573: well	adverb from kalos
on the Sabbath."	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

KJV Lexicon

ποσῶ **correlative or interrogative pronoun - dative singular neuter**

posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

διαφέρει **verb - present active 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

άνθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

προβάτου **noun - genitive singular neuter**

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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.

ἐξεστίν **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).

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.

σαββασιμ noun - dative plural neuter

sabbaton sab'-bat-on: sabbath (day), week.

καλῶς adverb

kalos kal-ocē': well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

ποιεῖν verb - present active infinitive

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Matthew 12:13 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He said	λέγει (legei)	3004: to say	a prim. verb
to the man,	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
"Stretch	ἔκτεινον (ekteinon)	1614: to extend	from ek and teinó (to stretch)
out your hand!"	χεῖρα (cheira)	5495: the hand	a prim. word
He stretched	ἐξέτεινεν (exeteinen)	1614: to extend	from ek and teinó (to stretch)
it out, and it was restored	ἀπεκατεστάθη (apekatestathē)	600: to restore, give back	from apo and kathistémi
to normal,	ὑγιῆς (ugiēs)	5199: sound, whole, healthy	a prim. word
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the other.	ἄλλη	243: other, another	a prim. word

(allē)

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.

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.

ανθρωπω **noun - dative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ΕΚΤΕΙΝΟΝ **verb - aorist active middle - second person singular**

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.

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

ΕΞΕΤΕΙΝΕΝ **verb - aorist active indicative - third person singular**

ekteino ek-ti'-no: to extend -- cast, put forth, stretch forth (out).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκατεσταθη **verb - aorist passive indicative - third person singular**
apokathistemi **ap-ok-ath-is'-tay-mee**: to reconstitute (in health, home or organization) -- restore (again).

υγιης **adjective - nominative singular feminine**
hugies **hoog-ee-ace'**: healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

ως **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

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.

αλλη **adjective - nominative singular feminine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

Matthew 12:14 .

.	Greek	Strong's	Origin
But the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
went	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out and conspired	συμβούλιον (sumboulion)	4824: counsel, by impl. a council	from sumboulos
against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
Him, [as to] how	ὅπως (opōs)	3704: as, how, that	from hos, and pōs
they might destroy	ἀπολέσωσιν (apolesōsin)	622: to destroy, destroy utterly	from apo and same as olethros
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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φαρισαιοι **noun - nominative plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

συμβουλιον **noun - accusative singular neuter**

sumboulion **soom-boo'-lee-on**: advisement; specially, a deliberative body, i.e. the provincial assessors or lay-court -- consultation, counsel, council.

ελαβον **verb - second aorist active indicative - third person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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

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.

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.

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

απολεσωσιν **verb - aorist active subjunctive - third person**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Matthew 12:15 .

.	Greek	Strong's	Origin
But Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
aware	γνούς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
of [this], withdrew	ἀνεχώρησεν (anechōrēsen)	402: to go back, withdraw	from ana and chóreó
from there.	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
Many	πολλοί (polloi)	4183: much, many	a prim. word
followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him, and He healed	ἐθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapón
them all,	πάντας (pantas)	3956: all, every	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).

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

γνους verb - second aorist active participle - nominative singular masculine

ginosko **ghin-occe'-ko**: to know (absolutely) in a great variety of applications and with

many implications (as follow, with others not thus clearly expressed)

ανεχωρησεν verb - aorist active indicative - third person singular

anachoreo an-akh-o-reh'-o: to retire -- depart, give place, go (turn) aside, withdraw self.

εκειθεν adverb

ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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

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.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεραπευσεν verb - aorist active 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.;

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

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

Matthew 12:16 .

.	Greek	Strong's	Origin
and warned	ἐπετίμησεν	2008: to honor, to mete out due measure, hence to	from epi and timao

	(epetimēsen)	censure	
them not to tell	φανερὸν (phaneron)	5318: visible, manifest	from phainó
who	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
He was.			

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

ἐπιτιμήσεν verb - aorist active indicative - third person singular

epitimao ep-ee-tee-mah'-o: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

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

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.

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.

φανερὸν adjective - accusative singular masculine

phaneros fan-er-os': shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

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

ποιήσωσιν verb - aorist active subjunctive - third person

poieo **po-y-eh'-o**: to make or do (in a very wide application, more or less direct)

Matthew 12:17 .

.	Greek	Strong's	Origin
[This was] to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
what	τὸ (to)	3588: the	the def. art.
was spoken	λέγοντος (legontos)	3004: to say	a prim. verb
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

KJV Lexicon

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.

πληρωθῇ **verb - aorist passive subjunctive - 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

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.

ρηθεν **verb - aorist passive participle - nominative singular neuter**

rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

λεγοντος verb - present active participle - genitive singular neuter

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Matthew 12:18 .

.	Greek	Strong's	Origin
"BEHOLD,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
MY SERVANT	παῖς (pais)	3816: a child, boy, youth	a prim. word
WHOM	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I HAVE CHOSEN;	ἡρέτισα (ēretisa)	140: to choose	from haireó
MY BELOVED	ἀγαπητός (agapētos)	27: beloved	from agapaó
IN WHOM	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
MY SOUL	ψυχή (psuchē)	5590: breath, the soul	of uncertain origin
is WELL- PLEASED;	εὐδόκησεν (eudokēsen)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
I WILL PUT	θήσω (thēsō)	5087: to place, lay, set	from a prim. root the-

MY SPIRIT	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
UPON HIM, AND HE SHALL PROCLAIM	ἀπαγγελεῖ (apangelei)	518: to report, announce	from apo and aggeló
JUSTICE	κρίσιν (krisin)	2920: a decision, judgment	from krinó
TO THE GENTILES.	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

KJV Lexicon

ἰδοῦ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, 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.

παις **noun - nominative singular masculine**

pais **paheec**: child, maid(-en), (man) servant, son, young man.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

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.

ηρειτιστα **verb - aorist active indicative - first person singular**

hairetizo **hahee-ret-id'-zo**: to make a choice -- choose.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπητος **adjective - nominative singular masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

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

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.

ευδοκησεν verb - aorist active indicative - third person singular

eudokeo yoo-dok-eh'-o: to think well of, i.e. approve (an act); specially, to approve (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

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.

μου personal pronoun - first person genitive singular

μου moo: of me -- I, me, mine (own), my.

θησω verb - future 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.

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.

μου personal pronoun - first person genitive singular

μου 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.

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

κρισιν noun - accusative singular feminine

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

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.

απαγγελοι verb - future active indicative - third person singular

apaggello ap-ang-el'-lo: to announce -- bring word (again), declare, report, shew (again), tell.

Matthew 12:19 .

.	Greek	Strong's	Origin
"HE WILL NOT QUARREL,	ἐρίσει (erisei)	2051: to wrangle, strive	from eris
NOR	οὐδὲ (oude)	3761: and not, neither	from ou, and de
CRY	κραυγάσει (kraugasei)	2905: to cry out	from kraugé
OUT; NOR	οὐδὲ (oude)	3761: and not, neither	from ou, and de
WILL ANYONE	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
HEAR	ἀκούσει (akousei)	191: to hear, listen	from a prim. word mean. hearing
HIS VOICE	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
IN THE STREETS.		4116: broad, subst. a street	a prim. word

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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.

ερίσει **verb - future active indicative - third person singular**

erizo **er-id'-zo**: to wrangle -- strive.

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.

κραυγασει **verb - future active indicative - third person singular**

kraugazo **krow-gad'-zo**: to clamor -- cry out.

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.

ἀκουσει **verb - future 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.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

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.

πλατεῖαις **noun - dative plural feminine**

plateia **plat-i'-ah**: a wide plat or place, i.e. open square -- 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.

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

Matthew 12:20 .

.	Greek	Strong's	Origin
"A BATTERED	συντετριμμένον (suntetrimmenon)	4937: to break in pieces, crush	from sun and the same as tribos
REED	κάλαμον (kalamon)	2563: a reed	a prim. word
HE WILL NOT BREAK	κατεάξει (kateaxei)	2608a: to break in pieces	from kata and agnumi (to break, splinter)
OFF, AND A SMOLDERING	τυφόμενον (tuphomenon)	5188: to raise smoke	a prim. word
WICK	λίνον (linon)	3043: flax, linen	a prim. word
HE WILL NOT PUT	σβέσει (sbesei)	4570: to quench	a prim. verb
OUT, UNTIL	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
HE LEADS	ἐκβάλῃ (ekbalē)	1544b: to expel, to drive, cast or send out	from ek and balló
JUSTICE	κρίσιν (krisin)	2920: a decision, judgment	from krinó
TO VICTORY.	νίκος (nikos)	3534: victory	a late form of niké

καλαμον **noun - accusative singular masculine**

kalamos kal'-am-os: a reed (the plant or its stem, or that of a similar plant); by implication, a pen -- pen, reed.

συντετριμμενον **verb - perfect passive participle - accusative singular masculine**

suntribo soon-tree'-bo: to crush completely, i.e. to shatter -- break (in pieces), broken to shivers (+ -hearted), bruise.

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.

καταξει **verb - aorist active indicative - third person singular**

katagnumi kat-ag'-noo-mee: to rend in pieces, i.e. crack apart -- break.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λινον **noun - accusative singular neuter**

linon lee'-non: flax, i.e. (by implication) linen -- linen.

τυφομενον **verb - present passive participle - accusative singular neuter**

tupho too'-fo: to make a smoke, i.e. slowly consume without flame -- smoke.

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.

σβεσει **verb - future active indicative - third person singular**

sbennumi sben'-noo-mee: to extinguish -- go out, quench.

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

εκβαλη **verb - second aorist active subjunctive - third person singular**

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).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

νικος **noun - accusative singular neuter**

nikos nee'-kos: a conquest (concretely), i.e. (by implication) triumph -- victory.

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.

κρισιν **noun - accusative singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

Matthew 12:21 .

.	Greek	Strong's	Origin
"AND IN HIS NAME	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
THE GENTILES	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
WILL HOPE."	ἐλπιούσιν (elpiousin)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)

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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

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).

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

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.

ἐλπιοῦσιν **verb - future active indicative - third person - attic**
elpizo el-pid'-zo: to expect or confide -- (have, thing) hope(-d) (for), trust.

Matthew 12:22 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
a demon-possessed	δαμονιζόμενον (daimonizomenon)	1139: to be possessed by a demon	from daimón
man [who was] blind	τυφλὸν (tuphlon)	5185: blind	of uncertain origin
and mute	κωφόν (kōphon)	2974: blunt, dull	of uncertain origin
was brought	προσήνεγκαν (prosēnenkan)	4374: to bring to, i.e. to offer	from pros and pheró
to Jesus, and He healed	ἐθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapón
him, so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that the mute man	κωφὸν (kōphon)	2974: blunt, dull	of uncertain origin
spoke	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
and saw.	βλέπειν (blepein)	991: to look (at)	a prim. verb

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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.

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.

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

δαιμονιζομενος verb - present middle or passive deponent participle - nominative singular masculine

daimonizomai dahee-mon-id'-zom-ahee: to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

τυφλος adjective - nominative singular masculine

tuphlos tooof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κωφος adjective - nominative singular masculine

kophos ko-fos': blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεραπευσεν verb - aorist active 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.;

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

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.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τυφλον adjective - accusative singular masculine

tuphlos tooof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κωφον adjective - accusative singular masculine

kophos ko-fos': blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαλειν verb - present active infinitive

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

βλεπειν verb - present active infinitive

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

Matthew 12:23 .

.	Greek	Strong's	Origin
All	πάντες (pantes)	3956: all, every	a prim. word
the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were 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
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
man cannot	μήτι (mēti)	3385: can this be? (interrog. particle expecting a neg. answer)	from mé and the neut. of tis
be the Son	υἱὸς (uios)	5207: a son	a prim. word

of David,

1160b: David, king of Isr.

of Hebrew origin David

can he?"

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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

εξισταντο 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.

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.

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.

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.

μητι particle - interrogative

meti may'-tee: whether at all -- not (the particle usually not expressed, except by the form of the question).

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

ο definite article - nominative singular masculine
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.

δαυιδ proper noun
Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

Matthew 12:24 .

.	Greek	Strong's	Origin
But when the Pharisees	ΦΑΡΙΣΑΙΟΙ (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], they said,		3004: to say	a prim. verb
"This man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
casts	ἐκβάλλει (ekballei)	1544b: to expel, to drive, cast or send out	from ek and balló
out demons	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
only	οὐκ (ouk)	3756: not, no	a prim. word
by Beelzebul	βεελζεβούλ (beelzeboul)	954: Beelzebul, a name of Satan	of uncertain origin, cf. Baal
the ruler	ἄρχοντι (archonti)	758: ruler, chief	pres. part. of archó
of the demons."	δαίμονίων (daimoniōn)	1140: an evil spirit, a demon	from daimón

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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).

φαρισαιοι **noun - nominative plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

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.

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.

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.

εκβαλλει **verb - present active indicative - third person singular**

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).

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.

δαιμονια **noun - accusative plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

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.

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.

βεελζεβουλ **proper noun**
Beelzeboul beh-el-zeb-ool': dung-god; Beelzebul, a name of Satan -- Beelzebub.

αρχοντι **noun - dative singular masculine**
archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

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.

δαιμονιων **noun - genitive plural neuter**
daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

Matthew 12:25 .

.	Greek	Strong's	Origin
And knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
their thoughts	ἐνθυμήσεις (enthumēseis)	1761: deliberation, pondering, pl. thoughts	from enthumeomai
Jesus said		3004: to say	a prim. verb
to them, "Any	πᾶσα (pasa)	3956: all, every	a prim. word
kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
divided	μερισθεῖσα (meristheisa)	3307: to divide	from meros
against	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin

itself	ἐαυτῆς (eautēs)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
is laid waste;	ἐρημοῦται (erēmoutai)	2049: to desolate	from erēmos
and any	πᾶσα (pasa)	3956: all, every	a prim. word
city	πόλις (polis)	4172: a city	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
house	οἰκία (oikia)	3614: a house, dwelling	from oikos
divided	μερισθεῖσα (meristheisa)	3307: to divide	from meros
against	καθ’ (kath)	2596: down, against, according to	preposition of uncertain origin
itself	ἐαυτῆς (eautēs)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
will not stand.	σταθήσεται (stathēsetai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

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εἶδως **verb - perfect 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).

ο definite article - nominative singular masculine

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.
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.
ενθυμσεις noun - accusative plural feminine enthumesis en-thoo'-may-sis: deliberation -- device, thought.
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.
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
πασα adjective - nominative singular feminine pas pas: apparently a primary word; all, any, every, the whole
βασιλεια noun - nominative singular feminine basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.
μερισθαισα verb - aorist passive participle - nominative singular feminine merizo mer-id'-zo: to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ -- deal, be difference between, distribute, divide, give participle
καθ preposition kata kat-ah': (prepositionally) down (in place or time), in varied relations
εαυτης reflexive pronoun - third person genitive 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.
ερημουται verb - present passive indicative - third person singular eremoo er-ay-mo'-o: to lay waste -- (bring to, make) desolate(-ion), come to nought.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
πασα adjective - nominative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

πολις noun - nominative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

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.

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).

μερισθαισα verb - aorist passive participle - nominative singular feminine

merizo mer-id'-zo: to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ -- deal, be difference between, distribute, divide, give participle

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

εαυτης reflexive pronoun - third person genitive 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.

ου particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

σταθησεται verb - future passive indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

Matthew 12:26 .

.	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
Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
casts	ἐκβάλλει (ekballei)	1544b: to expel, to drive, cast or send out	from ek and balló
out Satan,	σατανᾶν (satanan)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan

he is divided	ἐμερίσθη (emeristhē)	3307: to divide	from meros
against	ἐφ' (eph)	1909: on, upon	a prim. preposition
himself;	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
will his kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
stand?	σταθήσεται (stathēsetai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

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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

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

σατανᾶς noun - nominative singular masculine

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαταναν noun - accusative singular masculine

Satanas **sat-an-as'**: the accuser, i.e. the devil -- Satan.

εκβαλλει **verb - present active indicative - third person singular**

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).

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.

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.

εμερισθη **verb - aorist passive indicative - third person singular**

merizo **mer-id'-zo**: to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ -- deal, be difference between, distribute, divide, give participle

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).

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

σταθησεται **verb - future passive indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used 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.

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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

Matthew 12:27 .

.	Greek	Strong's	Origin
"If	εἰ	1487: sometimes used with a command or as an indirect	a prim. particle; if, whether (a cond. part. introducing

	(ei)	question, etc.)	circumstances nec. for a given proposition to be true
I by Beelzebul	βεελζεβούλ (beelzeboul)	954: Beelzebul, a name of Satan	of uncertain origin, cf. Baal
cast	ἐκβάλλω (ekballō)	1544b: to expel, to drive, cast or send out	from ek and balló
out demons,	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
by whom	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
do your sons	υἱοὶ (uioi)	5207: a son	a prim. word
cast	ἐκβάλλουσιν (ekballousin)	1544b: to expel, to drive, cast or send out	from ek and balló
[them] out? For this	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
reason		1223: through, on account of, because of	a prim. preposition
they will be your judges.	κριταὶ (kritai)	2923: a judge	from krinó

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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

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ἐγώ personal pronoun - first person nominative singular

ego eg-o': I, me.

ἐν preposition

en en: in, at, (up-)on, by, etc.

βεελζεβουλ proper noun

Beelzeboul beh-el-zeb-ool': dung-god; Beelzebul, a name of Satan -- Beelzebub.

εκβαλλω verb - present active indicative - first person singular

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).

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.

δαιμονια noun - accusative plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

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).

εν preposition

en en: in, at, (up-)on, by, etc.

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.

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).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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).

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

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εσονται **verb - future indicative - third person**
esomai **es'-om-ahee'**: will be -- shall (should) be (have), (shall) come (to pass), may have,
fall, what would follow, live long, sojourn.

κριται **noun - nominative plural masculine**
krites **kree-face'**: a judge (genitive case or specially) -- judge.

Matthew 12:28 .

.	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
I cast	ἐκβάλλω (ekballō)	1544b: to expel, to drive, cast or send out	from ek and ballō
out demons	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
by the Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has come	ἔφθασεν (ephthasen)	5348: to come before (another), anticipate, arrive	a prim. verb
upon you.			

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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).

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

πνευματι **noun - dative singular neuter**

pneuma **pn̄oo'-mah:** ghost, life, spirit(-ual, -ually), mind.

θεου **noun - genitive singular masculine**

theos **theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εγω **personal pronoun - first person nominative singular**

ego **eg-o':** I, me.

εκβαλλω **verb - present active indicative - first person singular**

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).

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.

δαιμονια **noun - accusative plural neuter**

daimonion **dahee-mon'-ee-on:** a d?monic being; by extension a deity -- devil, god.

αρα **particle**

ara **ar'-ah:** a particle denoting an inference more or less decisive (as follows)

εφθασεν **verb - aorist active indicative - third person singular**

phthano **fthan'-o:** to be beforehand, i.e. anticipate or precede; by extension, to have arrived at -- (already) attain, come, prevent.

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).

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.

βασιλεια noun - nominative 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).

Matthew 12:29 .

.	Greek	Strong's	Origin
"Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
the strong	ἰσχυροῦ (ischurou)	2478: strong, mighty	from ischuó
man's	ἰσχυρόν (ischuron)	2478: strong, mighty	from ischuó
house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
and carry off	ἀρπάσαι (arpasai)	726: to seize, catch up, snatch away	from a prim. root harp-

his property,	σκεύη (skeuē)	4632: a vessel, implement, pl. goods	a prim. word
unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
he first		4413: first, chief	contr. superl. of pro
binds	δήσῃ (dēsē)	1210: to tie, bind	a prim. verb
the strong		2478: strong, mighty	from ischuó
[man]? And then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
he will plunder	διαρπάσει (diarpasei)	1283: to plunder	from dia and harpazó
his house.	οικίαν (oikian)	3614: a house, dwelling	from oikos

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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.

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).

δυναται verb - present middle or passive deponent indicative - third person singular
dunamai doo'-nam-ahce: 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

εἰσελθεῖν **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).

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).

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.

ισχυροῦ **adjective - genitive singular masculine**

ischuros **is-khoo-ros'**: forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

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 - 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.

σκεύη **noun - accusative plural 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.

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

διαρπασαί **verb - aorist active middle or passive deponent**

diarpazo **dee-ar-pad'-zo**: to seize asunder, i.e. plunder -- spoil.

εάν **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.

πρωτον **adverb**
proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

δηση **verb - aorist active subjunctive - third person singular**
deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισχυρον **adjective - accusative singular masculine**
ischuros is-khoo-ros': forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοτε **adverb**
tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

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).

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

διαρπασει **verb - future active indicative - third person singular**
diarpazo dee-ar-pad'-zo: to seize asunder, i.e. plunder -- spoil.

Matthew 12:30 .

.	Greek	Strong's	Origin
"He who is not with	κατ'	2596: down, against,	preposition of uncertain origin

Me is against	(kat)	according to	
Me; and he who does not gather	συνάγων (sunagōn)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
with Me scatters.	σκορπίζει (skorpizei)	4650: to scatter	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.

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.

ων **verb - present participle - nominative singular 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.

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

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

ο **definite article - nominative singular masculine**

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.

συναγων **verb - present active participle - nominative singular masculine**

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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.

σκορπιζει **verb - present active indicative - third person singular**

skorpizo skor-pid'-zo: to dissipate, i.e. (figuratively) put to flight, waste, be liberal -- disperse abroad, scatter (abroad).

Matthew 12:31 .

.	Greek	Strong's	Origin
"Therefore	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I say	λέγω (legō)	3004: to say	a prim. verb
to you, any	πᾶσα (pasa)	3956: all, every	a prim. word
sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
and blasphemy	βλασφημία (blasphēmia)	988: slander	from blasphēmos
shall be forgiven	ἀφεθήσεται (aphethēsetai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
people,	ἄνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
but blasphemy	βλασφημία (blasphēmia)	988: slander	from blasphēmos
against the Spirit	πνεύματος	4151: wind, spirit	from pneó

(pneumatōs)
 shall not be forgiven. ἀφεθήσεται 863: to send away, leave from apo and hiēmi (to send)
 (aphethēsetai) alone, permit

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δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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).

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**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ΠΑΣΑ **adjective - nominative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

ΑΜΑΡΤΙΑ **noun - nominative singular 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

ΒΛΑΣΦΗΜΙΑ **noun - nominative singular feminine**

blasphemia **blas-fay-me'-ah**: vilification (especially against God) -- blasphemy, evil speaking, railing.

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.

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.

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).

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.

βλασφημία **noun - nominative singular feminine**

blasphemia **blas-fay-me'-ah**: vilification (especially against God) -- blasphemy, evil speaking, railing.

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.

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.

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.

Matthew 12:32 .

.	Greek	Strong's	Origin
"Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
speaks	εἶπεν (eipē)	3004: to say	a prim. verb

a word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of Man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
it shall be forgiven	ἀφεθήσεται (aphethēsetai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
him; but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
speaks	εἶπη (eipē)	3004: to say	a prim. verb
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the Holy	ἀγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
it shall not be forgiven	ἀφεθήσεται (aphethēsetai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
him, either	οὔτε (oute)	3777: and not, neither	from ou, and te
in this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
age	αἰῶνι (aiōni)	165: a space of time, an age	from a prim. root appar. mean. continued duration
or	οὔτε (oute)	3777: and not, neither	from ou, and te
in the [age] to come.	μέλλοντι (mellonti)	3195: to be about to	a prim. verb

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

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.

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).

ειπη verb - second aorist active subjunctive - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

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.

υιου noun - genitive 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.

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.

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

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ειπη verb - second aorist active subjunctive - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

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.

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.

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.

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
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 masculine	
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
νῦν adverb	
nun noon:	now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate
αἰῶνι noun - dative singular masculine	
aion ahee-ohn':	an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)
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 masculine	
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
μελλόντι verb - present active passive - dative singular masculine	
mello mel'-lo:	to intend, i.e. be about to be, do, or suffer something

Matthew 12:33 .

.	Greek	Strong's	Origin
"Either	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
make	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
the tree	δένδρον	1186: a tree	of uncertain origin

	(dendron)		
good	καλὸν (kalon)	2570: beautiful, good	a prim. word
and its fruit	καρπὸν (karpon)	2590: fruit	a prim. word
good,	καλόν (kalon)	2570: beautiful, good	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
make	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
the tree	δένδρον (dendron)	1186: a tree	of uncertain origin
bad	σαπρὸν (sapron)	4550: rotten, worthless	from sépó
and its fruit	καρπὸν (karpon)	2590: fruit	a prim. word
bad;	σαπρόν (sapron)	4550: rotten, worthless	from sépó
for the tree	δένδρον (dendron)	1186: a tree	of uncertain origin
is known	γινώσκεται (ginōsketai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
by its fruit.	καρποῦ (karpou)	2590: fruit	a prim. word

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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.

<p>ποιησατε verb - aorist active middle - second person poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)</p>
<p>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.</p>
<p>δενδρον noun - accusative singular neuter dendron den'-dron: a tree -- tree.</p>
<p>καλον adjective - accusative singular neuter kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.</p>
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>τον definite article - accusative singular masculine 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>καρπον noun - accusative singular masculine karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.</p>
<p>αυτου personal pronoun - genitive singular neuter autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons</p>
<p>καλον adjective - accusative singular masculine kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.</p>
<p>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.</p>
<p>ποιησατε verb - aorist active middle - second person poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)</p>
<p>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.</p>
<p>δενδρον noun - accusative singular neuter dendron den'-dron: a tree -- tree.</p>
<p>σαπρον adjective - accusative singular neuter sapros sap-ros': rotten, i.e. worthless (literally or morally) -- bad, corrupt.</p>
<p>και conjunction</p>

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.

καρπον noun - accusative singular masculine

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

αυτου personal pronoun - genitive singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σαπρον adjective - accusative singular masculine

sapros sap-ros': rotten, i.e. worthless (literally or morally) -- bad, corrupt.

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)

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

καρπου noun - genitive singular masculine

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

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.

δενδρον noun - nominative singular neuter

dendron den'-dron: a tree -- tree.

γινωσκεται verb - present 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)

Matthew 12:34 .

■			
.	Greek	Strong's	Origin

"You brood	γεννήματα (gennēmata)	1081: offspring	from gennaό
of vipers,	ἐχιδνῶν (echidnōn)	2191: a viper	from echis (a viper, adder)
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
you, being		1510: I exist, I am	a prol. form of a prim. and defective verb
evil,	πονηροὶ (ponēroi)	4190: toilsome, bad	from poneό (to toil)
speak	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
what is good?	ἀγαθὰ (agatha)	18: good	of uncertain origin
For the mouth	στόμα (stoma)	4750: the mouth	a prim. word
speaks	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
out of that which fills	περισεύματος (perisseumatos)	4051: superfluity	from perisseuό
the heart.	καρδίας (kardias)	2588: heart	a prim. word

KJV Lexicon

γεννηματα **noun - vocative plural neuter**

gennema ghen'-nay-mah: offspring; by analogy, produce -- fruit, generation.

εχιδνων **noun - genitive plural feminine**

echidna **ekh'-id-nah**: an adder or other poisonous snake -- viper.

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).

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.

αγαθα **adjective - accusative plural neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

λαλειν **verb - present active infinitive**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

πονηροι **adjective - nominative 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;

οντες **verb - present participle - nominative plural 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)

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

περισσευματος **noun - genitive singular neuter**

perisseuma **per-is'-syoo-mah**: a surplus, or superabundance -- abundance, that was left, over and above.

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).

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.

στομα **noun - nominative singular neuter**
stoma **stom'-a**: edge, face, mouth.

λαλει **verb - present active indicative - third person singular**
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

Matthew 12:35 .

.	Greek	Strong's	Origin
"The good	ἀγαθός (agathos)	18: good	of uncertain origin
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
brings	ἐκβάλλει (ekballei)	1544b: to expel, to drive, cast or send out	from ek and balló
out of [his] good	ἀγαθοῦ (agathou)	18: good	of uncertain origin
treasure	θησαυροῦ (thēsauroū)	2344: treasure	from the same as tithémi and a prim. root aur-
what is good;	ἀγαθά (agatha)	18: good	of uncertain origin
and the evil	πονηρός (ponēros)	4190: toilsome, bad	from poneó (to toil)
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
brings	ἐκβάλλει (ekballei)	1544b: to expel, to drive, cast or send out	from ek and balló
out of [his] evil	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)
treasure	θησαυροῦ (thēsauroū)	2344: treasure	from the same as tithémi and a prim. root aur-
what is evil.	πονηρά (ponēra)	4190: toilsome, bad	from poneó (to toil)

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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.

αγαθος **adjective - nominative singular masculine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

ανθρωπος **noun - nominative 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)

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.

αγαθου **adjective - genitive singular masculine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

θησαυρου **noun - genitive singular masculine**

thesauros **thay-sow-ros'**: a deposit, i.e. wealth -- treasure.

εκβαλλει **verb - present active indicative - third person singular**

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).

αγαθα **adjective - accusative plural neuter**

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

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρος **adjective - nominative singular 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;

ανθρωπος **noun - nominative 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)

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.

πονηρου **adjective - genitive singular 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;

θησαυρου **noun - genitive singular masculine**

thesauros **thay-sow-ros'**: a deposit, i.e. wealth -- treasure.

εκβαλλει **verb - present active indicative - third person singular**

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).

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;

Matthew 12:36 .

.	Greek	Strong's	Origin
"But I tell	λέγω (legō)	3004: to say	a prim. verb
you that every	πάν (pan)	3956: all, every	a prim. word
careless	ἀργόν (argon)	692: inactive, idle	from alpha (as a neg. prefix) and ergon
word	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó

that people	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
speak,	λαλήσουσιν (lalēsousin)	2980: to talk	from lalos (talkative)
they shall give	ἀποδώσουσιν (apodōsousin)	591: to give up, give back, return, restore	from apo and didómi
an accounting	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
for it in the day	ἡμέρα (ēmera)	2250: day	a prim. word
of judgment.	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó

KJV Lexicon

λέγω **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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν **personal pronoun - second person dative plural**

humin 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.

παν **adjective - nominative singular neuter**

pas pas: apparently a primary word; all, any, every, the whole

ρημα **noun - nominative 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

αργον **adjective - nominative singular neuter**

argos **ar-gos'**: inactive, i.e. unemployed; (by implication) lazy, useless -- barren, idle, slow.

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.

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).

λαλησωσιν **verb - aorist active subjunctive - third person**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, 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.

ανθρωποι **noun - nominative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αποδωσουσιν **verb - future active indicative - third person**

apodidomi **ap-od-ee'd'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

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 neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

κρισεως **noun - genitive singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) --

accusation, condemnation, damnation, judgment.

Matthew 12:37 .

.	Greek	Strong's	Origin
"For by your words	λόγων (logōn)	3056: a word (as embodying an idea), a statement, a speech	from legó
you will be justified,	δικαιωθήση (dikaiōthēsē)	1344: to show to be righteous, declare righteous	from dikaios
and by your words	λόγων (logōn)	3056: a word (as embodying an idea), a statement, a speech	from legó
you will be condemned."	καταδικασθήση (katadikasthēsē)	2613a: to pass sentence upon	from katadiké

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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)

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

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.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

δικαιωθηση **verb - future passive indicative - second person singular**
dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

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)

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.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

καταδικασθηση **verb - future passive indicative - second person singular**
katadikazo **kat-ad-ik-ad'-zo**: to adjudge against, i.e. pronounce guilty -- condemn.

Matthew 12:38 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the scribes	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
and Pharisees	Φαρισαίων (pharisaion)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash

said	λέγοντες (legontes)	3004: to say	a prim. verb
to Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
we want	θέλομεν (thelomen)	2309: to will, wish	a prim. verb
to see		3708: to see, perceive, attend to	a prim. verb
a sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
from You."			

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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.

απεκριθησαν **verb - aorist middle deponent indicative - third person**

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.

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.

γραμματεων **noun - genitive 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

φαρισαίων noun - genitive plural masculine Pharisaios far-is-ah'-yos : a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.
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.
διδασκαλε noun - vocative singular masculine didaskalos did-as'-kal-os : an instructor (genitive case or specially) -- doctor, master, teacher.
θελομεν verb - present active indicative - first 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
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.
σημειον noun - accusative singular neuter semeion say-mi'-on : an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.
ιδειν verb - second aorist active middle or passive deponent eido i'-do : to see; by implication, (in the perfect tense only) to know

Matthew 12:39 .

.	Greek	Strong's	Origin
But He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "An evil	πονηρὰ (ponēra)	4190: toilsome, bad	from poneó (to toil)
and adulterous	μοιχαλὶς (moichalis)	3428: an adulteress	from the fem. of moichos
generation	γενεὰ (genea)	1074: race, family, generation	from ginomai

craves	ἐπιζητεῖ (epizētei)	1934: to inquire for	from epi and zétéó
for a sign;	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
and [yet] no	οὐ (ou)	3756: not, no	a prim. word
sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
will be given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to it but the sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
of Jonah	Ἰωνᾶ (iōna)	2495: Jonah, an Isr. prophet	of Hebrew origin Yonah
the prophet;	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi

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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).

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.

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

γενεα noun - nominative singular feminine

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

πονηρα adjective - nominative singular feminine

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

μοιχαλις noun - nominative singular feminine

moichalis moy-khal-is': an adulteress -- adulteress(-ous, -y).

σημειον noun - accusative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

επιζητει verb - present 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).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σημειον noun - nominative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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.

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)

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

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.

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.

σημειον **noun - accusative singular neuter**
semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

ιωνα **noun - genitive singular masculine**
lonas ee-o-nas': Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

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.

Matthew 12:40 .

.	Greek	Strong's	Origin
for just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as JONAH	Ἰωνᾶς (iōnas)	2495: Jonah, an Isr. prophet	of Hebrew origin Yonah
WAS THREE	τρεῖς (treis)	5140: three	a prim. cardinal number
DAYS	ἡμέρας (ēmeras)	2250: day	a prim. word
AND THREE	τρεῖς (treis)	5140: three	a prim. cardinal number
NIGHTS	νύκτας (nuktas)	3571: night, by night	a prim. word
IN THE BELLY	κοιλία (koilia)	2836: belly	from koilos (hollow)

OF THE SEA MONSTER,	κήτους (kētous)	2785: a huge fish	a prim. word
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
will the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
be three	τρεῖς (treis)	5140: three	a prim. cardinal number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
and three	τρεῖς (treis)	5140: three	a prim. cardinal number
nights	νύκτας (nuktas)	3571: night, by night	a prim. word
in the heart	καρδία (kardia)	2588: heart	a prim. word
of the earth.	γῆς (gēs)	1093: the earth, land	a prim. word

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ὥσπερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

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.

ΙΩΝΑΣ noun - nominative singular masculine

lonas ee-o-nas': Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

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.

κοιλια noun - dative singular feminine

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

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.

κητους noun - genitive singular neuter

ketos kay'-tos: a huge fish (as gaping for prey) -- whale.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τρεις adjective - accusative plural feminine

treis trice: three -- three.

νυκτας noun - accusative plural feminine

nux noox: night -- (mid-)night.

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-ah-ee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

ο definite article - nominative singular masculine

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.

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.

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).

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.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τρεις **adjective - accusative plural feminine**

treis **trice**: three -- three.

νυκτας **noun - accusative plural feminine**

nux **noox**: night -- (mid-)night.

Matthew 12:41 .

.	Greek	Strong's	Origin
"The men	ἄνδρες (andres)	435: a man	a prim. word
of Nineveh	Νινευῖται (nineuitai)	3536: a Ninevite, an inhab. of Ninevah	from Nineui
will stand	ἀναστήσονται (anastēsontai)	450: to raise up, to rise	from ana and histēmi
up with this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
generation	γενεᾶς (geneas)	1074: race, family, generation	from ginomai
at the judgment,	κρίσει (krisei)	2920: a decision, judgment	from krinó
and will condemn	κατακρινοῦσιν (katakrinousin)	2632: to give judgment against	from kata and krinó
it because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they repented	μετενόησαν (metenoēsan)	3340: to change one's mind or purpose	from meta and noeó
at the preaching	κήρυγμα (kērugma)	2782: a proclamation	from kērussó
of Jonah;	Ἰωνᾶ (iōna)	2495: Jonah, an Isr. prophet	of Hebrew origin Yonah
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
something greater		4183: much, many	a prim. word
than Jonah	Ἰωνᾶ (iōna)	2495: Jonah, an Isr. prophet	of Hebrew origin Yonah
is here.	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,

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ανδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

νινευιται **noun - nominative plural masculine**

Ninevites **nin-yoo-ee'-tace**: a Ninevite, i.e. inhabitant of Nineveh -- of Nineve, Ninevite.

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).

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.

κρισει **noun - dative singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

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

κατακρινουσιν **verb - future active indicative - third person**

katakrino **kat-ak-ree'-no**: to judge against, i.e. sentence -- condemn, damn.

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

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.

μετενοήσαν **verb - aorist active indicative - third person**
metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

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

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.

κηρυγμα **noun - accusative singular neuter**
kerugma **kay'-roog-mah**: a proclamation (especially of the gospel; by implication, the gospel itself) -- preaching.

Ἰωνᾶ **noun - genitive singular masculine**
lonas **ee-o-nas'**: Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

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.

πλεον **adjective - nominative singular neuter - comparative or contracted**
pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

Ἰωνᾶ **noun - genitive singular masculine**
lonas **ee-o-nas'**: Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

ὧδε **adverb**
hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Matthew 12:42 .

.	Greek	Strong's	Origin
"[The] Queen	βασίλισσα	938: a queen	fem. from basileus

	(basilissa)		
of [the] South	νότου (notou)	3558: the south wind, hence the southern quarter	a prim. word
will rise	ἐγερθήσεται (egerthēsetai)	1453: to waken, to raise up	a prim. verb
up with this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
generation	γενεᾶς (geneas)	1074: race, family, generation	from ginomai
at the judgment	κρίσει (krisei)	2920: a decision, judgment	from krinó
and will condemn	κατακρινεῖ (katakrinei)	2632: to give judgment against	from kata and krinó
it, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
she came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
from the ends	περάτων (peratōn)	4009: a limit	akin to peirar (end, limit)
of the earth	γῆς (gēs)	1093: the earth, land	a prim. word
to hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
the wisdom	σοφίαν (sophian)	4678: skill, wisdom	from sophos
of Solomon;	Σολομῶνος (solomōnos)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
something greater		4183: much, many	a prim. word
than Solomon	Σολομῶνος (solomōnos)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh

is here.

ὧδε
(ōde)

5602: so, to here, here

demonstrative adverb from hode,

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βασιλισσα **noun - nominative singular feminine**

basilissa **bas-il'-is-sah**: a queen -- queen.

νοτου **noun - genitive singular masculine**

notos **not'-os**: the south(-west) wind; by extension, the southern quarter itself -- south (wind).

εγερθησεται **verb - future passive indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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.

κρισει **noun - dative singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

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

κατακρινει verb - future active indicative - third person singular
katakrimo kat-ak-ree'-no: to judge against, i.e. sentence -- condemn, damn.

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

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.

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.

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.

περατων noun - genitive plural neuter
peras per'-as: an extremity -- end, ut-(ter-)most 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.

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.

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.

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.

σοφιαν noun - accusative singular feminine
sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

σολομωνος noun - genitive singular masculine
Solomon sol-om-one': Solomon (i.e. Shelomoh), the son of David -- Solomon.

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.
πλειον adjective - nominative singular neuter - comparative or contracted pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion
σολομωνος noun - genitive singular masculine Solomon sol-om-one': Solomon (i.e. Shelomoh), the son of David -- Solomon.
ωδε adverb hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Matthew 12:43 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when	ὅταν (otan)	3752: whenever	from hote and an
the unclean	ἀκάθαρτον (akatharton)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
goes	ἐξέλθῃ (exelthē)	1831: to go or come out of	from ek and erchomai
out of a man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
it passes	διέρχεται (dierchetai)	1330: to go through, go about, to spread	from dia and erchomai
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
waterless	ἀνύδρων (anudrōn)	504: waterless	from alpha (as a neg. prefix) and hudór

places	τόπων (topōn)	5117: a place	a prim. word
seeking	ζητοῦν (zētoun)	2212: to seek	of uncertain origin
rest,	ἀνάπαυσιν (anapausin)	372: cessation, rest	from anapauó
and does not find	εὐρίσκει (euriskei)	2147: to find	a prim. verb
[it].			

KJV Lexicon

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.

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.

ακαθαρτον adjective - nominative singular neuter

akathartos ak-ath'-ar-tos: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

πνευμα noun - nominative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

εξελθη verb - second aorist active subjunctive - 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.

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.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

διέρχεται verb - present middle or passive deponent 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.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ανυδρων adjective - genitive plural masculine

anudros an'-oo-dros: waterless, i.e. dry -- dry, without water.

τοπων noun - genitive plural masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

ζητουν verb - present active participle - nominative singular neuter

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αναπαυσιν noun - accusative singular feminine

anapausis an-ap'-ow-sis: intermission; by implication, recreation -- rest.

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.

ευρισκει verb - present active indicative - third person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

Matthew 12:44 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
it says,	λέγει	3004: to say	a prim. verb

	(legei)		
I will return	ἐπιστρέψω (epistrepsō)	1994: to turn, to return	from epi and strephó
to my house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
from which	όθεν (othen)	3606: from where, for which reason	from hos,
I came;	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
and when it comes,	ἐλθόν (elthon)	2064: to come, go	a prim. verb
it finds	εὕρισκει (euriskei)	2147: to find	a prim. verb
[it] unoccupied,	σχολάζοντα (scholazonta)	4980: to be at leisure, hence to devote oneself to	from scholé
swept,	σεσαρωμένον (sesarōmenon)	4563: to sweep	from sairó (to sweep)
and put in order.	κεκοσμημένον (kekosmēmenon)	2885: to order, arrange	from kosmos

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.

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.

ΕΠΙΣΤΡΕΨΩ **verb - future active indicative - first person singular**

epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, 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

τον definite article - accusative singular masculine

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

οθεν adverb

hothen hoth'-en: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

εξηλθον verb - second aorist active indicative - first 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελθον verb - second aorist active participle - nominative singular neuter

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ευρισκει verb - present active indicative - third person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

σχολαζοντα verb - present active participle - accusative singular masculine

scholazo skhol-ad'-zo: to take a holiday, i.e. be at leisure for (by implication, devote oneself wholly to); figuratively, to be vacant (of a house) -- empty, give self.

σεσαρωμενον verb - perfect passive participle - accusative singular masculine

saroo sar-o'-o: to sweep -- sweep.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κεκοσμημενον verb - perfect passive participle - accusative singular masculine

kosmeo kos-meh'-o: to put in proper order, i.e. decorate; specially, to snuff (a wick) -- adorn, garnish, trim.

Matthew 12:45 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
it goes	πορεύεται (poreuetai)	4198: to go	from poros (a ford, passage)
and takes along	παραλαμβάνει (paralambanei)	3880: to receive from	from para and lambanó
with it seven	ἑπτὰ (epta)	2033: seven	a prim. word
other	ἕτερα (etera)	2087: other	of uncertain origin
spirits	πνεύματα (pneumata)	4151: wind, spirit	from pneó
more wicked	πονηρᾶ (ponēra)	4190: toilsome, bad	from poneó (to toil)
than itself,	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and they go	εἰσελθόντα (eiselthonta)	1525: to go in (to), enter	from eis and erchomai
in and live	κατοικεῖ (katoikei)	2730: to inhabit, to settle	from kata and oikeó
there;	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
and the last	ἔσχατα (eschata)	2078: last, extreme	of uncertain origin
state of that man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
becomes	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
worse	χείρονα (cheirona)	5501: worse	from a prim. root cher-, used as cptv. of kakos

than the first.	πρώτων (prōtōn)	4413: first, chief	contr. superl. of pro
That is the way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
it will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be with this	ταύτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
evil		4190: toilsome, bad	from poneó (to toil)
generation."	γενεᾶ (genea)	1074: race, family, generation	from ginomai

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.

πορεύεται **verb - present 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.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραλαμβάνει **verb - present active indicative - third person singular**

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).

μεθ **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

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.

επτα **numeral (adjective)**
hepta **hep-tah'**: seven -- seven.

ετερα **adjective - accusative plural neuter**
heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

πνευματα **noun - accusative plural neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

πονηροτερα **adjective - accusative plural neuter - comparative or contracted**
poneroterous **pon-ay-rot'-er-os**: more evil -- more wicked.

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.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισελθοντα **verb - second aorist active participle - nominative plural neuter**
eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

κατοικει **verb - present active indicative - third person singular**
katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

εκει **adverb**
ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γινεται **verb - present 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.)

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.

εσχατα **adjective - nominative plural neuter**
eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

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.

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.

χειρωνα adjective - nominative plural neuter

cheiron khi'-rone: from an obsolete equivalent cheres (of uncertain derivation); more evil or aggravated (physically, mentally or morally) -- sorer, worse.

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.

πρωτων adjective - genitive plural neuter

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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.

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.

γενεα noun - dative singular feminine

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

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.

πονηρα **adjective - dative singular feminine**
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;

Matthew 12:46 .

.	Greek	Strong's	Origin
While He was still	ἔτι (eti)	2089: still, yet	a prim. adverb
speaking	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
to the crowds,	ὄχλοις (ochlois)	3793: a crowd, multitude, the common people	a prim. word
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
His mother	μήτηρ (mētēr)	3384: mother	a prim. word
and brothers	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
were standing	εἰστήκεισαν (eistēkeisan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
outside,	ἔξω (exō)	1854: outside, without	from ek
seeking	ζητοῦντες (zētountes)	2212: to seek	of uncertain origin
to speak	λαλῆσαι (lalēsai)	2980: to talk	from lalos (talkative)
to Him.			

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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.

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

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.

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.

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

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.

μητηρ **noun - nominative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

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.

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

ειστηκεισαν **verb - pluperfect active indicative - third person**
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

εξω **adverb**
exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

ζητουντες **verb - present active participle - nominative plural masculine**
zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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

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.

Matthew 12:47 .

.	Greek	Strong's	Origin
Someone		5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
said		3004: to say	a prim. verb
to Him, "Behold,		2400: look, behold	from eidon, used as a demonstrative particle
Your mother		3384: mother	a prim. word
and Your brothers		80: a brother	from alpha (as a cop. prefix) and delphus (womb)
are standing		2476: to make to stand, to stand	from a redupl. of the prim. root sta-
outside		1854: outside, without	from ek
seeking		2212: to seek	of uncertain origin
to speak		2980: to talk	from lalos (talkative)

to You."

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).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

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

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

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.

μητηρ **noun - nominative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

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

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.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

εξω **adverb**
exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

εστηκασιν **verb - perfect active indicative - third person**
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

ζητουντες **verb - present active participle - nominative plural masculine**
zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

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.

Matthew 12:48 .

.	Greek	Strong's	Origin
But Jesus answered	ἀποκριθεις (apokritheis)	611: to answer	from apo and krinó
the one who was telling Him and said,	λέγοντι (legonti)	3004: to say	a prim. verb
"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is My mother	μήτηρ (mētēr)	3384: mother	a prim. word
and who	τίνες (tines)	5101: who? which? what?	an interrog. pronoun related to tis
are My brothers?"	αδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

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).

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.

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.

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.

ειποντι **verb - second aorist active participle - dative 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

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.

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.

μητηρ **noun - nominative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

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

ΤΙΣ **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.

ΕΙΣΙ **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

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.

ΜΟΥ **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

Matthew 12:49 .

.	Greek	Strong's	Origin
And stretching	ἐκτείνας (ekteinas)	1614: to extend	from ek and teinó (to stretch)
out His hand	χεῖρα (cheira)	5495: the hand	a prim. word
toward	ἐπὶ (epi)	1909: on, upon	a prim. preposition
His disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
He said,		3004: to say	a prim. verb
"Behold	ἰδού (idou)	2400: look, behold	from eidon, used as a demonstrative particle
My mother	μήτηρ (mētēr)	3384: mother	a prim. word
and My brothers!	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

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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

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.

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.

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.

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

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.

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.
μητηρ noun - nominative singular feminine meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.
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
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 adephos ad-el-fos': a brother near or remote -- brother.
μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.

Matthew 12:50 .

.	Greek	Strong's	Origin
"For whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
does	ποιήσῃ (poiēsē)	4160: to make, do	a prim. word
the will	θέλημα (thelēma)	2307: will	from theló
of My Father	πατρός (patros)	3962: a father	a prim. word
who is in heaven,	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
he is My brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and sister	ἀδελφῇ (adelphē)	79: sister	fem. from adelphos

and mother."

μήτηρ
(mētēr)

3384: mother

a prim. word

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οστις **relative pronoun - nominative singular masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

γάρ **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

ποιηση **verb - aorist active subjunctive - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

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.

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.

οὐρανοῖς noun - dative 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.
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
μου personal pronoun - first person genitive singular mou moo' : of me -- I, me, mine (own), my.
ἀδελφός noun - nominative singular masculine adelphos ad-el-fos' : a brother near or remote -- brother.
καί conjunction kai kahee' : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ἀδελφή noun - nominative singular feminine adelphe ad-el-fay' : a sister (naturally or ecclesiastically) -- sister.
καί conjunction kai kahee' : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
μητήρ noun - nominative singular feminine meter may'-tare' : a mother (literally or figuratively, immediate or remote) -- mother.
ἐστιν verb - present indicative - third person singular esti es-tee' : he (she or it) is; also (with neuter plural) they are

Matthew 13:1 .

.	Greek	Strong's	Origin
That day	ἡμέρα (ēmera)	2250: day	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out of the house	οἰκίας (oikias)	3614: a house, dwelling	from oikos

and was sitting	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hémai (to sit)
by the sea.	θάλασσαν (thalassan)	2281: the sea	of uncertain origin

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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).

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.

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.

ο **definite article - nominative singular masculine**

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.

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.

οικίας **noun - genitive singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

εκαθητο **verb - imperfect middle or passive deponent indicative - third person singular**

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, 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

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.

Matthew 13:2 .

.	Greek	Strong's	Origin
And large	πολλοί (polloi)	4183: much, many	a prim. word
crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
gathered	συνήχθησαν (sunēchthēsan)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
to Him, so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
He got	ἐμβάντα (embanta)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into a boat	πλοῖον (ploion)	4143: a boat	from pleó
and sat down,	καθῆσθαι (kathēsthai)	2521: to be seated	from kata and hémai (to sit)

and the whole	παῖς (pas)	3956: all, every	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
was standing	εἰστήκει (eistēkei)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
on the beach.	αἰγιαλὸν (aigialon)	123: the seashore	from aix (a wave)

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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

συνηχθησαν verb - aorist passive indicative - third person

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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

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.

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.

ωστε conjunction

hoste hoc'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

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.

πλοιον noun - accusative singular neuter

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

εμβαντα verb - second aorist active participle - accusative singular masculine

embaino em-ba'-hee-no: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

καθῆσθαι verb - present middle or passive deponent infinitive

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

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.

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.

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.

ειστηκει verb - pluperfect active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

Matthew 13:3 .

.	Greek	Strong's	Origin
And He spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
many things	πολλὰ (polla)	4183: much, many	a prim. word
to them in parables,	παροβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballō
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the sower	σπείρων (speirōn)	4687: to sow (seed)	a prim. verb
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out to sow;	σπείρειν (speirein)	4687: to sow (seed)	a prim. verb

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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

ελάλησεν **verb - aorist active indicative - third person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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

πολλα **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.

εν **preposition**

en en: in, at, (up-)on, by, etc.

παραβολαις **noun - dative plural feminine**

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

ιδου **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

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.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπειρων **verb - present active participle - nominative singular masculine**

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

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.

σπειρειν **verb - present active infinitive**

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

Matthew 13:4 .

.	Greek	Strong's	Origin
and as he sowed,	σπείρειν (speirein)	4687: to sow (seed)	a prim. verb
some	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

[seeds] fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
beside	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
the road,	ὁδόν (odon)	3598: a way, road	a prim. word
and the birds	πετεινὰ (peteina)	4071: winged	from peteinos; from petomai
came	ἔλθόντα (elthonta)	2064: to come, go	a prim. verb
and ate	κατέφαγεν (katephagen)	2719: to eat up	from kata and esthió
them up.			

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 neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπείρειν verb - present active infinitive

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

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

α relative pronoun - nominative 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.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ΕΠΤΕΣΕΝ verb - second aorist active indicative - third person singular

pipto pip'-to, : to fall -- fail, fall (down), light on.

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

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.

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.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεφαγεν verb - second aorist active indicative - third person singular

katesthio kat-es-thee'-o: to eat down, i.e. devour -- devour.

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

Matthew 13:5 .

.	Greek	Strong's	Origin
"Others	ἀλλὰ (alla)	243: other, another	a prim. word
fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
on the rocky	πετρώδη (petrōdē)	4075: rock-like	from petra and -ódēs (suff. denoting similarity)
places, where	οὔπου (opou)	3699: where	from hos, and pou
they did not have	εἶχεν (eichen)	2192: to have, hold	a prim. verb
much	πολλήν (pollēn)	4183: much, many	a prim. word
soil;	γῆν (gēn)	1093: the earth, land	a prim. word
and immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
they sprang	ἐξανέτειλεν (exaneteilen)	1816: to spring up	from ek and anatellō
up, because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
they had	ἔχειν (echein)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
depth	βάθος (bathos)	899: depth	from bathus
of soil.	γῆς (gēs)	1093: the earth, land	a prim. word

KJV Lexicon

αλλα **adjective - nominative plural neuter**

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).

επεσεν **verb - second aorist active indicative - third person singular**

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.

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.

πετρωδη **adjective - accusative plural neuter**

petrodes **pet-ro'-dace**: rock-like, i.e. rocky -- stony.

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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.

ειχεν **verb - imperfect active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

πολλην **adjective - accusative singular feminine**

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

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

εξαντειλεν verb - aorist active indicative - third person singular

exanatello ex-an-at-el'-lo: to start up out of the ground, i.e. germinate -- spring up.

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.

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.

εχειν verb - present active infinitive

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

βαθος noun - accusative singular neuter

bathos bath'-os: profundity, i.e. (by implication) extent; (figuratively) mystery -- deep(-ness, things), depth.

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.

Matthew 13:6 .

.	Greek	Strong's	Origin
"But when the sun	ἡλίου (ēliou)	2246: the sun	a prim. word
had risen,	ἀνατείλαντος (anateilantos)	393: to cause to rise, to rise	from ana and telló (to make to arise)
they were scorched;	ἐκαυματίσθη (ekaumatisthē)	2739: to burn up	from kauma
and because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
they had	ἔχειν (echein)	2192: to have, hold	a prim. verb
no	μή	3361: not, that...not, lest (used	a prim. particle

	(mē)	for qualified negation)	
root,	ρίζαν (rizan)	4491: a root	a prim. word
they withered away.	ἐξηράνθη (exēranthē)	3583: to dry up, waste away	from xéros

KJV Lexicon

ηλιου **noun - genitive singular masculine**

helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανათειλαντος **verb - aorist active participle - genitive singular masculine**

anatello **an-at-el'-lo**: to (cause to) arise -- (a-, make to) rise, at the rising of, spring (up), be up.

εκαυματισθη **verb - aorist passive indicative - third person singular**

kaumatizo **kow-mat-id'-zo**: to burn -- scorch.

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.

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.

εχειν **verb - present active infinitive**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ριζαν **noun - accusative singular feminine**

rhiza **hrid'-zah**: a root -- root.

ξηρανθη **verb - aorist passive indicative - third person singular**
xeraino xay-rah'-ee-no: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

Matthew 13:7 .

.	Greek	Strong's	Origin
"Others	ἄλλα (alla)	243: other, another	a prim. word
fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
among	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the thorns,	ἀκάνθας (akanthas)	173: a prickly plant, thorn	from aké (a point, edge)
and the thorns	ἄκανθαι (akanthai)	173: a prickly plant, thorn	from aké (a point, edge)
came	ἀνέβησαν (anebēsan)	305: to go up, ascend	from ana and the same as basis
up and choked		638: to choke	from apo and pnigó
them out.			

KJV Lexicon

ἄλλα **adjective - nominative plural neuter**
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).

ΕΠΕΣΕΝ **verb - second aorist active indicative - third person singular**
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.

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.

ακανθας **noun - accusative plural feminine**
akantha **ak'-an-thah**: a thorn -- thorn.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

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.

ακανθαι **noun - nominative plural feminine**
akantha **ak'-an-thah**: a thorn -- thorn.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΑΠΕΠΝΙΞΑΝ **verb - aorist active indicative - third person**

apopnigo **ap-op-nee'-go**: to stifle (by drowning or overgrowth) -- choke.

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

Matthew 13:8 .

.	Greek	Strong's	Origin
"And others	ἄλλα (alla)	243: other, another	a prim. word
fell	ἔπεσεν	4098: to fall	from a redupl. of the prim. root

	(epesen)		pet
on the good	καλήν (kalēn)	2570: beautiful, good	a prim. word
soil	γῆν (gēn)	1093: the earth, land	a prim. word
and yielded	ἐδίδου (edidou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a crop,	καρπὸν (karpon)	2590: fruit	a prim. word
some	ὁ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a hundredfold,	ἐκατόν (ekaton)	1540: a hundred	a prim. word
some	ὁ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
sixty,	ἐξήκοντα (exēkonta)	1835: sixty	cardinal number from hex and a modified form of deka
and some	ὁ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
thirty.	τριακόνα (triakonta)	5144b: thirty	cardinal number from treis and a modification of deka

KJV Lexicon

αλλα **adjective - nominative plural neuter**

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).

ΕΠΕΣΕΝ **verb - second aorist active indicative - third person singular**
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.

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.

καλην **adjective - accusative singular feminine**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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)

καρπον **noun - accusative singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

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.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εκατον **numeral (adjective)**

hekaton **hek-at-on'**: a hundred -- hundred.

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).

εξηκοντα **numeral (adjective)**

hexekonta **hex-ay'-kon-tah**: sixty -- sixty(-fold), threescore.

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τριακοντα **numeral (adjective)**

triakonta **tree-ak'-on-tah**: thirty -- thirty.

Matthew 13:9 .

.	Greek	Strong's	Origin
"He who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
ears,	ὠτα (ōta)	3775: the ear	a prim. word
let him hear."	ἀκούετω (akouetō)	191: to hear, listen	from a prim. word mean. hearing

KJV Lexicon

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.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ωτα **noun - accusative plural neuter**

ous **ooce**: the ear (physically or mentally) -- ear.

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.

ακουετω verb - present active imperative - 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.

Matthew 13:10 .

.	Greek	Strong's	Origin
And the disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó
came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
and said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
do You speak	λαλεῖς (laleis)	2980: to talk	from lalos (talkative)
to them in parables?"	παροβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballó

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

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

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.

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.

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)

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.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

παραβολαις **noun - dative plural feminine**
parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

λαλεις **verb - present active indicative - second person singular**
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

Matthew 13:11 .

.	Greek	Strong's	Origin
Jesus answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
them, "To you it has been granted	δέδοται (dedotai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to know	γινῶναι (gnōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the mysteries	μυστήρια (mustēria)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó

of the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of heaven,	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
but to them it has not been granted.	δέδοται (dedotai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

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).

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.

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

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.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

δεδοται verb - perfect 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)

γνωvai verb - second aorist active middle or passive deponent

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)

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.

μυστηρια **noun - accusative plural neuter**

musterion **moos-tay'-ree-on**: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

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.

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.

ουρανων **noun - genitive 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.

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.

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.

δεδοται **verb - perfect 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)

Matthew 13:12 .

	Greek	Strong's	Origin
"For whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis

has,	ἔχει (echei)	2192: to have, hold	a prim. verb
to him [more] shall be given,	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
and he will have an abundance;	περισσευθήσεται (perisseuthēsetai)	4052: to be over and above, to abound	from perissos
but whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
does not have,	ἔχει (echei)	2192: to have, hold	a prim. verb
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he has	ἔχει (echei)	2192: to have, hold	a prim. verb
shall be taken away	ἀρθήσεται (arthēsetai)	142: to raise, take up, lift	a prim. verb
from him.			

KJV Lexicon

οστις **relative pronoun - nominative singular masculine**
hostis hos'-tis: which some, i.e. any that; also (definite) which same

γάρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εχει **verb - present active indicative - third person singular**
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περισσευθησεται verb - future passive indicative - third person singular

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

οστις relative pronoun - nominative singular masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

εχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

αρθησεται verb - future 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

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

Matthew 13:13 .

.	Greek	Strong's	Origin
"Therefore	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
to them in parables;	παροβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballō
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
while seeing	βλέποντες (blepontes)	991: to look (at)	a prim. verb
they do not see,	βλέπουσιν (blepousin)	991: to look (at)	a prim. verb
and while hearing	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
they do not hear,	ἀκούουσιν (akouousin)	191: to hear, listen	from a prim. word mean. hearing
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
do they understand.	συνίουσιν (suniousin)	4920: to set together, fig. to understand	from sun and hiēmi (to send)

KJV Lexicon

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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).

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΠΑΡΑΒΟΛΑΙΣ noun - dative plural feminine

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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

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.

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.

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.

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.

ΒΛΕΠΟΥΣΙΝ verb - present active indicative - third 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

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.

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.

ΑΚΟΥΟΥΣΙΝ verb - present 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.

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.

συνιουσιν **verb - present 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.

Matthew 13:14 .

.	Greek	Strong's	Origin
"In their case the prophecy	προφητεία (prophēteia)	4394: prophecy	from prophēteuó
of Isaiah	Ἡσαίου (ēsaïou)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
is being fulfilled,	ἀναπληροῦται (anaplēroutai)	378: to fill up	from ana and pléroó
which says,	λέγουσα (legousa)	3004: to say	a prim. verb
YOU WILL KEEP	ἀκοῇ (akoē)	189: hearing, the sense of hearing	from akouó
ON HEARING,	ἀκούσετε (akousete)	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)
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

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναπληρoutai verb - present passive indicative - third person singular

anapleroo **an-ap-lay-ro'-o**: to complete; by implication, to occupy, supply; figuratively, to accomplish (by coincidence or obedience) -- fill up, fulfill, occupy, supply.

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

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.

προφητεια noun - nominative singular feminine

propheteia **prof-ay-ti'-ah**: prediction (scriptural or other) -- prophecy, prophesying.

ησαιου noun - genitive singular masculine

Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

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.

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.

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.

συνιητε **verb - second aorist subjunctive - second 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

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

Matthew 13:15 .

.	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)
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	ἐκάμμυσαν (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 WOULD 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
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 hiémi (to send)
WITH THEIR HEART	καρδία (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.

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.

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 **oocē**: 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

εκαμμυσαν 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).

συνωσιν 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

επιστρεψωσιν 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

Matthew 13:16 .

.	Greek	Strong's	Origin
"But blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are your eyes,	ὀφθαλμοὶ (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root

because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they see;	βλέπουσιν (blepousin)	991: to look (at)	a prim. verb
and your ears,	ὠτα (ōta)	3775: the ear	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they hear.	ἀκούουσιν (akouousin)	191: to hear, listen	from a prim. word mean. hearing

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υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

οφθαλμοι **noun - nominative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

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.

βλεπουσιν **verb - present active indicative - third person**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

και 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.
ωτα noun - nominative plural neuter ous ooce : the ear (physically or mentally) -- ear.
υμων personal pronoun - second person genitive plural humon hoo-mone : of (from or concerning) you -- ye, you, your (own, -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.
ακουει verb - present 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.

Matthew 13:17 .

.	Greek	Strong's	Origin
"For truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you that many	πολλοὶ (polloi)	4183: much, many	a prim. word
prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and righteous men	δίκαιοι (dikaioi)	1342: correct, righteous, by impl. innocent	from diké
desired	ἐπεθύμησαν (epethumēsan)	1937: desire, lust after	from epi and thumos
to see	εἶδαν (eidan)	3708: to see, perceive, attend to	a prim. verb

what	ὅ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you see,	βλέπετε (blepete)	991: to look (at)	a prim. verb
and did not see		3708: to see, perceive, attend to	a prim. verb
[it], and to hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
what	ὅ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you hear,	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
and did not hear	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
[it].			

KJV Lexicon

ἀμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

λέγω **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.

ὑμιν **personal pronoun - second person dative plural**

humin 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.

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.

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

δικαιοι adjective - nominative plural masculine

dikaiois dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

επεθυμησαν verb - aorist active indicative - third person

epithumeo ep-ee-thoo-meh'-o: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

ιδειν verb - second aorist active middle or passive deponent

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

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

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.

ειδον verb - second aorist active indicative - third 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

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.

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.

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.

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.

Matthew 13:18 .

.	Greek	Strong's	Origin
"Hear	ἀκούσατε (akousate)	191: to hear, listen	from a prim. word mean. hearing
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the parable	παροβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
of the sower.	σπείραντος (speirantos)	4687: to sow (seed)	a prim. verb

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ουν **conjunction**
oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

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.

παραβολην **noun - accusative singular feminine**
parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

σπειροντος **verb - present active participle - genitive singular masculine**
speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

Matthew 13:19 .

.	Greek	Strong's	Origin
"When anyone	παντος (pantos)	3956: all, every	a prim. word
hears	ακουοντος (akouontos)	191: to hear, listen	from a prim. word mean. hearing
the word	λογον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the kingdom	βασιλειας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
and does not understand	συνιεντος (sunientos)	4920: to set together, fig. to understand	from sun and hiémi (to send)
it, the evil	πονηρος (ponēros)	4190: toilsome, bad	from poneó (to toil)

[one] comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and snatches away	ἄρπάζει (arpazei)	726: to seize, catch up, snatch away	from a prim. root harp-
what	τὸν (ton)	3588: the	the def. art.
has been sown	ἐσπαρμένον (esparmenon)	4687: to sow (seed)	a prim. verb
in his heart.	καρδίᾳ (kardia)	2588: heart	a prim. word
This	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the one on whom seed was sown	σπαρείς (spareis)	4687: to sow (seed)	a prim. verb
beside	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
the road.	ὁδὸν (odon)	3598: a way, road	a prim. word

KJV Lexicon

παντος **adjective - genitive singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

ακουοντος **verb - present active participle - genitive 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.

τον **definite article - accusative singular masculine**

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.

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.

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.

συνιεντος **verb - present active participle - genitive singular masculine**

sunieni **soon-ee'-ay-mee**: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρος **adjective - nominative singular 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

αρπαζει **verb - present active indicative - third person singular**

harpazo **har-pad'-zo**: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

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.

εσπαρμενον **verb - perfect passive participle - accusative singular neuter**
speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

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).

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

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.

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

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.

σπαρεις **verb - second aorist passive participle - nominative singular masculine**
speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

Matthew 13:20 .

.	Greek	Strong's	Origin
"The one on whom seed was sown	σπαρείς (spareis)	4687: to sow (seed)	a prim. verb
on the rocky	πετρώδη (petrōdē)	4075: rock-like	from petra and -ódēs (suff. denoting similarity)
places, this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the man who hears	ἀκούων (akouōn)	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
and immediately	εὐθύς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
receives	λαμβάνων (lambanōn)	2983: to take, receive	from a prim. root lab-
it with joy;	χαρᾶς (charas)	5479: joy, delight	from chairó

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).

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.

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.

πετρωδη adjective - accusative plural neuter

petrodes pet-ro'-dace: rock-like, i.e. rocky -- stony.

σπαρεις verb - second aorist passive participle - nominative singular masculine

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

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.

τον definite article - accusative singular masculine

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.

ακουων 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθυς adverb

euthus yoo-thoos': straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once -- anon, by and by, forthwith, immediately, straightway.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

χαρας noun - genitive singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

λαμβάνων **verb - present active participle - nominative singular masculine**
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

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

Matthew 13:21 .

.	Greek	Strong's	Origin
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he has	ἔχει (echei)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
[firm] root	ρίζαν (rizan)	4491: a root	a prim. word
in himself,	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but is [only] temporary,	πρόσκαιρος (proskairos)	4340: in season, i.e. temporary	from pros and kairos
and when affliction	θλίψεως (thlipseōs)	2347: tribulation	from thlibó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
persecution	διωγμοῦ (diōgmou)	1375: persecution	from diókó
arises	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

immediately	εὐθύς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
he falls away.	σκανδαλίζεται (skandalizetai)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon

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.

ἔχει verb - present active indicative - third person singular

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).

ρίζαν noun - accusative singular feminine

rhiza **hrid'-zah**: a root -- root.

ἐν preposition

en **en**: in, at, (up-)on, by, etc.

ἐαυτώ 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.

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.

προσκαιρος adjective - nominative singular masculine

proskairos **pros'-kahee-ros**: for the occasion only, i.e. temporary -- dur-(eth) for awhile, endure for a time, for a season, temporal.

ἐστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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.)

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θλιψεως noun - genitive singular feminine

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

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.

διωγμου noun - genitive singular masculine

diogmos **dee-ogue-mos'**: persecution -- persecution.

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.

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.

ευθως adverb

euthus **yoo-thoos'**: straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once -- anon, by and by, forthwith, immediately, straightway.

σκανδαλιζεται verb - present passive indicative - third person singular

skandalizo **skan-dal-id'-zo**: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

Matthew 13:22 .

.	Greek	Strong's	Origin
"And the one on whom seed was sown	σπαρείς (spareis)	4687: to sow (seed)	a prim. verb

among	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the thorns,	ἀκάνθας (akanthas)	173: a prickly plant, thorn	from aké (a point, edge)
this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the man who hears	ἀκούων (akouōn)	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
and the worry	μέριμνα (merimna)	3308: care, anxiety	of uncertain origin
of the world	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
and the deceitfulness	ἀπάτη (apatē)	539: deceit	of uncertain origin
of wealth	πλούτου (ploutou)	4149: wealth	probably from pleó in an early sense of to flow, abound
choke	συμπνίγει (sumpnigēi)	4846: to choke	from sun and pnigó
the word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
and it becomes	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
unfruitful.	ἄκαρπος (akarpōs)	175: unfruitful	from alpha (as a neg. prefix) and karpos

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).

εις 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.

ακανθας noun - accusative plural feminine

akantha **ak'-an-thah**: a thorn -- thorn.

σπαρεις verb - second aorist passive participle - nominative singular masculine

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

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.

τον definite article - accusative singular masculine

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.

ακουων 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.

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.

μεριμνα noun - nominative singular feminine

merimna mer'-im-nah: solicitude -- care.

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.

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)

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

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.

απατη noun - nominative singular feminine

apate ap-at'-ay: delusion -- deceit(-ful, -fulness), deceivableness(-ving).

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.

πλουτου noun - genitive singular masculine

ploutos ploo'-tos: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

συμπνιγει verb - present active indicative - third person singular

sumpnigo soom-pnee'-go: to strangle completely, i.e. (literally) to drown, or (figuratively) to crowd -- choke, throng.

τον definite article - accusative singular masculine

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακαρπος adjective - nominative singular masculine

akarpos ak'-ar-pos: barren -- without fruit, unfruitful.

γινεται verb - present middle or passive deponent indicative - third person singular

ginomai ghin'-om-ahée: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Matthew 13:23 .

.	Greek	Strong's	Origin
"And the one on whom seed was sown	σπαρείς (spareis)	4687: to sow (seed)	a prim. verb
on the good	καλὴν (kalēn)	2570: beautiful, good	a prim. word
soil,	γῆν (gēn)	1093: the earth, land	a prim. word
this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the man who hears	ἀκούων (akouōn)	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
and understands	συνιείς (sunieis)	4920: to set together, fig. to understand	from sun and hiēmi (to send)
it; who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

indeed	δὴ (dē)	1211: indeed, now (used to give emphasis or urgency to a statement)	a prim. particle akin to édé
bears fruit	καρποφορεῖ (karpophorei)	2592: to bear fruit	from karpophoros
and brings forth,	ποιεῖ (poiei)	4160: to make, do	a prim. word
some	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a hundredfold,	ἐκατόν (ekaton)	1540: a hundred	a prim. word
some	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
sixty,	ἑξήκοντα (exēkonta)	1835: sixty	cardinal number from hex and a modified form of deka
and some	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
thirty."	τριακόντα (triakonta)	5144b: thirty	cardinal number from treis and a modification of deka

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).

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.

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.

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.

καλην adjective - accusative singular feminine

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

σπαρεις verb - second aorist passive participle - nominative singular masculine

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

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.

τον definite article - accusative singular masculine

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.

ακουων 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνιων verb - present active participle - nominative singular masculine

suniami soon-ee'-ay-mee: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

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.

δη particle

de day: a particle of emphasis or explicitness; now, then, etc. -- also, and, doubtless, now, therefore.

καρποφορει verb - present active indicative - third person singular

karpophoreo kar-pof-or-eh'-o: to be fertile -- be (bear, bring forth) fruit(-ful).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποιει verb - present active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εκατον numeral (adjective)

hekaton hek-at-on': a hundred -- hundred.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εξηκοντα numeral (adjective)

hexekonta hex-ay'-kon-tah: sixty -- sixty(-fold), threescore.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τριακοντα **numeral (adjective)**
triakonta **tree-ak'-on-tah**: thirty -- thirty.

Matthew 13:24 .

.	Greek	Strong's	Origin
Jesus presented	παρέθηκεν (parethēken)	3908: to place beside, to set before	from para and tithēmi
another	ἄλλην (allēn)	243: other, another	a prim. word
parable	παραβολὴν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
to them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"The kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
may be compared	ὡμοιώθη (ōmoiōthē)	3666: to make like	from homoios
to a man	ἄνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
who sowed	σπείραντι (speiranti)	4687: to sow (seed)	a prim. verb
good	καλὸν (kalon)	2570: beautiful, good	a prim. word
seed	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
in his field.	ἀγρῷ (agrō)	68: a field, the country	a prim. word

KJV Lexicon

αλλην **adjective - accusative singular feminine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

παραβολην **noun - accusative singular feminine**

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

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

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.

ωμοιωθη **verb - aorist passive indicative - third person singular**

homoioo hom-oy-o'-o: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

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.

βασιλεια **noun - nominative singular feminine**

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

ανθρωπω **noun - dative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

σπειροντι **verb - present active participle - dative singular masculine**
speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

καλον **adjective - accusative singular neuter**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

σπερμα **noun - accusative 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.

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.

αγρω **noun - dative 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.

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

Matthew 13:25 .

.	Greek	Strong's	Origin
"But while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
his men	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
were sleeping,	καθεύδειν (katheudein)	2518: to sleep	from kata and heudó (to sleep)
his enemy	ἐχθρὸς (echthros)	2190: hostile	from echthos (hatred)
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
and sowed		1986b: to sow upon or besides	from epi and speiró

tares	ζιζάνια (zizania)	2215: zizanium (a kind of darnel resembling wheat)	probably of Sumer. origin
among	ἀνά (ana)	303: as a preposition denotes upwards, up, as a prefix denotes up, again, back	a prim. preposition and adverb
the wheat,	σίτου (sitou)	4621: grain	a prim. word
and went away.	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai

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.

καθευδειν **verb - present active infinitive**

katheudo **kath-yoo'-do**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

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.

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.

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.	
εχθρος	adjective - nominative singular masculine		
echthros	ech-thros':	hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.	
και	conjunction		
kai	kahee:	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words	
εσπειρεν	verb - aorist active indicative - third person singular		
speiro	spi'-ro:	to scatter, i.e. sow -- sow(-er), receive seed.	
ζιζανια	noun - accusative plural neuter		
zizanion	dziz-an'-ee-on:	darnel or false grain -- tares.	
ανα	preposition		
ana	an-ah':	up; but (by extension) used (distributively) severally, or (locally) at (etc.)	
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.	
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.	
σιτου	noun - genitive singular masculine		
sitos	see'-tos:	grain, especially wheat -- corn, wheat.	
και	conjunction		
kai	kahee:	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words	
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.	

Matthew 13:26 .

.	Greek	Strong's	Origin
"But when	ὅτε (ote)	3753: when	from hos, and te

the wheat	χόρτος (chortos)	5528: a feeding place, food, grass	a prim. word
sprouted	ἐβλάστησεν (eblastēsen)	985: to sprout, produce	from a prim. root blast-
and bore	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
grain,	καρπὸν (karpon)	2590: fruit	a prim. word
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the tares	ζιζάνια (zizania)	2215: zizanium (a kind of darnel resembling wheat)	probably of Sumer. origin
became evident	ἐφάνη (ephanē)	5316: to bring to light, to cause to appear	from a prim. root
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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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).

εβλαστησεν **verb - aorist active indicative - third person singular**

blastano blas-tan'-o: to germinate; by implication, to yield fruit -- bring forth, bud, spring (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.

χορτος **noun - nominative singular masculine**

chortos khor'-tos: a court or garden, i.e. (by implication, of pasture) herbage or vegetation

-- blade, grass, hay.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καρπον noun - accusative singular masculine

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

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)

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

εφανη verb - second aorist passive indicative - third person singular

phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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.

ζιζανια noun - nominative plural neuter

zizanian dziz-an'-ee-on: darnel or false grain -- tares.

Matthew 13:27 .

.	Greek	Strong's	Origin
"The slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
of the landowner	οἰκοδεσπότου (oikodespotou)	3617: the master of a house	from oikos and despotés
came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
and said		3004: to say	a prim. verb
to him, 'Sir,	κύριε (kurie)	2962: lord, master	from kuros (authority)

did you not sow	ἐσπειρας (espeiras)	4687: to sow (seed)	a prim. verb
good	καλὸν (kalon)	2570: beautiful, good	a prim. word
seed	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
in your field?	ἀγρῶ (agrō)	68: a field, the country	a prim. word
How	πόθεν (pothen)	4159: from where	adverb from the same as posos
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
does it have	ἔχει (echei)	2192: to have, hold	a prim. verb
tares?"	ζιζάνια (zizania)	2215: zizanium (a kind of darnel resembling wheat)	probably of Sumer. origin

KJV Lexicon

προσελθόντες **verb - second aorist active participle - nominative plural masculine**
 proserchomai **pros-er'-khom-ah-ee**: 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).

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.

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.

οικοδεσποτου **noun - genitive singular masculine**

oikodespotes **oy-kod-es-pot'-ace**: the head of a family -- goodman (of the house), householder, master of the house.

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.

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

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.

ουχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

καλον **adjective - accusative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

σπερμα **noun - accusative 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.

εσπειρας **verb - aorist active indicative - second person singular**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

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.

σω **possessive pronoun - second person dative singular masculine**

sos **sos**: thine -- thine (own), thy (friend).

αγρω **noun - dative 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.

ποθεν **adverb - interrogative**

pothen **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

οὐν **oun** **conjunction**

oun **oun**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἔχει **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ζιζανία **noun - accusative plural neuter**

zizanion **dziz-an'-ee-on**: darnel or false grain -- tares.

Matthew 13:28 .

.	Greek	Strong's	Origin
"And he said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to them, 'An enemy	ἐχθρὸς (echthros)	2190: hostile	from echthos (hatred)
has done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
this!		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
The slaves		1401: a slave	of uncertain derivation
said	αὐτῷ (autō)	3004: to say	a prim. verb
to him, 'Do you want	θέλεις (theleis)	2309: to will, wish	a prim. verb
us, then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
to go	ἀπελθόντες (apelthontes)	565: to go away, go after	from apo and erchomai
and gather	συνάξωμεν (sullexōmen)	4816: to collect	from sun and legó
them up?"			

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).

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.

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

εχθρος **adjective - nominative singular masculine**

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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).

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)

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).

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.

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.

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

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

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

απελθοντες verb - second aorist active participle - nominative plural masculine

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.

συλλεξομεν verb - future active indicative - first person

sullego sool-leg'-o: to collect -- gather (together, up).

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

Matthew 13:29 .

.	Greek	Strong's	Origin
"But he said,	φησιν (phēsín)	5346: to declare, say	from a prim. root pha-
'No;	οὐ (ou)	3756: not, no	a prim. word
for while you are gathering	συλλέγοντες (sullegontes)	4816: to collect	from sun and legó
up the tares,	ζιζάνια (zizania)	2215: zizanium (a kind of darnel resembling wheat)	probably of Sumer. origin
you may uproot	ἐκριζώσητε (ekrizōsēte)	1610: to uproot	from ek and rhizoó
the wheat	σῖτον (siton)	4621: grain	a prim. word
with 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).

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.

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.

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.

συλλεγοντες **verb - present active participle - nominative plural masculine**

sullego **sool-leg'-o**: to collect -- gather (together, 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.

ζιζανια **noun - accusative plural neuter**

zizanon **dziz-an'-ee-on**: darnel or false grain -- tares.

εκριζωσητε **verb - aorist active subjunctive - second person**

ekrizoo **ek-rid-zo'-o**: to uproot -- pluck up by the root, root up.

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).

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

τον **definite article - accusative singular masculine**

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.

Matthew 13:30 .

.	Greek	Strong's	Origin
Allow	ἄφετε (aphete)	863: to send away, leave alone, permit	from apo and hiémi (to send)
both	ἀμφοτέρα (amphotera)	297: both	cptv. of amphó (on both sides, around)
to grow together	συναυξάνεσθαι (sunauxanesthai)	4885: to cause to grow together, pass. to grow together	from sun and auxanó
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the harvest;	θερισμοῦ (therismou)	2326: harvest	from therizó
and in the time	καιρῷ (kairō)	2540: time, season	a prim. word
of the harvest	θερισμοῦ (therismou)	2326: harvest	from therizó
I will say		3004: to say	a prim. verb
to the reapers,	θερισταῖς (theristais)	2327: a reaper	from therizó
"First		4413: first, chief	contr. superl. of pro
gather	συλλέξατε (sullexate)	4816: to collect	from sun and legó
up the tares	ζιζάνια (zizania)	2215: zizanium (a kind of darnel resembling wheat)	probably of Sumer. origin
and bind	δήσατε (dēsate)	1210: to tie, bind	a prim. verb

them in bundles	δέσμας (desmas)	1197: a bundle	from deó
to burn	κατακαῦσαι (katakausai)	2618: to burn up	from kata and kaió
them up; but gather	συνάγετε (sunagete)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
the wheat	σίτον (siton)	4621: grain	a prim. word
into my barn.""	ἀποθήκην (apothēkēn)	596: a place for putting away, hence a storehouse	from apothithēmi

KJV Lexicon

αφετε **verb - second aorist active middle - second person**

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.

συναυξανεισθαι **verb - present passive middle or passive deponent**

sunauxano **soon-owx-an'-o**: to increase (grow up) together -- grow together.

αμφοτερα **adjective - accusative plural neuter**

amphoterōs **am-fot'-er-os**: (in plural) both -- both.

μεχρι **adverb**

mechri **mekh'-ree**: as far as, i.e. up to a certain point -- till, (un-)to, until.

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.

θερισμου **noun - genitive singular masculine**

therismos **ther-is-mos'**: reaping, i.e. the crop -- harvest.

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.

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.

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.

θερισμου noun - genitive singular masculine

therismos ther-is-mos': reaping, i.e. the crop -- harvest.

ερω verb - future active indicative - first person singular

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

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.

θερισταις noun - dative plural masculine

theristes ther-is-tace': a harvester -- reaper.

συλλεξατε verb - aorist active middle - second person

sullego sool-leg'-o: to collect -- gather (together, up).

πρωτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

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.

ζιζανια noun - accusative plural neuter

zizanon dziz-an'-ee-on: darnel or false grain -- tares.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δησατε verb - aorist active middle - second person

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

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

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δεσμος noun - accusative plural feminine
desme des-may': a bundle -- bundle.

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.

κατακαυσαι verb - aorist active middle or passive deponent

katakaio kat-ak-ah'-ee-o: to burn down (to the ground), i.e. consume wholly -- burn (up, utterly).

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

τον definite article - accusative singular masculine

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).

σιτον noun - accusative singular masculine

sitos see'-tos: grain, especially wheat -- corn, wheat.

συναγαγετε verb - second aorist active middle - second person

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

εις 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.

αποθηκην noun - accusative singular feminine

apotheke ap-oth-ay'-kay: a repository, i.e. granary -- barn, garner.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

Matthew 13:31 .

.	Greek	Strong's	Origin
He presented	παρέθηκεν (parethēken)	3908: to place beside, to set before	from para and tithēmi
another	ἄλλην (allēn)	243: other, another	a prim. word
parable	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballó
to them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"The kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is like	ὅμοία (omoia)	3664: like, resembling, the same as	from the same as homou
a mustard	σινάπεως (sinapeōs)	4615: mustard (a plant)	of Eg. origin
seed,	κόκκῳ (kokkō)	2848: a grain	a prim. word
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
took	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
and sowed	ἐσπειρεν (espeiren)	4687: to sow (seed)	a prim. verb
in his field;	ἀγρῷ (agrō)	68: a field, the country	a prim. word

KJV Lexicon

αλλην **adjective - accusative singular feminine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

παραβολην **noun - accusative singular feminine**

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

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

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.

ομοια **adjective - nominative singular feminine**

homoios hom'-oy-os: similar (in appearance or character) -- like, + manner.

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.

βασιλεια **noun - nominative singular feminine**

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

κοκκῷ **noun - dative singular masculine**
kokkos **kok'-kos**: a kernel of seed -- corn, grain.

σινάπεως **noun - genitive singular neuter**
sinapi **sin'-ap-ee**: mustard (the plant) -- mustard.

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.

λαβὼν **verb - second aorist active participle - nominative singular masculine**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ἄνθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ἐσπείρειν **verb - aorist active indicative - third person singular**
speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

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.

ἀγρῷ **noun - dative 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.

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

Matthew 13:32 .

.	Greek	Strong's	Origin
and this	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is smaller	μικρότερον (mikroteron)	3398: small, little	a prim. word
than all	πάντων (pantōn)	3956: all, every	a prim. word

[other] seeds,	σπερμάτων (spermatōn)	4690: that which is sown, i.e. seed	from speiró
but when	ὅταν (otan)	3752: whenever	from hote and an
it is full grown,	αὐξηθῇ (auxēthē)	837: to make to grow, to grow	a prol. form of a prim. verb
it is larger	μεῖζον (meizon)	3173: great	a prim. word
than the garden plants	λαχάνων (lachanōn)	3001: a garden herb, a vegetable	from lachainó (to dig)
and becomes	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
a tree,	δένδρον (dendron)	1186: a tree	of uncertain origin
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that THE BIRDS	πετεινὰ (peteina)	4071: winged	from peteinos; from petomai
OF THE AIR	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
and NEST	κατασκηνοῦν (kataskēnoun)	2681: to pitch one's tent, encamp, dwell	from kata and skénoó
IN ITS BRANCHES."	κλάδοις (kladois)	2798: a branch	from klaó

KJV Lexicon

o 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.

μικροτερον adjective - nominative singular neuter - comparative or contracted
mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

μεν particle
men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

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 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.

σπερματων noun - genitive plural 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.

οταν conjunction
hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυξηθη verb - aorist passive subjunctive - third person singular
auzano owx-an'-o: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

μειζον adjective - nominative singular neuter - comparative or contracted
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.

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.

λαχανων noun - genitive plural neuter
lachanon lakh'-an-on: a vegetable -- herb.

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

γινεται verb - present 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.)

δενδρον noun - nominative singular neuter

dendron den'-dron: a tree -- tree.

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.

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.

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.

πτετεινα noun - accusative 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατασκηνουν verb - present active middle or passive deponent

kataskenoo kat-as-kay-no'-o: to camp down, i.e. haunt; figuratively, to remain -- lodge, rest.

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.

κλαδοις noun - dative plural masculine

klados **klad'-os**: a twig or bough (as if broken off) -- branch.

αυτου **personal pronoun - genitive singular neuter**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Matthew 13:33 .

.	Greek	Strong's	Origin
He spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
another	ἄλλην (allēn)	243: other, another	a prim. word
parable	παραβολὴν (parabolēn)	3850b: a placing beside, a comparison	from paraboló
to them, "The kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is like	ὁμοία (omoia)	3664: like, resembling, the same as	from the same as homou
leaven,	ζύμη (zumē)	2219: leaven	from a prim. root
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a woman	γυνή (gunē)	1135: a woman	a prim. word
took	λαβοῦσα (labousa)	2983: to take, receive	from a prim. root lab-
and hid	ἐνέκρυψεν (enekrupsen)	1470: to conceal in	from en and kruptó
in three	τρία (tria)	5140: three	a prim. cardinal number

pecks	σάτα (sata)	4568: seah, a (Heb.) measure (equiv. to about one and a half pecks)	of Aramaic origin, cf. seah
of flour	ἀλεύρου (aleourou)	224: meal	from aleó (to grind)
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
it was all	ὅλον (olon)	3650: whole, complete	a prim. word
leavened."	ἐζυμώθη (ezumōthē)	2220: to leaven	from zumé

KJV Lexicon

αλλην **adjective - accusative singular feminine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

παραβολην **noun - accusative singular feminine**

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

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

ομοια **adjective - nominative singular feminine**

homoios hom'-oy-os: similar (in appearance or character) -- like, + manner.

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.

βασίλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων noun - genitive 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.

ζυμη noun - dative singular feminine

zume dzoo'-may: ferment (as if boiling up) -- leaven.

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.

λαβουσα verb - second aorist active participle - nominative singular feminine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

γυνη noun - nominative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

εκρυψεν verb - aorist active indicative - third person singular

krupto kroop'-to: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αλευρου noun - genitive singular neuter

aleuron al'-yoo-ron: flour -- meal.

σατα noun - accusative plural neuter

saton sat'-on: a certain measure for things dry -- measure.

τρια adjective - accusative plural neuter

treis trice: three -- three.

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.

εζυμωθη **verb - aorist passive indicative - third person singular**
zumoo **dzoo-mo'-o**: to cause to ferment -- leaven.

ολον **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.

Matthew 13:34 .

.	Greek	Strong's	Origin
All	πάντα (panta)	3956: all, every	a prim. word
these things		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
spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to the crowds	ὄχλοις (ochlois)	3793: a crowd, multitude, the common people	a prim. word
in parables,	παραβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballó
and He did not speak	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
to them without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
a parable.	παραβολῆς (parabolēs)	3850b: a placing beside, a comparison	from paraballó

KJV Lexicon

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

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.

ιησους **noun - nominative singular masculine**

iesous **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.

παραβολαις **noun - dative plural feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χωρις **adverb**

choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

παραβολης **noun - genitive singular feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

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.

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

Matthew 13:35 .

.	Greek	Strong's	Origin
[This was] to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
what	τὸ (to)	3588: the	the def. art.
was spoken	λέγοντος (legontos)	3004: to say	a prim. verb
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
"I WILL OPEN	ἀνοίξω (anoixō)	455: to open	from ana and oigó (to open)
MY MOUTH	στόμα (stoma)	4750: the mouth	a prim. word
IN PARABLES;	παραβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballó
I WILL UTTER	ἐρεύξομαι (ereuxomai)	2044: to spit, by ext. to speak aloud	a prim. verb
THINGS HIDDEN	κεκρυμμένα (kekrummena)	2928: to hide	a prim. verb
SINCE	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
THE FOUNDATION	καταβολῆς (katabolēs)	2602: a laying down	from kataballó

KJV Lexicon**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.

πληρωθη **verb - aorist passive subjunctive - 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

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.

ρηθεν **verb - aorist passive participle - nominative singular neuter**

rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

λεγοντος **verb - present active participle - genitive singular neuter**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ανοιξω **verb - future active indicative - first person singular**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

παραβολαις **noun - dative plural feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

ερευξομαι **verb - future middle deponent indicative - first person singular**

ereugomai **er-yoog'-om-ahee'**: to belch, i.e. (figuratively) to speak out -- utter.

κεκρυμμενα **verb - perfect passive participle - accusative plural neuter**

krupto **kroop'-to**: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

καταβολης **noun - genitive singular feminine**

katabole **kat-ab-ol-ay'**: a deposition, i.e. founding; figuratively, conception -- conceive, foundation.

κοσμου **noun - genitive 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.

Matthew 13:36 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He left	ἀφείς (apheis)	863: to send away, leave alone, permit	from apo and hiémi (to send)
the crowds	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
and went	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb

into the house.	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
And His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
to Him and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"Explain	διασάφησον (diasaphēson)	1285: to make clear, explain fully	from dia and saphés (clear)
to us the parable	παραβολὴν (parabolēn)	3850b: a placing beside, a comparison	from paraballó
of the tares	ζιζανίων (zizaniōn)	2215: zizanium (a kind of darnel resembling wheat)	probably of Sumer. origin
of the field."	ἀγροῦ (agrou)	68: a field, the country	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.

αφεις **verb - second aorist active participle - nominative singular masculine**

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.

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.

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.

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).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰησοῦς **noun - nominative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσῆλθον **verb - aorist active indicative - third person**
proserchomai **pros-er'-khom-ahēe**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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

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.

μαθηταί **noun - nominative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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

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.

φρασον **verb - aorist active middle - second person singular**

phrazo **frad'-zo**: to indicate (by word or act), i.e. (specially), to expound -- declare.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

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.

παραβολην **noun - accusative singular feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

ζιζανιων **noun - genitive plural neuter**

zizanon **dziz-an'-ee-on**: darnel or false grain -- tares.

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.

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.

Matthew 13:37 .

.	Greek	Strong's	Origin
And He said,		3004: to say	a prim. verb
"The one who sows	σπείρων (speirōn)	4687: to sow (seed)	a prim. verb
the good	καλὸν (kalon)	2570: beautiful, good	a prim. word
seed	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
is the Son	υἱὸς	5207: a son	a prim. word

	(uios)		
of Man,	ἄνθρώπου (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).

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.

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

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπειρων verb - present active participle - nominative singular masculine

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

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.

καλον adjective - accusative singular neuter

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

σπερμα noun - accusative 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.

ΕΣΤΙV 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.

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.

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.

Matthew 13:38 .

.	Greek	Strong's	Origin
and the field	ἀγρός (agros)	68: a field, the country	a prim. word
is the world;	κόσμος (kosmos)	2889: order, the world	a prim. word
and [as for] the good	καλὸν (kalon)	2570: beautiful, good	a prim. word
seed,	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
are the sons	υἱοὶ (uioi)	5207: a son	a prim. word
of the kingdom;	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
and the tares	ζιζάνια (zizania)	2215: zizanium (a kind of darnel resembling wheat)	probably of Sumer. origin
are the sons	υἱοὶ	5207: a son	a prim. word

	(υιοι)		
of the evil	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)
[one];			

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).

αγρος noun - nominative 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.

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.

κοσμος noun - nominative 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.

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).

καλον adjective - nominative singular neuter

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

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.

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.

υἱοὶ noun - nominative plural masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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.

βασιλείας noun - genitive singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ζιζανία noun - nominative plural neuter

zizanon dziz-an'-ee-on: darnel or false grain -- tares.

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.

υἱοὶ noun - nominative plural 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.

πονηρου adjective - genitive singular 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;

Matthew 13:39 .

.	Greek	Strong's	Origin
and the enemy	ἐχθρὸς (echthros)	2190: hostile	from echthos (hatred)
who sowed	σπείρας (speiras)	4687: to sow (seed)	a prim. verb
them is the devil,	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaboló
and the harvest	θερισμὸς (therismos)	2326: harvest	from therizó
is the end	συντέλεια (sunteleia)	4930: a joint payment (for public service), joint action, spec. completion	from sunteleó
of the age;	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
and the reapers	θερισταὶ (theristai)	2327: a reaper	from therizó
are angels.	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word

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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.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εχθρος adjective - nominative singular masculine

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπειρας verb - aorist active participle - nominative singular masculine

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

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

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.

διαβολος adjective - nominative singular masculine

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

ο definite article - nominative singular masculine

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).

θερισμος noun - nominative singular masculine

therismos **ther-is-mos'**: reaping, i.e. the crop -- harvest.

συντελεια noun - nominative singular feminine

sunteleia **soon-tel'-i-ah**: entire completion, i.e. consummation (of a dispensation) -- end.

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.

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)

ΕΣΤΙV verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

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).

θερισται noun - nominative plural masculine
theristes ther-is-tace': a harvester -- reaper.

αγγελοι noun - nominative plural masculine
aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

ΕΙΣΙV verb - present indicative - third person
eisi i-see': they are -- agree, are, be, dure, is, were.

Matthew 13:40 .

.	Greek	Strong's	Origin
"So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as the tares	ζιζάνια (zizania)	2215: zizanium (a kind of darnel resembling wheat)	probably of Sumer. origin
are gathered	συλλέγεται (sullegetai)	4816: to collect	from sun and legó
up and burned	κατακαίεται (katakaietai)	2618: to burn up	from kata and kaió
with fire,	πυρὶ (puri)	4442: fire	a prim. word
so		3779: in this way, thus	adverb from houtos,
shall it be at the end	συντελεία (sunteleia)	4930: a joint payment (for public service), joint action, spec. completion	from sunteleó

of the age.

αἰῶνος
(aiōnos)

165: a space of time, an age

from a prim. root appar. mean.
continued duration

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ὥσπερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

συλλεγεται **verb - present passive indicative - third person singular**

sullego **sool-leg'-o**: to collect -- gather (together, up).

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.

ζιζανια **noun - nominative plural neuter**

zizanion **dziz-an'-ee-on**: darnel or false grain -- tares.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πυρι **noun - dative singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

καιεται **verb - present passive indicative - third person singular**

kaio **kah'-yo**: to set on fire, i.e. kindle or (by implication) consume -- burn, light.

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.

εσται **verb - future indicative - third 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.

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.
συντελεία noun - dative singular feminine
sunteleia soon-tel'-i-ah: entire completion, i.e. consummation (of a dispensation) -- end.
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.
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)
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.

Matthew 13:41 .

.	Greek	Strong's	Origin
"The Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will send forth	ἀποστελεῖ (apostelei)	649: to send, send away	from apo and stelló
His angels,	ἀγγέλους (angelous)	32a: a messenger, angel	a prim. word
and they will gather	συνάξουσιν (sullexousin)	4816: to collect	from sun and legó
out of His kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
all	πάντα (panta)	3956: all, every	a prim. word
stumbling blocks,	σκάνδαλα (skandala)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin

and those	ὁ (o)	3588: the	the def. art.
who commit	ποιοῦντας (poiountas)	4160: to make, do	a prim. word
lawlessness,	ἀνομίαν (anomial)	458: lawlessness	from anomos

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ἀποστέλει **verb - future 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).

ο **definite article - nominative singular masculine**

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.

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.

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.

αγγελους **noun - accusative plural 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

συλλεξουσιν verb - future active indicative - third person

sullego sool-leg'-o: to collect -- gather (together, 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)

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.

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 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.

σκανδαλα noun - accusative plural neuter

skandalon skan'-dal-on: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

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.

ποιουντας verb - present active participle - accusative plural masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

ανομιαν **noun - accusative singular feminine**
anomia **an-om-ee'-ah:** illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

Matthew 13:42 .

.	Greek	Strong's	Origin
and will throw	βαλοῦσιν (balousin)	906: to throw, cast	a prim. word
them into the furnace	κάμινον (kaminon)	2575: furnace	of uncertain origin
of fire;	πυρός (puros)	4442: fire	a prim. word
in that place	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
there will be weeping	κλαυθμός (klauthmos)	2805: weeping	from klaió
and gnashing	βρυγμός (brugmos)	1030: a biting, a gnashing of teeth	from bruchó
of teeth.	ὀδόντων (odontōn)	3599: a tooth	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

βαλοῦσιν **verb - future 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.

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

εις 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.

καμινον noun - accusative singular feminine

kaminos kam'-ee-nos: a furnace -- furnace.

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.

πυρος noun - genitive singular neuter

pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλαυθμος noun - nominative singular masculine

klauthmos klowth-mos': lamentation -- wailing, weeping, wept.

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.

βρυγμος noun - nominative singular masculine

brugmos broog-mos': a grating (of the teeth) -- gnashing.

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.

οδοντων noun - genitive plural masculine

odous od-ooce: a tooth -- tooth.

Matthew 13:43 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
THE RIGHTEOUS	δίκαιοι (dikaioi)	1342: correct, righteous, by impl. innocent	from diké
WILL SHINE FORTH	ἐκλάμψουσιν (eklampsousin)	1584: to shine out	from ek and lampó
AS THE SUN	ἥλιος (ēlios)	2246: the sun	a prim. word
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of their Father.	πατρός (patros)	3962: a father	a prim. word
He who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
ears,	ᾠτα (ōta)	3775: the ear	a prim. word
let him hear.	ἀκουέτω (akouetō)	191: to hear, listen	from a prim. word mean. hearing

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TOTE [adverb](#)

tote [tot'-eh](#): the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

OI [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.

δίκαιοι **adjective - nominative plural masculine**

dikaioi **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

εκλαμπουσιν **verb - future active indicative - third person**

eklampo **ek-lam'-po**: to be resplendent -- shine forth.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλιος **noun - nominative singular masculine**

helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

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.

βασίλεια **noun - dative 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.

πατρός **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

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

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ωτα **noun - accusative plural neuter**

ous **ooce**: the ear (physically or mentally) -- ear.

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.

ακουετω verb - present active imperative - 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.

Matthew 13:44 .

.	Greek	Strong's	Origin
"The kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is like	Ὁμοία (omoia)	3664: like, resembling, the same as	from the same as homou
a treasure	θησαυρῷ (thēsaurō)	2344: treasure	from the same as tithémi and a prim. root aur-
hidden	κεκρυμμένῳ (kekrummenō)	2928: to hide	a prim. verb
in the field,	ἀγρῷ (agrō)	68: a field, the country	a prim. word
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
found	εὗρῶν (eurōn)	2147: to find	a prim. verb
and hid	ἐκρυψεν (ekrupsen)	2928: to hide	a prim. verb
[again]; and from joy	χαρᾶς (charas)	5479: joy, delight	from chairó
over it he goes	ὑπάγει (upagei)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
and sells	πωλεῖ (polei)	4453: to exchange or barter,	a prim. word

	(pōlei)	to sell	
all	ὅσα (osa)	3745: how much, how many	from hos,
that he has	ἔχει (echei)	2192: to have, hold	a prim. verb
and buys	ἀγοράζει (agorazei)	59: to buy in the marketplace, purchase	from agora
that field.	ἄγρον (agron)	68: a field, the country	a prim. word

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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.

ομοια **adjective - nominative singular feminine**

homoios hom'-oy-os: similar (in appearance or character) -- like, + manner.

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.

βασιλεια **noun - nominative singular feminine**

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

θησαυρω **noun - dative singular masculine**

thesauros **thay-sow-ros'**: a deposit, i.e. wealth -- treasure.

κεκρυμμενω **verb - perfect passive participle - dative singular masculine**

krupto **kroop'-to**: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

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.

αγρω **noun - dative 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.

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.

ευρων **verb - second aorist active participle - nominative singular masculine**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εκρυψεν **verb - aorist active indicative - third person singular**

krupto **kroop'-to**: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

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)

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).

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

υπαγει **verb - present active indicative - third person singular**

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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

οσα correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

εχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

πωλει verb - present active indicative - third person singular

poleo po-leh'-o: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγοραζει verb - present active indicative - third person singular

agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγρον noun - accusative 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.

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.

Matthew 13:45 .

.	Greek	Strong's	Origin
"Again,	Πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó

of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is like	ὁμοία (omoia)	3664: like, resembling, the same as	from the same as homou
a merchant	ἐμπόρῳ (emporō)	1713: a passenger on shipboard, a merchant	from en and poros (a journey)
seeking	ζητοῦντι (zētounti)	2212: to seek	of uncertain origin
fine	καλοὺς (kalous)	2570: beautiful, good	a prim. word
pearls,	μαργαρίτας (margaritas)	3135: a pearl	of foreign origin

KJV Lexicon

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.

ομοια **adjective - nominative singular feminine**

homoios hom'-oy-os: similar (in appearance or character) -- like, + manner.

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.

βασιλεια **noun - nominative singular feminine**

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

ανθρωπω **noun - dative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εμπορω **noun - dative singular masculine**
emporos **em'-por-os**: a (wholesale) tradesman -- merchant.

ζητουντι **verb - present active participle - dative singular masculine**
zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

καλους **adjective - accusative plural masculine**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

μαργαριτας **noun - accusative plural masculine**
margarites **mar-gar-ee'-tace**: a pearl -- pearl.

Matthew 13:46 .

.	Greek	Strong's	Origin
and upon finding	εὗρων (eurōn)	2147: to find	a prim. verb
one	ἓνα (ena)	1520: one	a primary number
pearl	μαργαρίτην (margaritēn)	3135: a pearl	of foreign origin
of great value,	πολύτιμον (polutimon)	4186: very precious	from polus and timé
he went	ἄπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and sold	πέπρακεν (pepraken)	4097: to sell	from pernémi (to export for sale)
all	πάντα (panta)	3956: all, every	a prim. word
that he had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
and bought	ἡγόρασεν	59: to buy in the marketplace,	from agora

(ēgorasen)

purchase

it.

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.

ευρων **verb - second aorist active participle - nominative singular masculine**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ενα **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

πολυτιμον **adjective - accusative singular masculine**

polutimos **pol-oot'-ee-mos**: extremely valuable -- very costly, of great price.

μαργαριτην **noun - accusative singular masculine**

margarites **mar-gar-ee'-tace**: a pearl -- pearl.

απελθων **verb - second aorist active participle - nominative singular masculine**

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.

πεπρακεν **verb - perfect active indicative - third person singular**

piprasko **pip-ras'-ko**: to traffic (by travelling), i.e. dispose of as merchandise or into slavery -- sell.

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

ειχεν **verb - imperfect active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ηγορασεν **verb - aorist active indicative - third person singular**

agorazo **ag-or-ad'-zo**: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

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

Matthew 13:47 .

.	Greek	Strong's	Origin
"Again,	Πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is like	ὅμοία (omoia)	3664: like, resembling, the same as	from the same as homou
a dragnet	σαγήνη (sagēnē)	4522: a dragnet	of uncertain origin
cast	βληθείση (blētheisē)	906: to throw, cast	a prim. word
into the sea,	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
and gathering	συναγαγούση (sunagagousē)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
[fish] of every	παντὸς (pantos)	3956: all, every	a prim. word
kind;	γένους (genous)	1085: family, offspring	from ginomai

KJV Lexicon

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.

ομοια **adjective - nominative singular feminine**

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

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.

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

σαγηνη **noun - dative singular feminine**

sagene **sag-ay'-nay**: a seine for fishing -- net.

βληθειση **verb - aorist passive participle - dative singular feminine**

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

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

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)

παντος adjective - genitive singular neuter

pas pas: apparently a primary word; all, any, every, the whole

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.

συναγαγουση verb - second aorist active participle - dative singular feminine

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

Matthew 13:48 .

.	Greek	Strong's	Origin
and when	ὅτε (ote)	3753: when	from hos, and te
it was filled,	ἐπληρώθη (eplērōthē)	4137: to make full, to complete	from plérés
they drew	ἀναβιβάσαντες (anabibasantes)	307: to make go up	causal of anabainó
it up on the beach;	αἰγιαλὸν (aigialon)	123: the seashore	from aix (a wave)
and they sat down	καθίσαντες (kathisantes)	2523: to make to sit down, to sit down	another form of kathezomai
and gathered	συνέλεξαν (sunelexan)	4816: to collect	from sun and legó
the good	καλὰ (kala)	2570: beautiful, good	a prim. word
[fish] into containers,		32b: a vessel	a prim. word
but the bad	σαπρὰ (sapra)	4550: rotten, worthless	from sépó

they threw	ἔβαλον (ebalon)	906: to throw, cast	a prim. word
away.	ἔξω (exō)	1854: outside, without	from ek

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.

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

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

αναβιβασαντες **verb - aorist active participle - nominative plural masculine**

anabibazo an-ab-ee-bad'-zo: to cause to go up, i.e. haul (a net) -- draw.

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.

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.

συνελεξαν **verb - aorist active indicative - third person**
sullego **sool-leg'-o**: to collect -- gather (together, 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.

καλα **adjective - accusative plural neuter**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αγγεια **noun - accusative plural neuter**
aggeion **ang-eye'-on**: a receptacle -- vessel.

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.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σαπρα **adjective - accusative plural neuter**
sapro **sap-ros'**: rotten, i.e. worthless (literally or morally) -- bad, corrupt.

εξω **adverb**
exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

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.

Matthew 13:49 .

.	Greek	Strong's	Origin
"So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
it will be at the end	συντελεία (sunteleia)	4930: a joint payment (for public service), joint action, spec. completion	from sunteleó
of the age;	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration

the angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
will come forth	ἐξελεύσονται (exeleusontai)	1831: to go or come out of	from ek and erchomai
and take	ἀφοριοῦσιν (aphoriousin)	873: to mark off by boundaries from, i.e. set apart	from apo and horizó
out the wicked	πονηροὺς (ponērous)	4190: toilsome, bad	from poneó (to toil)
from among	μέσου (mesou)	3319: middle, in the midst	a prim. word
the righteous,	δικαίων (dikaiōn)	1342: correct, righteous, by impl. innocent	from diké

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.

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.

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.

συντελεία **noun - dative singular feminine**

sunteleia soon-tel'-i-ah: entire completion, i.e. consummation (of a dispensation) -- end.

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.

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)

εξελευσονται **verb - future middle deponent 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.

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.

αγγελοι **noun - nominative 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

αφοριουσιν **verb - future active indicative - third person - attic**

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.

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;

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)

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.

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.

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).

Matthew 13:50 .

.	Greek	Strong's	Origin
and will throw	βαλοῦσιν (balousin)	906: to throw, cast	a prim. word
them into the furnace	κάμινον (kaminon)	2575: furnace	of uncertain origin
of fire;	πυρός (puros)	4442: fire	a prim. word
in that place there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
will be weeping	κλαυθμός (klauthmos)	2805: weeping	from klaió
and gnashing	βρυγμός (brugmos)	1030: a biting, a gnashing of teeth	from bruchó
of teeth.	ὀδόντων (odontōn)	3599: a tooth	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

βαλοῦσιν verb - future 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.

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

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.

καμινον **noun - accusative singular feminine**

kaminos **kam'-ee-nos**: a furnace -- furnace.

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.

πυρος **noun - genitive singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλαυθμος **noun - nominative singular masculine**

klauthmos **klowth-mos'**: lamentation -- wailing, weeping, wept.

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.

βρυγμος **noun - nominative singular masculine**

brugmos **broog-mos'**: a grating (of the teeth) -- gnashing.

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.

οδοντων **noun - genitive plural masculine**

odous **od-ooce**: a tooth -- tooth.

Matthew 13:51 .

.	Greek	Strong's	Origin
"Have you understood	Συνήκατε (sunēkate)	4920: to set together, fig. to understand	from sun and hiēmi (to send)
all	πάντα (panta)	3956: all, every	a prim. word
these things?"		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
They said	λεουσιν (legousin)	3004: to say	a prim. verb
to Him, "Yes."	ναί (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation

KJV Lexicon

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.

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.

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

συνηκατε **verb - aorist active indicative - second person**

suniemī soon-ee'-ay-mee: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

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

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.

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

ναι **particle**
nai **nahee**: yes -- even so, surely, truth, verily, yea, yes.

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.

Matthew 13:52 .

.	Greek	Strong's	Origin
And Jesus said		3004: to say	a prim. verb
to them, "Therefore	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
every	πᾶς (pas)	3956: all, every	a prim. word
scribe	γραμματεὺς (grammateus)	1122: a writer, scribe	from gramma
who has become a disciple	μαθητευθεὶς (mathēteutheis)	3100: to be a disciple, to make a disciple	from mathétés
of the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is like	ὅμοιος (omoios)	3664: like, resembling, the same as	from the same as homou
a head of a household,	οἰκοδεσπότη (oikodespotē)	3617: the master of a house	from oikos and despotés

who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
brings	ἐκβάλλει (ekballei)	1544b: to expel, to drive, cast or send out	from ek and balló
out of his treasure	θησαυροῦ (thēsaourou)	2344: treasure	from the same as tithémi and a prim. root aur-
things new	καινὰ (kaina)	2537: new, fresh	a prim. word
and old."	παλαιά (palaia)	3820: old, ancient	from palai

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.

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

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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).

πας adjective - nominative singular masculine

pas **pas**: apparently a primary word; all, any, every, the whole

γραμματεὺς **noun - nominative singular masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

μαθητευθεὶς **verb - aorist passive participle - nominative singular masculine**

matheteuo **math-ayt-yoo'-o**: intransitively, to become a pupil; transitively, to disciple, i.e. enrol as scholar -- be disciple, instruct, teach.

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.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

οὐρανῶν **noun - genitive 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.

ὁμοίος **adjective - nominative singular masculine**

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

ἐστὶν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ἀνθρώπῳ **noun - dative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

οἰκοδεσποτῇ **noun - dative singular masculine**

oikodespotes **oy-kod-es-pot'-ace**: the head of a family -- goodman (of the house), householder, master of the house.

οἷς **relative pronoun - nominative singular masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ἐκβάλλει **verb - present active indicative - third person singular**

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).

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.

θησαυρου noun - genitive singular masculine

thesauros thay-sow-ros': a deposit, i.e. wealth -- treasure.

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

καινα adjective - accusative plural neuter

kainos kahee-nos': new (especially in freshness) -- new.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παλαια adjective - accusative plural neuter

palaios pal-ah-yos': antique, i.e. not recent, worn out -- old.

Matthew 13:53 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had finished	ἐτέλεσεν (etelesen)	5055: to bring to an end, complete, fulfill	from telos
these	ταύτας (tautas)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
parables,	παραβολὰς (parabolas)	3850b: a placing beside, a comparison	from paraballó
He departed	μετήρην (metēren)	3332: to remove, depart	from meta and airó
from there.	ἐκεῖθεν (ekeithen)	1564: from there	from ekei

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-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ΟΤΕ adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ΕΤΕΛΕΣΕΝ verb - aorist active indicative - third person singular

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.

ο definite article - nominative singular masculine

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.

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.

ΠΑΡΑΒΟΛΑΣ noun - accusative plural feminine

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

ΜΕΤΗΡΕΝ verb - aorist active indicative - third person singular

metairo met-ah'-ee-ro: to betake oneself, i.e. remove (locally) -- depart.

ΕΚΕΙΘΕΝ adverb

ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

Matthew 13:54 .

.	Greek	Strong's	Origin
He came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
to His hometown	πατρίδα (patrida)	3968: of one's fathers, fatherland	from patér
and [began] teaching	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
them in their synagogue,	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that they were astonished,	ἐκπλήσσεσθαι (ekplēssesthai)	1605: to strike out, hence to strike with panic, to amaze	from ek and pléssó
and said,	λέγειν (legein)	3004: to say	a prim. verb
"Where	πόθεν (pothen)	4159: from where	adverb from the same as posos
[did] this man [get] this	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
and [these] miraculous powers?	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai

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.

εις 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.

πατριδα noun - accusative singular feminine

patris pat-rece': a father-land, i.e. native town; (figuratively) heavenly home -- (own) country.

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

εδιδασκεν verb - imperfect active indicative - third person singular

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

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.

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

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.

εκπληττεσθαι **verb - present passive middle or passive deponent**
ekplesso **ek-place'-so**: to strike with astonishment -- amaze, astonish.

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

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.

ποθεν **adverb - interrogative**
pothen **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

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.

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.

σοφια **noun - nominative singular feminine**
sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

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.

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.

δυναμεις **noun - nominative plural feminine**
dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

Matthew 13:55 .

.	Greek	Strong's	Origin
"Is not this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
the carpenter's	τέκτονος (tektonos)	5045: a craftsman, spec. a carpenter	from a prim. root tekt-
son?	υἱός (uios)	5207: a son	a prim. word
Is not His mother	μήτηρ (mētēr)	3384: mother	a prim. word
called	λέγεται (legetai)	3004: to say	a prim. verb
Mary,	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
and His brothers,	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
James	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób
and Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
and Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
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

KJV Lexicon

οὐχ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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.

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.

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.

ΤΕΚΤΟΝΟΣ noun - genitive singular masculine

tekton tek'-tone: an artificer (as producer of fabrics), i.e. (specially), a craftsman in wood - carpenter.

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.

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.

μητηρ noun - nominative 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

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.

μαριαμ proper noun

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

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.

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

ιακωβος **noun - nominative 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

ιωσης **noun - nominative singular masculine**

loses **ee-o-sace'**: Josés, the name of two Israelites -- Josés.

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.

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**

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.

Matthew 13:56 .

.	Greek	Strong's	Origin
"And His sisters,	ἀδελφαὶ (adelphai)	79: sister	fem. from adelphos
are they not all	παῖσαι (pasai)	3956: all, every	a prim. word
with us? Where	πόθεν (pothen)	4159: from where	adverb from the same as posos
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word

[did] this man		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[get] 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

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.

αδελφαι **noun - nominative plural feminine**

adelphe **ad-el-fay'**: a sister (naturally or ecclesiastically) -- sister.

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

ουχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

πασαι **adjective - nominative plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

ποθεν **adverb - interrogative**

pothen poth'-en: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ταῦτα 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.

πάντα adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

Matthew 13:57 .

.	Greek	Strong's	Origin
And they took offense	ἐσκανδαλίζοντο (eskandalizonto)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
at Him. But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "A prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
is not without honor	ἄτιμος (atimos)	820: without honor, dishonored	from alpha (as a neg. prefix) and timé
except		1508: if not	from ei and mé
in his hometown	πατρίδι (patridi)	3968: of one's fathers, fatherland	from patér
and in his [own] household."	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

εσκανδαλιζοντο verb - imperfect passive indicative - third person

skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

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

ο definite article - nominative singular masculine

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).

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

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

προφήτης noun - nominative singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ατιμος adjective - nominative singular masculine

atimos at'-ee-mos: (negatively) unhonoured or (positively) dishonoured -- despised, without honour, less honourable (comparative degree).

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.

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.

πατριδι noun - dative singular feminine

patris pat-rece': a father-land, i.e. native town; (figuratively) heavenly home -- (own) country.

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

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

Matthew 13:58 .

.	Greek	Strong's	Origin
And He did not do	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
many	πολλὰς (pollas)	4183: much, many	a prim. word
miracles	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of their unbelief.	ἀπιστίαν (apistian)	570: unbelief	from apistos

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.

ἐποίησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ἐκεῖ adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

δυνάμεις noun - accusative plural feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

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.

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.

απιστιαν **noun - accusative singular feminine**

apaistia ap-is-tee'-ah: faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience) -- unbelief.

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

Matthew 14:1 .

.	Greek	Strong's	Origin
At that time	καιρω̃ (kairō)	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 tetrarch		5068a: a tetrarch (the governor of a fourth part of a region)	from tessares and archó
heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
the news	ἀκοήν (akoēn)	189: hearing, the sense of hearing	from akouó
about Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ΕΚΕΙΝΩ **demonstrative pronoun - dative 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.

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.

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.

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.

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.

τετραρχης **noun - nominative singular masculine**

tetrarches **tet-rar'-khace**: the ruler of a fourth part of a country (tetrarch) -- tetrarch.

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.

ακοην **noun - accusative 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.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Matthew 14:2 .

.	Greek	Strong's	Origin
and said		3004: to say	a prim. verb

to his servants,	παισὶν (paisin)	3816: a child, boy, youth	a prim. word
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist;	βαπτιστής (baptistēs)	910: a baptizer	from baptizō
he has risen	ἡγέρθη (ēgerthē)	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)
and that is why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
miraculous powers	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
are at work	ἐνεργοῦσιν (energousin)	1754: to be at work, to work, to do	from energēs
in 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

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.

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.

παισιν noun - dative plural masculine

pais paheee: 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

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

ιωαννης noun - nominative singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτιστης noun - nominative singular masculine

Baptistes bap-tis-tace': a baptizer, as an epithet of Christ's forerunner -- Baptist.

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

ηγερθη verb - aorist passive indicative - third person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

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.

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

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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).

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.

δυναμεις noun - nominative plural feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

ενεργουσιν verb - present active indicative - third person

energeo en-erg-eh'-o: to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

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

Matthew 14:3 .

.	Greek	Strong's	Origin
For when 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.
had John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
arrested,	κρατήσας (kratēsas)	2902: to be strong, rule	from kratos
he bound	ἔδησεν (edēsen)	1210: to tie, bind	a prim. verb
him and put	ἀπέθετο (apetheto)	659: to put off, lay aside	from apo and tithémi
him in prison	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
because	διὰ	1223: through, on account of,	a prim. preposition

	(dia)	because of	
of Herodias,	Ἡρώδιαδα (ērōdiada)	2266: Herodias, granddaughter of Herod the Great	from Héródés
the wife	γυναικα (gunaika)	1135: a woman	a prim. word
of his brother	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Philip.	Φιλίππου (philippou)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos

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.

γὰρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἡρώδης noun - nominative singular masculine

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

κρατησας verb - aorist active participle - nominative 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).

τον definite article - accusative singular masculine

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.

εδησεν verb - aorist active indicative - third person singular

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

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

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.

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.

δια **preposition**
dia dee-ah': through (in very wide applications, local, causal, or occasional)

ηρωδιαδα **noun - accusative singular feminine**
Herodias hay-ro-dee-as': Herodias, a woman of the Heodian family -- Herodias.

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.

γυναικα **noun - accusative singular feminine**
gune goo-nay': a woman; specially, a wife -- wife, woman.

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.

αδελφου **noun - genitive singular 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

Matthew 14:4 .

.	Greek	Strong's	Origin
For John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
had been saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to him, "It is not lawful	ἐξέστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
for you to have	ἔχειν (echein)	2192: to have, hold	a prim. verb
her."			

KJV Lexicon

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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

ιωαννης **noun - nominative singular masculine**

Ioannes ee-o-an'-nace: Joannes (i.e. Yochanan), the name of four Israelites -- John.

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.

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).

σοι personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

εχειν verb - present active infinitive
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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

Matthew 14:5 .

.	Greek	Strong's	Origin
Although Herod wanted	θέλων (thelōn)	2309: to will, wish	a prim. verb
to put him to death,	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
he feared	ἐφοβήθη (ephobēthē)	5399: to put to flight, to terrify, frighten	from phobos
the crowd,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they regarded	εἶχον (eichon)	2192: to have, hold	a prim. verb
John		4053: abundant	from peri
as a prophet.	προφήτην (prophētēn)	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

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

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.

εφοβηθη 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.

τον definite article - accusative singular masculine

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.

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.

ως adverb

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

προφητην noun - accusative singular masculine

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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

ειχον verb - imperfect active indicative - third person

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

Matthew 14:6 .

.	Greek	Strong's	Origin
But when Herod's	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.
birthday	Γενεσίῳς (genesiois)	1077: a birthday celebration	from genesis
came,	γενομένοις (genomenois)	1096: to come into being, to happen, to become	from a prim. root gen-
the daughter	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
of Herodias	Ἡρωδιάδος (ērōdiados)	2266: Herodias, granddaughter of Herod the Great	from Héródēs
danced	ὠρχήσατο (ōrchēsato)	3738: to dance	of uncertain origin
before	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
[them] and pleased	ἤρεσεν (ēresen)	700: to please	from a prim. root ar- (fit together)
Herod,	Ἡρώδῃ (ērōdē)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.

KJV Lexicon

γενεσιων **noun - genitive plural neuter**

genesia **ghen-es'-ee-ah:** birthday ceremonies -- birthday.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αγομενων **verb - present passive participle - genitive 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.

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.

ηρωδου noun - genitive singular masculine

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

ωρχησατο verb - aorist middle deponent indicative - third person singular

orcheomai or-kheh'-om-ahee: to dance (from the ranklike or regular motion) -- dance.

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.

θυγατηρ noun - nominative singular feminine

thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

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.

ηρωδιαδος noun - genitive singular feminine

Herodias hay-ro-dee-as': Herodias, a woman of the Heodian family -- Herodias.

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.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρεσεν verb - aorist active indicative - third person singular

aresko ar-es'-ko: to be agreeable (or by implication, to seek to be so) -- please.

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.

ηρωδη noun - dative singular masculine

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

Matthew 14:7 .

.	Greek	Strong's	Origin
so	οθεν (othen)	3606: from where, for which reason	from hos,
[much] that he promised	ωμολόγησεν (ōmologēsen)	3670: to speak the same, to agree	from homologos (of one mind)
with an oath	ορκου (orkou)	3727: an oath	akin to erkos (fence, enclosure)
to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
her whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
she asked.	αἰτήσεται (aitēsētai)	154: to ask, request	a prim. verb

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οθεν **adverb**

hothen **hoth'-en**: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

μεθ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ορκου **noun - genitive singular masculine**

horkos **hor'-kos**: a limit, i.e. (sacred) restraint (specially, an oath) -- oath.

ωμολόγησεν **verb - aorist active indicative - third person singular**

homologeo **hom-ol-og-eh'-o**: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

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

δοῦναι 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)

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.

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).

αιτησεται verb - aorist middle subjunctive - third person singular

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

Matthew 14:8 .

.	Greek	Strong's	Origin
Having been prompted	προβιβασθεῖσα (probibastheisa)	4264: to lead forward, lead on	caus. form of probainó
by her mother,	μητρὸς (mētros)	3384: mother	a prim. word
she said,	φησιν (phēsin)	5346: to declare, say	from a prim. root pha-
"Give	δός (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
me here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
on a platter	πίνακι (pinaki)	4094: a board, dish	a prim. word
the head	κεφαλὴν (kephalēn)	2776: the head	a prim. word
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist."	βαπτιστοῦ (baptistou)	910: a baptizer	from baptizó

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).

προβιβασθαισα **verb - aorist passive participle - nominative singular feminine**

probibazo **prob-ib-ad'-zo**: to force forward, i.e. bring to the front, instigate -- draw, before instruct.

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.

μητρος **noun - genitive singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

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

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)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

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.

ωδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

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.

ΠΙΝΑΚΙ noun - dative singular feminine
pinax pin'-ax: a plate -- charger, platter.

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.

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.

βαπτιστου noun - genitive singular masculine
Baptistes bap-tis-tace': a baptizer, as an epithet of Christ's forerunner -- Baptist.

Matthew 14:9 .

.	Greek	Strong's	Origin
Although he was grieved,	λυπηθείς (lupētheis)	3076: to distress, to grieve	from lupé
the king	βασιλεὺς (basileus)	935: a king	of uncertain origin
commanded	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
[it] to be given	δοθῆναι (dothēnai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of his oaths,	ὅρκους (orkous)	3727: an oath	akin to erkos (fence, enclosure)

and because of his dinner guests. **συνανακειμένους** 4873: to recline with (at table) from sun and anakeimai (sunanakeimenous)

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

ελυπηθη verb - aorist passive indicative - third person singular

lupeo loo-peh'-o: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

ο definite article - nominative singular masculine

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.

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).

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.

ορκους noun - accusative plural masculine

horkos hor'-kos: a limit, i.e. (sacred) restraint (specially, an oath) -- oath.

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.

συνανακειμενους verb - present middle or passive deponent participle - accusative plural masculine

sunanakeimai **soon-an-ak'-i-mahee**: to recline in company with (at a meal) -- sit (down, at the table, together) with (at meat).

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).

δοθηναι **verb - aorist passive 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)

Matthew 14:10 .

.	Greek	Strong's	Origin
He sent	πέμψας (pempsas)	3992: to send	a prim. word
and had John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
beheaded	ἀπεκεφάλισεν (apekephalisen)	607: to behead	from apo and kephalé
in the prison.	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó

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

πέμψας **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.

ἀπεκεφάλισεν **verb - aorist active indicative - third person singular**

apokephalizo **ap-ok-ef-al-id'-zo**: to decapitate -- behead.

τον **definite article - accusative singular masculine**

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.

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.

Matthew 14:11 .

.	Greek	Strong's	Origin
And his head	κεφαλὴ (kephalē)	2776: the head	a prim. word
was brought	ἤνεχθη (ēnechthē)	5342: to bear, carry, bring forth	a prim. word
on a platter	πίνακι (pinaki)	4094: a board, dish	a prim. word
and given	ἐδόθη (edothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to the girl,	κορασίῳ (korasiō)	2877: girl	dim. of koré (a maiden)
and she brought	ἤνεγκεν (ēnenken)	5342: to bear, carry, bring forth	a prim. word
it to her mother.	μητρὶ (mētri)	3384: mother	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

ηνεχθη verb - aorist passive 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.

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.

κεφαλη noun - nominative singular feminine

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

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.

πινακι noun - dative singular feminine

pinax **pin'-ax**: a plate -- charger, platter.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδοθη verb - aorist 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)

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.

κορασιω noun - dative singular neuter

korasion **kor-as'-ee-on**: a (little) girl -- damsel, maid.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

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

Matthew 14:12 .

.	Greek	Strong's	Origin
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
and took away	ἔραν (ēran)	142: to raise, take up, lift	a prim. verb
the body	πτῶμα (ptōma)	4430: a fall, hence a misfortune, ruin	from piptó
and buried	ἐθαψαν (ethapsan)	2290: to bury	from a prim. root
it; and they went	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
and reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
to Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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

προσελθοντες verb - second aorist active participle - nominative plural masculine
proserchomai **pros-er'-khom-ah-ee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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.

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

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

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.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθαψαν verb - aorist active indicative - third person

thapto **thap'-to**: to celebrate funeral rites, i.e. inter -- bury.

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

ελθοντες **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.

απηγγειλαν **verb - aorist active indicative - third person**
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.

ιησου **noun - dative singular masculine**
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other
 Israelites -- Jesus.

Matthew 14:13 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
heard	Ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[about John], He withdrew	ἀνεχώρησεν (anechōrēsen)	402: to go back, withdraw	from ana and chóreó
from there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
in a boat	πλοίῳ (ploiō)	4143: a boat	from pleó
to a secluded	ἔρημον (erēmon)	2048: solitary, desolate	a prim. word
place	τόπον (topon)	5117: a place	a prim. word
by Himself;	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
and when the people	ὄχλοι	3793: a crowd, multitude, the	a prim. word

	(ochloi)	common people	
heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[of this], they followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him on foot	πεζῇ (pezē)	3979a: on foot, by land	adverb from pezos
from the cities.	πόλεων (poleōn)	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

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.

ο **definite article - nominative singular masculine**

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.

ανεχωρησεν **verb - aorist active indicative - third person singular**

anachoreo an-akh-o-reh'-o: to retire -- depart, give place, go (turn) aside, withdraw self.

εκειθεν **adverb**

ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

εν **preposition**

en en: in, at, (up-)on, by, etc.

πλοιω **noun - dative singular neuter**

ploiōn ploy'-on: a sailer, i.e. vessel -- ship(-ing).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ερημον adjective - accusative singular masculine

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

τοπον noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

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

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

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.

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

πεζη adverb

peze ped-zay': foot-wise, i.e. by walking -- a-(on) foot.

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.

πολεων noun - genitive plural feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

Matthew 14:14 .

.	Greek	Strong's	Origin
When He went ashore,	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
He saw		3708: to see, perceive, attend to	a prim. verb
a large crowd,	πολὺν (polun)	4183: much, many	a prim. word
	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
and felt compassion	ἐσπλαγχνίσθη (esplanchnisthē)	4697: to be moved in the inward parts, i.e. to feel compassion	from splagchnon
for them and healed	ἐθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapōn
their sick.	ἀρρώστους (arrōstous)	732: not strong, i.e. feeble, sickly	from alpha (as a neg. prefix) and rhōnnumi

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-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ο definite article - nominative singular masculine

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.

ειδεν verb - second aorist active indicative - third person singular

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

πολυν adjective - accusative 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.

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

εσπλαγχνισθη verb - aorist passive deponent indicative - third person singular

splagchnizomai **splangkhnid'-zom-ahee**: to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

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

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεραπευσεν verb - aorist active 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;.

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.

αρρωστους adjective - accusative plural masculine

arrhostos **ar'-hroce-tos**: infirm -- sick (folk, -ly).

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

Matthew 14:15 .

.	Greek	Strong's	Origin
When it was evening,	Ὑψίας (opsias)	3798: evening	from opse
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
to Him and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"This	οἱ (oi)	3588: the	the def. art.
place	τόπος (topos)	5117: a place	a prim. word
is desolate	ἔρημος (erēmos)	2048: solitary, desolate	a prim. word
and the hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
is already	ἤδη (ēdē)	2235: already	a prim. adverb of time
late;	παρήλθεν (parēlthen)	3928: to pass by, to come to	from para and erchomai
so		3767: therefore, then, (and) so	a prim. word
send	ἀπόλυσον (apoluson)	630: to set free, release	from apo and luó
the crowds	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
away,		630: to set free, release	from apo and luó

that they may go	ἀπελθόντες (apelthontes)	565: to go away, go after	from apo and erchomai
into the villages	κώμας (kōmas)	2968: a village	a prim. word
and buy	ἀγοράσωσιν (agorasōsin)	59: to buy in the marketplace, purchase	from agora
food	βρώματα (brōmata)	1033: food	from bibróskō
for themselves."	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

KJV Lexicon

οψίας **adjective - genitive singular feminine**

opsios op'-see-os: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide).

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.)

προσηλθον **verb - aorist active indicative - third person**

proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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

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.

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

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.

ερημος **adjective - nominative singular masculine**
eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

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.

τοπος **noun - nominative singular masculine**
topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

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.

ωρα **noun - nominative singular feminine**
hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ηδη **adverb**
ede **ay'-day**: even now -- already, (even) now (already), by this time.

παρηλθεν **verb - second aorist active indicative - third person singular**
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.

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.

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.

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.

απελθοντες verb - second aorist active participle - nominative plural masculine

aperchomai ap-erkh'-om-ahē: 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.

εις 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.

κωμας noun - accusative plural feminine

kome ko'-may: a hamlet (as if laid down) -- town, village.

αγορασωσιν verb - aorist active subjunctive - third person

agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

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.

βρωματα noun - accusative plural neuter

broma bro'-mah: food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

Matthew 14:16 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb

to them, "They do not need	χρείαν (chreian)	5532: need, business	akin to chraomai
to go away;	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
you give	δότε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them [something] to eat!"		2068: to eat	akin to edó (to eat)

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).

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

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.

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.

εχουσιν verb - present active indicative - third person

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

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)

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.

φαγειν verb - second aorist active middle or passive deponent

phago fag'-o: to eat -- eat, meat.

Matthew 14:17 .

.	Greek	Strong's	Origin
They said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "We have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
only	οὐκ (ouk)	3756: not, no	a prim. word
five	πέντε (pente)	4002: five	a prim. cardinal number
loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
and two	δύο (duo)	1417: two	a primary number
fish."	ἰχθύας (ichthuas)	2486: a fish	a prim. word

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).

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.

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

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.

εχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ωδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

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.

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

αρτους **noun - accusative plural 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

δύο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

ἰχθύας **noun - accusative plural masculine**

ichthus **ikh-thoos'**: a fish -- fish.

Matthew 14:18 .

.	Greek	Strong's	Origin
And He said,		3004: to say	a prim. verb
"Bring	φέρετε (pherete)	5342: to bear, carry, bring forth	a prim. word
them here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
to Me."			

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).

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.

φέρετε **verb - present active imperative - second person**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

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

ωδε **adverb**
hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Matthew 14:19 .

.	Greek	Strong's	Origin
Ordering	κελεύσας (keleusas)	2753: to command	from kelomai (to urge on)
the people	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
to sit down	ανακλιθῆναι (anaklithēnai)	347: to lay upon, lay down, to lie back	from ana and klinó
on the grass,	χόρτου (chortou)	5528: a feeding place, food, grass	a prim. word
He took	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
the five	πέντε (pente)	4002: five	a prim. cardinal number
loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
and the two	δύο (duo)	1417: two	a primary number
fish,	ἰχθύας (ichthuas)	2486: a fish	a prim. word
and looking	ἀναβλέψας (anablepsas)	308: to look up, recover sight	from ana and blepó
up toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
heaven,	οὐρανὸν	3772: heaven	a prim. word

	(ouranon)		
He blessed	εὐλόγησεν (eulogēsen)	2127: to speak well of, praise	from eu and logos
[the food], and breaking	κλάσας (klasas)	2806: to break	a prim. verb
the loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
He gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them to the disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
and the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
[gave them] to the crowds,	ὄχλοις (ochlois)	3793: a crowd, multitude, the common people	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

κελευσας verb - aorist active participle - nominative singular masculine

keleuo kel-yoo'-o: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

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.

ανακλιθηναι verb - aorist passive middle or passive deponent

anaklino an-ak-lee'-no: to lean back -- lay, (make) sit 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.

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.

χορτους noun - accusative plural masculine

chortos khor'-tos: a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.

λαβων verb - second aorist active participle - nominative singular masculine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

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.

ΠΕΝΤΕ numeral (adjective)

pente pen'-teh: five -- five.

αρτους noun - accusative plural 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

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.

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

ιχθυσ noun - accusative plural masculine

ichthus ikh'-thoos': a fish -- fish.

αναβλεψας verb - aorist active participle - nominative singular masculine

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

τον definite article - accusative singular masculine

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.

ευλογησεν **verb - aorist active indicative - third person singular**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

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.

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)

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.

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.

αρτους **noun - accusative plural masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

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.

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.

Matthew 14:20 .

.	Greek	Strong's	Origin
and they all	πάντες (pantes)	3956: all, every	a prim. word
ate		2068: to eat	akin to edó (to eat)
and were satisfied.	ἐχορτάσθησαν (echortasthēsan)	5526: to feed, fatten, fill, satisfy	from chortos
They picked	ἤραν (ēran)	142: to raise, take up, lift	a prim. verb
up what	τὸ (to)	3588: the	the def. art.
was left over	περισσεῦον (perisseuon)	4052: to be over and above, to abound	from perissos
of the broken pieces,	κλασμάτων (klasmatōn)	2801: a broken piece	from klaó
twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
full	πλήρεις (plēreis)	4134: full	from a derivation of plēthó (to be full)
baskets.	κοφίνους (kophinous)	2894: a basket	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

εφαγον **verb - second aorist active indicative - third person**
phago **fag'-o**: to eat -- eat, meat.

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

εχορτασθησαν **verb - aorist passive indicative - third person**
chortazo **khor-tad'-zo**: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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.

περισσευον **verb - present active participle - accusative singular neuter**
perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

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.

κλασματων **noun - genitive plural neuter**
klasma **klas'-mah**: a piece (bit) -- broken, fragment.

δωδεκα **numeral (adjective)**
dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

κοφινους **noun - accusative plural masculine**
kophinos **kof'-ee-nos**: a (small) basket -- basket.

πληρεις **adjective - accusative plural masculine**
pleres **play'-race**: replete, or covered over; by analogy, complete -- full.

Matthew 14:21 .

.	Greek	Strong's	Origin
There were about	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
five thousand	πεντακισχίλιοι (pentakischilioi)	4000: five thousand	a cardinal number from pentakis and chilioi
men	ἄνδρες (andres)	435: a man	a prim. word
who ate,	ἐσθίοντες (esthiontes)	2068: to eat	akin to edó (to eat)
besides	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
women	γυναικῶν (gunaikōn)	1135: a woman	a prim. word
and children.	παιδίων (paidiōn)	3813: a young child	dim. of pais

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).

ἐσθιοντες **verb - present active participle - nominative plural masculine**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

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.

ἄνδρες **noun - nominative 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).

πεντακισχιλιοι adjective - nominative plural masculine

pentakischiioi pen-tak-is-khil'-ee-oy: five times a thousand -- five thousand.

χωρις adverb

choris kho-rece': at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

γυναικων noun - genitive 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

παιδιων noun - genitive plural neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

Matthew 14:22 .

.	Greek	Strong's	Origin
Immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
He made	ἠνάγκασεν (ēnankasen)	315: to necessitate, compel	from anagké
the disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
get	ἐμβῆναι (embēnai)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into the boat	πλοῖον (ploion)	4143: a boat	from pleó
and go ahead	προάγειν (proagein)	4254: to lead forth, to go before	from pro and agó
of Him to the other side,	πέραν (peran)	4008: on the other side	akin to pera (on the further side)

while	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
He sent	ἀπολύση (apolusē)	630: to set free, release	from apo and luó
the crowds	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
away.		630: to set free, release	from apo 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

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

ηναγκασεν verb - aorist active indicative - third person singular
anagkazo an-ang-kad'-zo: to necessitate -- compel, constrain.

ο definite article - nominative singular masculine

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.

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.

εμβηναι verb - second aorist active middle or passive deponent

embaino em-ba'-hee-no: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come

(get) into, enter (into), go (up) into, step in, 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

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).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

περαν adverb

peran per'-an: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

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.

απολυση verb - aorist active subjunctive - 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

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.

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.

Matthew 14:23 .

.	Greek	Strong's	Origin
After He had sent	ἀπολύσας (apolusas)	630: to set free, release	from apo and luó
the crowds	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
away,		630: to set free, release	from apo and luó
He went	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up on the mountain	ὄρος (oros)	3735: a mountain	a prim. word
by Himself	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
to pray;	προσεύξασθαι (proseuxasthai)	4336: to pray	from pros and euchomai
and when it was evening,	ὀψίας (opsias)	3798: evening	from opse
He was there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
alone.	μόνος (monos)	3441: alone	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

απολυσας **verb - aorist active participle - nominative singular 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

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.

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

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.

ορος **noun - accusative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

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

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.

οψιας **adjective - genitive singular feminine**

opsios **op'-see-os**: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide).

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.)

μονος **adjective - nominative singular masculine**
monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

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 **adverb**
ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

Matthew 14:24 .

.	Greek	Strong's	Origin
But the boat	πλοῖον (ploion)	4143: a boat	from pleó
was already	ἤδη (ēdē)	2235: already	a prim. adverb of time
a long	πολλοὺς (pollous)	4183: much, many	a prim. word
distance	σταδίους (stadious)	4712: a stadium (a Gr. measure of length), by impl. a racecourse	from the same as histémi
from the land,	γῆς (gēs)	1093: the earth, land	a prim. word
battered	βασανιζόμενον (basanizomenon)	928: to torture	from basanos
by the waves;	κυμάτων (kumatōn)	2949: a wave	from kuó (to be pregnant, swell)
for the wind	ἄνεμος (anemos)	417: wind	from a prim. root ane- (to blow, breathe)
was contrary.	ἐναντίος (enantios)	1727: opposite, fig. hostile, opposed	from en and antios (set against)

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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).

πλοιον **noun - nominative singular neuter**

ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

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.

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

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.

βασανιζομενον **verb - present passive participle - nominative singular neuter**

basanizo **bas-an-id'-zo**: to torture -- pain, toil, torment, toss, 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

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.

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)
εναντιος adjective - nominative singular masculine enantios en-an-tee'-os: opposite; figuratively, antagonistic -- (over) against, contrary.
ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ανεμος noun - nominative singular masculine anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

Matthew 14:25 .

.	Greek	Strong's	Origin
And in the fourth	τετάρτη (tetartē)	5067a: fourth	ord. num. from tessares
watch	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
of the night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
He came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to them, walking	περιπατῶν (peripatōn)	4043: to walk	from peri and pateó
on the sea.	θάλασσαν (thalassan)	2281: the sea	of uncertain origin

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τεταρτη **adjective - dative singular feminine**

tetartos **tet'-ar-tos**: fourth -- four(-th).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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.

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.

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

ο **definite article - nominative singular masculine**

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.

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).

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.

θαλασσης **noun - genitive singular feminine**
thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

Matthew 14:26 .

.	Greek	Strong's	Origin
When the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
saw		3708: to see, perceive, attend to	a prim. verb
Him walking	περιπατοῦντα (peripatounta)	4043: to walk	from peri and pateó
on the sea,	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
they were terrified,	ἐταράχθησαν (etarachthēsan)	5015: to stir up, to trouble	from a prim. root tarach-
and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"It is a ghost!"	φάντασμα (phantasma)	5326: an appearance, apparition	from phantazó
And they cried	ἔκραξαν (ekraxan)	2896: to scream, cry out	from a prim. root krag-
out in fear.	φόβου (phobou)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)

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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

ιδοντες **verb - second aorist active participle - nominative plural masculine**
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

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.

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.

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).

εταραχθησαν **verb - aorist passive indicative - third person**
tarasso **tar-as'-so**: to stir or agitate (roil water) -- trouble.

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.

φαντασμα **noun - nominative singular neuter**
phantasma **fan'-tas-mah**: (properly concrete) a (mere) show (phantasm), i.e. spectre -- spirit.

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

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.

φοβου noun - genitive singular masculine

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

εκραξαν verb - aorist 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).

Matthew 14:27 .

.	Greek	Strong's	Origin
But immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Take courage,	θαρσεῖτε (tharseite)	2293: to be of good courage	from tharsos
it is I; do not be afraid."	φοβεῖσθε (phobeisthe)	5399: to put to flight, to terrify, frighten	from phobos

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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).

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.

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.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

θαρσειτε **verb - present active imperative - second person**

tharseo **thar-seh'-o**: to have courage -- be of good cheer (comfort).

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.

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.

φοβεισθε **verb - present middle or passive deponent imperative - second 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.

Matthew 14:28 .

.	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, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
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 is You, command	κέλευσον (keleuson)	2753: to command	from kelomai (to urge on)
me to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to You on the water."	ὕδατα (udata)	5204: water	a prim. word

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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).

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.

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.

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.

ΣΥ **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.

ΚΕΛΕΥΣΟΝ **verb - aorist active middle - 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.

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.

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.

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.

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.

ΥΔΑΤΑ **noun - accusative plural neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

Matthew 14:29 .

.	Greek	Strong's	Origin
And He said,		3004: to say	a prim. verb
"Come!"	ἐλθέ (elthe)	2064: to come, go	a prim. verb
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
got	καταβάς (katabas)	2597: to go down	from kata and the same as basis
out of the boat,	πλοῖου (ploiou)	4143: a boat	from pleó
and walked	περιεπάτησεν (periepatēsen)	4043: to walk	from peri and pateó
on the water	ὕδατα (udata)	5204: water	a prim. word
and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
toward	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
Jesus.	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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.

ΕΛΘΕ verb - second aorist active middle - second person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταβας verb - second aorist active participle - nominative singular masculine

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)

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).

ο definite article - nominative singular masculine

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.

περιεπατησεν verb - aorist 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).

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.

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.

υδατα noun - accusative plural neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

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.
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.
ιησουν noun - accusative singular masculine lesous ee-ay-sooce' : Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Matthew 14:30 .

.	Greek	Strong's	Origin
But seeing	βλέπων (blepōn)	991: to look (at)	a prim. verb
the wind,	ἄνεμον (anemon)	417: wind	from a prim. root ane- (to blow, breathe)
he became frightened,	ἐφοβήθη (ephobēthē)	5399: to put to flight, to terrify, frighten	from phobos
and beginning		757: to rule, to begin	a prim. verb
to sink,	καταποντίζεσθαι (katapontizesthai)	2670: to throw into the sea	from kata and Pontos (in its ordinary use)
he cried	ἔκραξεν (ekraxen)	2896: to scream, cry out	from a prim. root krag-
out, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
save	σῶσον (sōson)	4982: to save	from sós (safe, well)
me!"			

KJV Lexicon

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.

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.

ανεμον **noun - accusative singular masculine**

anemos **an'-em-os**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

ισχυρον **adjective - accusative singular masculine**

ischuros **is-khoo-ros'**: forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

εφοβηθη **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.

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-ah-ee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

καταποντιζεσθαι **verb - present passive middle or passive deponent**

katapontizo **kat-ap-on-tid'-zo**: to plunge down, i.e. submerge -- drown, sink.

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).

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.

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.

σωσον **verb - aorist active middle - second person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

Matthew 14:31 .

.	Greek	Strong's	Origin
Immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
stretched	ἐκτείνας (ekteinas)	1614: to extend	from ek and teinó (to stretch)
out His hand	χεῖρα (cheira)	5495: the hand	a prim. word
and took hold	ἐπελάβετο (epelabeto)	1949: to lay hold of	from epi and lambanó
of him, and said	λέγει (legei)	3004: to say	a prim. verb
to him, "You of little faith,	ὀλιγόπιστε (oligopiste)	3640b: of little faith	from the same as oligopistia
why	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
did you doubt?"	ἐδίστασας (edistasas)	1365b: to duplicate, waver, doubt	from dis

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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).

ο **definite article - nominative singular masculine**

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.

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.

επελαβετο **verb - second aorist middle deponent indicative - third person singular**

epilambanomai **ep-ee-lam-ban'-om-ahce**: 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

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.

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

ολιγοπιστε **adjective - vocative singular masculine**

oligopistos **ol-ig-op'-is-tos**: incredulous, i.e. lacking confidence (in Christ) -- of little faith.

εις **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.

εδιστασας **verb - aorist active indicative - second person singular**

distazo dis-tad'-zo: to duplicate, i.e. (mentally) to waver (in opinion) -- doubt.

Matthew 14:32 .

.	Greek	Strong's	Origin
When they got	ἀναβάντων (anabantōn)	305: to go up, ascend	from ana and the same as basis
into the boat,	πλοῖον (ploion)	4143: a boat	from pleó
the wind	ἄνεμος (anemos)	417: wind	from a prim. root ane- (to blow, breathe)
stopped.	ἐκόπασεν (ekopasen)	2869: to grow weary	from kopos

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

εμβαντων **verb - second aorist active participle - genitive plural masculine**

embaino em-ba'-hee-no: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

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.

πλοιον noun - accusative singular neuter

plouion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

ἐκοπασεν verb - aorist active indicative - third person singular

kopazo kop-ad'-zo: to tire, i.e. (figuratively) to relax -- cease.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανεμος noun - nominative singular masculine

anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

Matthew 14:33 .

.	Greek	Strong's	Origin
And those	οἱ (oi)	3588: the	the def. art.
who were in the boat	πλοίῳ (ploiō)	4143: a boat	from pleó
worshiped	προσεκύνησαν (prosekunēsan)	4352: to do reverence to	from pros and kuneó (to kiss)
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"You are certainly	ἀληθῶς (alēthōs)	230: truly	adverb from aléthés
God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
Son!"	υἱὸς (uios)	5207: a son	a prim. word

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).

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).

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.

προσεκυνησαν **verb - aorist active indicative - third person**

proskuneo **pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

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

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.

αληθως **adverb**

alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

ει verb - present indicative - second person singular
ei i: thou art -- art, be.

Matthew 14:34 .

.	Greek	Strong's	Origin
When they had crossed over,	διαπεράσαντες (diaperasantes)	1276: to cross over	from dia and a derivation of peran
they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to land	γῆν (gēn)	1093: the earth, land	a prim. word
at Gennesaret.	Γεννησαρέτ (gennēsaret)	1082: Gennesaret, a fertile plain on W. shore of the Sea of Galilee	of Hebrew origin, cf. Kinaroth

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

διαπερασάντες verb - aorist active participle - nominative plural masculine
diaperao dee-ap-er-ah'-o: to cross entirely -- go over, pass (over), sail over.

ἦλθον verb - second aorist active indicative - third person
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

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.

γεννησαρετ **proper noun**

Gennesaret ghen-nay-sar-et': Gennesaret (i.e. Kinnereth), a lake and plain in Palestine -- Gennesaret.

Matthew 14:35 .

.	Greek	Strong's	Origin
And when the men	ἄνδρες (andres)	435: a man	a prim. word
of that place	τόπου (topou)	5117: a place	a prim. word
recognized	ἐπιγινόντες (epignontes)	1921: to know exactly, to recognize	from epi and ginóskó
Him, they sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
[word] into all	ὅλην (olēn)	3650: whole, complete	a prim. word
that surrounding district	περίχωρον (perichōron)	4066: neighboring	from peri and chóra
and brought	προσήνεγκαν (prosēnenkan)	4374: to bring to, i.e. to offer	from pros and pheró
to Him all	πάντας (pantas)	3956: all, every	a prim. word
who were sick;	κακῶς (kakōs)	2560: badly	adverb from kakos

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

επιγινωσκεις verb - second aorist active participle - nominative plural masculine

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.

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.

ανδρες noun - nominative plural masculine

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

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.

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.

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

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.

περιχωρον adjective - accusative singular feminine

perichoros **per-ikh'-o-ros**: around the region, i.e. circumjacent -- country (round) about,

region (that lieth) round about.

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

προσηνεγκαν verb - aorist active indicative - third 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.

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

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.

κακως adverb

kakos kak-oce': badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

εχοντας verb - present active participle - accusative plural masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Matthew 14:36 .

.	Greek	Strong's	Origin
and they implored	παρεκάλουν (parekaloun)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him that they might just		3441: alone	a prim. word
touch		681: to fasten to, lay hold of	from a prim. root haph-
the fringe	κρασπέδου (kraspedou)	2899: a border, tassel	of uncertain origin
of His cloak;	ίματίου	2440: an outer garment, a	dim. form of heima (a garment)

	(imatiou)	cloak, robe	
and as many	ὅσοι (osoi)	3745: how much, how many	from hos,
as touched		681: to fasten to, lay hold of	from a prim. root haph-
[it] were cured.	διεσώθησαν (diesōthēsan)	1295: to bring safely through (a danger), to save thoroughly	from dia and sōzō

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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

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.

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.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

αψωνται **verb - aorist middle subjunctive - third person**

haptomai **hap'-tom-ah-ee**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

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.

κρασπεδου **noun - genitive singular neuter**

kraspedon **kras'-ped-on**: a margin, i.e. (specially), a fringe or tassel -- border, hem.

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.

ἱματίου noun - genitive singular neuter

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

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

οσοι correlative pronoun - nominative plural masculine

hosos **hos'-os**: as (much, great, long, etc.) as

ἤψαντο verb - aorist middle deponent indicative - third person

haptomai **hap'-tom-ah-ee**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

διεσωθησαν verb - aorist passive indicative - 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.

Matthew 15:1 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
some Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
came	προσέρχονται (proserchontai)	4334: to approach, to draw near	from pros and erchomai
to Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

from Jerusalem	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and said,	λέγοντες (legontes)	3004: to say	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.

προσερχονται **verb - present middle or passive deponent indicative - third person**

proserchomai pros-er'-khom-ahēe: 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.

ιησου **noun - dative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

γραμματεις **noun - nominative 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

φαρισαῖοι **noun - nominative plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

Matthew 15:2 .

.	Greek	Strong's	Origin
"Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
do Your disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó
break the tradition	παράδοσιν (paradosin)	3862: a handing down or over, a tradition	from paradidómi
of the elders?	πρεσβυτέρων (presbutērōn)	4245: elder	a cptv. of presbus (an old man)
For they do not wash	νίπτονται (niptontai)	3538: to wash	a late form of nizó (to cleanse)
their hands	χεῖρας (cheiras)	5495: the hand	a prim. word
when	ὅταν (otan)	3752: whenever	from hote and an
they eat	ἐσθίωσιν (esthiōsin)	2068: to eat	akin to edó (to eat)
bread."	ἄρτον (arton)	740: bread, a loaf	of uncertain origin

KJV Lexicon

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.

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.

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

παραβαινουσιν verb - present active indicative - third person

parabaino **par-ab-ah'-ee-no**: to go contrary to, i.e. violate a command -- (by) transgress(-ion).

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.

παραδοσιν noun - accusative singular feminine

paradosis **par-ad'-os-is**: transmission, i.e. (concretely) a precept; specially, the Jewish traditionary law -- ordinance, tradition.

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.

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)

νιπτονται verb - present middle indicative - third person

nipto **nip'-to**: to cleanse (especially the hands or the feet or the face); ceremonially, to

perform ablution -- wash.

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.

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

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.

αρτον **noun - accusative singular masculine**

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

εσθιωσιν **verb - present active subjunctive - third person**

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

Matthew 15:3 .

.	Greek	Strong's	Origin
And He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
do you yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
transgress	παραβαίνετε (parabainete)	3845: to go by the side of, to go past	from para and the same as basis
the commandment	ἐντολὴν (entolēn)	1785: an injunction, order, command	from entellomai

of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of your tradition?	παράδοσιν (paradosin)	3862: a handing down or over, a tradition	from paradidómi

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).

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.

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

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.

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.

παρβαίνετε **verb - present active indicative - second person**
parabaino **par-ab-ah'-ee-no**: to go contrary to, i.e. violate a command -- (by) transgress(-ion).

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.

εντολην **noun - accusative singular feminine**
entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

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)

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.

παράδοσιν **noun - accusative singular feminine**
paradosis **par-ad'-os-is**: transmission, i.e. (concretely) a precept; specially, the Jewish traditional law -- ordinance, tradition.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

Matthew 15:4 .

.	Greek	Strong's	Origin
"For God	θεὸς (theos)	2316: God, a god	of uncertain origin
said,	εἶπεν (eipen)	3004: to say	a prim. verb
HONOR	τίμα (tima)	5091: to fix the value, to price	from timé

YOUR FATHER	πατέρα (patera)	3962: a father	a prim. word
AND MOTHER, '	μητέρα (mētera)	3384: mother	a prim. word
and, 'HE WHO SPEAKS EVIL	κακολογῶν (kakologōn)	2551: to speak ill of	from a comp. of kakos and logos
OF FATHER	πατέρα (patera)	3962: a father	a prim. word
OR	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
MOTHER	μητέρα (mētera)	3384: mother	a prim. word
IS TO BE PUT	τελευτάτω (teleutatō)	5053: to complete, to come to an end, hence to die	from teleuté
TO DEATH. '	θανάτῳ (thanatō)	2288: death	from thnḗskó

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.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εντειλατο verb - aorist middle deponent indicative - third person singular

entellomai **en-tel'-lom-ahee**: to enjoin -- (give) charge, (give) command(-ments), injoin.

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.

τιμα verb - present active imperative - second person singular

timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

τον definite article - accusative singular masculine

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.

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.

μητερα noun - accusative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

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.

κακολογων verb - present active participle - nominative singular masculine

kakologeo kak-ol-og-eh'-o: to revile -- curse, speak evil of.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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.

μητερα noun - accusative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

θανατω noun - dative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

τελευτατω verb - present active imperative - third person singular

teleutao **tel-yoo-tah'-o**: to finish life, i.e. expire (demise) -- be dead, decease, die.

Matthew 15:5 .

.	Greek	Strong's	Origin
"But you say,	λέγετε (lege-te)	3004: to say	a prim. verb
'Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
says		3004: to say	a prim. verb
to [his] father	πατρί (patri)	3962: a father	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
mother,	μητρί (mētri)	3384: mother	a prim. word
"Whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
that would help	ὠφελῆθῃς (ōphelēthēs)	5623: to help, benefit, do good	from ophelos
you has been given	δῶρον (dōron)	1435: a gift, present, spec. a sacrifice	from didómi
[to God],"			

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).

λεγετε **verb - present active indicative - second person**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, 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.

αν **particle**
an **an**: denoting a supposition, wish, possibility or uncertainty

ειπη **verb - second aorist active subjunctive - 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.

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.

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.

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.

δωρον **noun - nominative singular neuter**
doron **do'-ron**: specially, a sacrifice -- gift, offering.

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.

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).

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)

ἐμου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

ὠφελῆθης verb - aorist passive subjunctive - second person singular

opheleo o-fel-eh'-o: to be useful, i.e. to benefit -- advantage, better, prevail, profit.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

τιμῆσι verb - aorist active subjunctive - third person singular

timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

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.

πατέρα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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

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.

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.

μητέρα noun - accusative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

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

Matthew 15:6 .

.	Greek	Strong's	Origin
he is not to honor		5091: to fix the value, to price	from timé
his father		3962: a father	a prim. word
or		2228: or, than	a prim. conjunction used disjunctively or cptv.
his mother		3384: mother	a prim. word
.' And [by this] you invalidated	ἠκυρώσατε (ēkurōsate)	208: to revoke	from alpha (as a neg. prefix) and kuros (authority)
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
for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of your tradition.	παράδοσιν (paradosin)	3862: a handing down or over, a tradition	from paradidómi

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

ἠκυρώσατε **verb - aorist active indicative - second person**
akuroo ak-oo-ro'-o: to invalidate -- disannul, make of none effect.

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.

εντολην **noun - accusative singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

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)

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.

παραδοσιν **noun - accusative singular feminine**

paradosis **par-ad'-os-is**: transmission, i.e. (concretely) a precept; specially, the Jewish traditionary law -- ordinance, tradition.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

Matthew 15:7 .

.	Greek	Strong's	Origin
"You hypocrites,	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
rightly	καλῶς (kalōs)	2573: well	adverb from kalos
did Isaiah	Ἡσαΐας (ēsaías)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
prophesy	ἐπροφήτευσεν (eprophēteusen)	4395: to foretell, tell forth, prophesy	from prophētés
of you:			

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υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

καλως **adverb**

kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

προφητευσεν **verb - aorist active indicative - third person singular**

propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ησαιας **noun - nominative singular masculine**

Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

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.

Matthew 15:8 .

.	Greek	Strong's	Origin
THIS	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
PEOPLE	λαὸς (laos)	2992: the people	a prim. word
HONORS	τιμῇ (tima)	5091: to fix the value, to price	from timé
ME WITH THEIR	χείλεσιν	5491: a lip, an edge	a prim. word

LIPS,	(cheilesin)		
BUT THEIR HEART	καρδία (kardia)	2588: heart	a prim. word
IS FAR	πόρρω (porrō)	4206: far off	an alt. form of prosó (far from)
AWAY	ἀπέχει (apechei)	568: to hold back, keep off, to be away, be distant	from apo and echó
FROM ME.			

KJV Lexicon

εγγίζει **verb - present 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.

μοι **personal pronoun - first person dative singular**

moi **moy**: 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.

λαος **noun - nominative singular masculine**

laos **lah-os'**: a people -- people.

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.

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.

στοματι **noun - dative singular neuter**

stoma **stom'-a**: edge, face, mouth.

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

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.

χειλεσιν noun - dative plural neuter

cheilos khi'-los: a lip (as a pouring place); figuratively, a margin (of water) -- lip, shore.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

τιμα verb - present active indicative - third person singular

timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

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).

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).

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

πορρω adverb

porrho por'-rho: forwards, i.e. at a distance -- far, a great way off.

απεχει verb - present active indicative - third person singular

apecho ap-ekh'-o: (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant -- be, have, receive.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

εμου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

Matthew 15:9 .

.	Greek	Strong's	Origin
BUT IN VAIN	μάτην (matēn)	3155: in vain, to no purpose	adverb from acc. of maté (a folly)
DO THEY WORSHIP	σέβονται (sebontai)	4576: to worship	a prim. verb
ME, TEACHING	διδάσκοντες (didaskontes)	1321: to teach	a redupl. caus. form of daó (to learn)
AS DOCTRINES	διδασκαλίας (didaskalias)	1319: instruction (the function or the information)	from didaskalos
THE PRECEPTS	ἐντάλματα (entalmata)	1778: an injunction, i.e. religious precept	from entellomai
OF MEN."	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

μάτην **adverb**

maten **mat'-ane:** folly, i.e. (adverbially) to no purpose -- in vain.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σεβονται **verb - present middle or passive deponent indicative - third person**

sebomai **seb'-om-ahē:** to revere, i.e. adore -- devout, religious, worship.

με **personal pronoun - first person accusative singular**

me **meh:** me -- I, me, my.

διδασκοντες **verb - present active participle - nominative plural masculine**

didasko **did-as'-ko:** to teach (in the same broad application) -- teach.

διδασκαλιας **noun - accusative plural feminine**

didaskalia **did-as-kal-ee'-ah:** instruction (the function or the information) -- doctrine, learning, teaching.

ενταλματα **noun - accusative plural neuter**
entalma **en'-tal-mah**: an injunction, i.e. religious precept -- commandment.

ανθρωπων **noun - genitive plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Matthew 15:10 .

.	Greek	Strong's	Origin
After Jesus called	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
to Him, He said		3004: to say	a prim. verb
to them, "Hear	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
and understand.	συνίετε (suniete)	4920: to set together, fig. to understand	from sun and hiémi (to send)

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).

τον **definite article - accusative singular masculine**
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.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

επο 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

ΑΚΟΥΕΤΕ verb - present active imperative - 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

ΣΥΝΙΕΜΙ verb - present active imperative - second person

suniami soon-ee'-ay-mee: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

Matthew 15:11 .

.	Greek	Strong's	Origin
"[It is] not what	τὸ (to)	3588: the	the def. art.
enters	εἰσερχόμενον (eiserchomenon)	1525: to go in (to), enter	from eis and erchomai
into the mouth	στόμα (stoma)	4750: the mouth	a prim. word
[that] defiles	κοινοῖ (koinoi)	2840: to make common	from koinos
the man,	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
but what	τὸ (to)	3588: the	the def. art.
proceeds	ἐκπορευόμενον (ekporeuomenon)	1607: to make to go forth, to go forth	from ek and poreuomai

out of the mouth,	στόματος (stomatos)	4750: the mouth	a prim. word
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
defiles	κοινοῖ (koinoi)	2840: to make common	from koinos
the man."	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

οὐ **particle - nominative**

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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.

εἰσερχόμενον **verb - present middle or passive deponent participle - nominative singular neuter**
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

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.

κοινοὶ **verb - present 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.

ανθρωπον noun - accusative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

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.

εκπορευομενον verb - present middle or passive deponent participle - nominative singular neuter
ekporeuomai ek-por-yoo'-om-ahēe: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

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.

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).

κοινοι verb - present 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.

ανθρωπον noun - accusative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Matthew 15:12 .

	Greek	Strong's	Origin
Then	Τότε	5119: then, at that time	from the neut. of ho, and hote

	(tote)		
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
and said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Do You know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
were offended	ἐσκανδαλίσθησαν (eskandalisthēsan)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
this	οἱ (oi)	3588: the	the def. art.
statement?"	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

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.

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

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.

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

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.

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

οιδας verb - perfect active indicative - second 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.

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.

φαρισαιοι noun - nominative plural masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

τον definite article - accusative singular masculine

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.

εσκανδαλισθησαν verb - aorist passive indicative - third person

skandalizo **skan-dal-id'-zo**: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

Matthew 15:13 .

.	Greek	Strong's	Origin
But He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"Every	πᾶσα (pasa)	3956: all, every	a prim. word
plant	φυτεία (phuteia)	5451: a planting	from phuteuó
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
My heavenly	οὐράνιος (ouranios)	3770: of or in heaven	from ouranos
Father	πατήρ (patēr)	3962: a father	a prim. word
did not plant	ἐφύτευσεν (ephuteusen)	5452: to plant	from phuton (a plant)
shall be uprooted.	ἐκριζωθήσεται (ekrizōthēsetai)	1610: to uproot	from ek and rhizoó

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).

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.

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.

πασα **adjective - nominative singular feminine**
pas **pas**: apparently a primary word; all, any, every, the whole

φυτεια **noun - nominative singular feminine**
phuteia **foo-ti'-ah**: trans-planting, i.e. (concretely) a shrub or vegetable -- plant.

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.

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.

εφυτευσεν **verb - aorist active indicative - third person singular**
phuteuo **foot-yoo'-o**: to set out in the earth, i.e. implant; figuratively, to instil doctrine --
plant.

ο **definite article - nominative singular masculine**
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.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), 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.

ουρανιος **adjective - nominative singular masculine**
ouranios **oo-ran'-ee-os**: celestial, i.e. belonging to or coming from the sky -- heavenly.

εκριζωθησεται **verb - future passive indicative - third person singular**
ekrizoo **ek-rid-zo'-o**: to uproot -- pluck up by the root, root up.

Matthew 15:14 .

.	Greek	Strong's	Origin
"Let them alone;	ἄφετε (aphete)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
they are blind	τυφλοί (tuphloi)	5185: blind	of uncertain origin
guides	ὀδηγοί (odēgoi)	3595: a leader, guide	from hodos and hégeomai
of the blind.	τυφλὸς (tuphlos)	5185: blind	of uncertain origin
And if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
a blind man	τυφλὸν (tuphlon)	5185: blind	of uncertain origin
guides	ὀδηγῇ (odēgē)	3594: to lead, guide, teach	from hodégos
a blind man,		5185: blind	of uncertain origin
both	ἀμφότεροι (amphoteroi)	297: both	cptv. of amphó (on both sides, around)
will fall	πεσοῦνται (pesountai)	4098: to fall	from a redupl. of the prim. root pet
into a pit."	βόθυνον (bothunon)	999: a pit	probably from bathus

KJV Lexicon

αφετε **verb - second aorist active middle - second person**

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.

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

οδηγοι noun - nominative plural masculine

hodegos hod-ayg-os': a conductor (literally or figuratively (teacher) -- guide, leader.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

τυφλοι adjective - nominative plural masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

τυφλων adjective - genitive plural masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

τυφλος adjective - nominative singular masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τυφλον adjective - accusative singular masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

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).

οδηγη verb - present active subjunctive - third person singular

hodegeo hod-ayg-eh'-o: to show the way (literally or figuratively (teach) -- guide, lead.

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

βοθυνον noun - accusative singular masculine

bothunos both'-oo-nos: a hole (in the ground); specially, a cistern -- ditch, pit.

πεσονται verb - future middle or passive deponent indicative - third person

pipto pip'-to, : to fall -- fail, fall (down), light on.

Matthew 15:15 .

.	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, "Explain	φράσον (phrason)	5419: to show forth, tell	from a root phrad-
the parable	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
to us."			

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.

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.

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

φρασον verb - aorist active middle - second person singular

phrazo frad'-zo: to indicate (by word or act), i.e. (specially), to expound -- declare.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

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.

παραβολην noun - accusative singular feminine

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

Matthew 15:16 .

.			
.	Greek	Strong's	Origin
Jesus said,		3004: to say	a prim. verb
"Are you still	ἀκμήν (akmēn)	188: at the present point of time	acc. of the same as akmazó
lacking in understanding	ἀσύνετοι (asunetoi)	801: without understanding	from alpha (as a neg. prefix) and sunetos
also?	καὶ (kai)	2532: and, even, also	a prim. conjunction

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).

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ακμην **noun - accusative singular feminine**

akmen ak-mane': adverbially, just now, i.e. still -- yet.

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.

ασυνετοι **adjective - nominative plural masculine**

asunetos as-oon'-ay-tos: unintelligent; by implication, wicked -- foolish, without understanding.

εστε **verb - present indicative - second person**

este es-teh': ye are -- be, have been, belong.

Matthew 15:17 .

.	Greek	Strong's	Origin
"Do you not understand	νοεῖτε (noeite)	3539: to perceive, think	from nous
that everything	πάν (pan)	3956: all, every	a prim. word
that goes	εἰσπορευόμενον (eisporeuomenon)	1531: lit. or fig. to enter	from eis and poreuomai
into the mouth	στόμα (stoma)	4750: the mouth	a prim. word
passes	χωρεῖ (chōrei)	5562: to make room, advance, hold	from chóros (a definite space, place)

into the stomach,	κοιλίαν (koilian)	2836: belly	from koilos (hollow)
and is eliminated?	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

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οὕτω **adverb**

οὕτω **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

νοεῖτε **verb - present active indicative - second person**

noieo **noy-eh'-o**: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, 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.

πας **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.

εἰσπορεύομενον **verb - present middle or passive deponent participle - nominative singular neuter**
eisporeuomai **ice-por-yoo'-om-ahee**: to enter -- come (enter) in, go 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

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.

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.

κοιλίαν noun - accusative singular feminine

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

χωρει verb - present active indicative - third person singular

choreo kho-reh'-o: to be in (give) space, i.e. (intransitively) to pass, enter, or (transitively) to hold, admit

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

αφεδρωνα noun - accusative singular masculine

aphedron af-ed-rone': a place of sitting apart, i.e. a privy -- draught.

εκβαλλεται verb - present passive indicative - third person singular

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).

Matthew 15:18 .

.	Greek	Strong's	Origin
"But the things that proceed	ἐκπορευόμενα (ekporeuomena)	1607: to make to go forth, to go forth	from ek and poreuomai
out of the mouth	στόματος (stomatos)	4750: the mouth	a prim. word
come	ἐξέρχεται (exerchetai)	1831: to go or come out of	from ek and erchomai
from the heart,	καρδίας (kardias)	2588: heart	a prim. word
and those	κακεῖνα (kakeina)	2548: and that one	from kai and ekeinos

defile	κοινοῖ (koinoi)	2840: to make common	from koinos
the man.	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

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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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκπορευομενα **verb - present middle or passive deponent participle - nominative plural neuter**
ekporeuomai **ek-por-yoo'-om-ahee**: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

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.

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.

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).

ἐξέρχεται **verb - present middle or passive deponent 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.

κακεῖνα **demonstrative pronoun - nominative plural neuter - comparative or contracted**
kakeinos **kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also,
them (also), (and) they.

κοῖνοι **verb - present active indicative - third person singular**
koinoo **koy-no'-o**: to make (or consider) profane (ceremonially) -- call common, defile,
pollute, unclean.

ὁ **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ἄνθρωπον **noun - accusative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Matthew 15:19 .

.	Greek	Strong's	Origin
"For out of the heart	καρδίας (kardias)	2588: heart	a prim. word
come	ἐξέρχονται (exerchontai)	1831: to go or come out of	from ek and erchomai
evil	πονηροὶ (ponēroi)	4190: toilsome, bad	from poneó (to toil)
thoughts,	διαλογισμοὶ (dialogismoi)	1261: a reasoning	from dialogizomai
murders,	φόνοι (phonoí)	5408: a murder	from phen- (to slay)
adulteries,	μοιχεῖαι (moicheiai)	3430: adultery	from moicheuó
fornications,	πορνεῖαι (porneiai)	4202: fornication	from porneuó
thefts,	κλοπαί (klopai)	2829: theft	from kleptó
FALSE witness,	ψευδομαρτυρίαι (pseudomarturiai)	5577a: false witness, false testimony	from pseudomartus

slanders.

βλασφημῖαι
(blasphēmiai)

988: slander

from blasphēmos

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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)

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.

καρδίας **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).

ἐξερχονται **verb - present middle or passive deponent indicative - third 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.

διαλογισμοὶ **noun - nominative plural masculine**

dialogismos dee-al-og-is-mos': discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

πονηροὶ **adjective - nominative 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;

φονοὶ **noun - nominative plural masculine**

phonos fon'-os: murder -- murder, + be slain with, slaughter.

μοιχῆαι **noun - nominative plural feminine**

moicheia moy-khi'-ah: adultery -- adultery.

πορνεῖαι **noun - nominative plural feminine**

porneia por-ni'-ah: harlotry (including adultery and incest); figuratively, idolatry --

fornication.

κλοπαι **noun - nominative plural feminine**

klope **klop-ay'**: stealing -- theft.

ψευδομαρτυριαι **noun - nominative plural feminine**

pseudomarturia **psyoo-dom-ar-too-ree'-ah**: untrue testimony -- false witness.

βλασφημιαι **noun - nominative plural feminine**

blasphemia **blas-fay-me'-ah**: vilification (especially against God) -- blasphemy, evil speaking, railing.

Matthew 15:20 .

.	Greek	Strong's	Origin
"These		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are the things which defile	κοινοῦντα (koinounta)	2840: to make common	from koinos
the man;	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
but to eat		2068: to eat	akin to edó (to eat)
with unwashed	ἀνίπτοις (aniptoís)	449: unwashed	from alpha (as a neg. prefix) and niptó
hands	χερσὶν (chersin)	5495: the hand	a prim. word
does not defile	κοινοῖ (koinoi)	2840: to make common	from koinos
the man."	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

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.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

κοινουντα verb - present active participle - nominative plural neuter

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.

ανθρωπον noun - accusative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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).

ανιπτοις adjective - dative plural masculine

aniptos an'-ip-tos: without ablution -- unwashen.

χερσιν noun - dative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

φαγειν verb - second aorist active middle or passive deponent

phago fag'-o: to eat -- eat, meat.

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.

κοινοι verb - present 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.

ανθρωπον **noun - accusative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Matthew 15:21 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went away	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
from there,	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
and withdrew	ἀνεχώρησεν (anechōrēsen)	402: to go back, withdraw	from ana and chóreó
into the district	μέρη (merē)	3313: a part, share, portion	from meiromai (to receive one's portion)
of Tyre	Τύρου (turou)	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor
and Sidon.	Σιδῶνος (sidōnos)	4605: Sidon, a maritime city of Phoenicia	of Hebrew origin Tsidon

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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

ἐξελθὼν **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.

ἐκεῖθεν **adverb**

ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

ο **definite article - nominative singular masculine**
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.

ανεχωρησεν **verb - aorist active indicative - third person singular**
anachoreo **an-akh-o-reh'-o**: to retire -- depart, give place, go (turn) aside, withdraw self.

εις **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.

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).

τυρου **noun - genitive singular feminine**
Turos **too'-ros**: Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιδωνος **noun - genitive singular feminine**
Sidon **sid-one'**: Sidon (i.e. Tsidon), a place in Palestine -- Sidon.

Matthew 15:22 .

.	Greek	Strong's	Origin
And a Canaanite	Χαναanaία (chananaia)	5478: Canaanite, a Gentile of Pal.	from Chanaan
woman	γυνή (gunē)	1135: a woman	a prim. word
from that region	ορίων (oriōn)	3725: a boundary	from horos (a boundary)
came	ἐξεληθοῦσα	1831: to go or come out of	from ek and erchomai

	(exelthousa)		
out and [began] to cry	ἐκραζεν (ekrazen)	2896: to scream, cry out	from a prim. root krag-
out, saying,	λέγουσα (legousa)	3004: to say	a prim. verb
"Have mercy	ἐλέησον (eleēson)	1653: to have pity or mercy on, to show mercy	from eleos
on me, Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
Son	υἱός (uios)	5207: a son	a prim. word
of David;		1160b: David, king of Isr.	of Hebrew origin David
my daughter	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
is cruelly	κακῶς (kakōs)	2560: badly	adverb from kakos
demon-possessed."	δαμονίζεται (daimonizetai)	1139: to be possessed by a demon	from daimón

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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

ἰδοὺ **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

γυνή **noun - nominative singular feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

χαναanaia **adjective - nominative singular feminine**

Chanaanaios khan-ah-an-ah'-yos: a Chanaanoean (i.e. Kanaanite), or native of gentile

Palestine -- of Canaan.

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.

εκεινων **demonstrative pronoun - genitive 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.

εξελθουσα **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.

εκραυγασεν **verb - aorist active indicative - third person singular**

kraugazo **krow-gad'-zo**: to clamor -- cry out.

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

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.

ελεησον **verb - aorist active middle - second person singular**

eleeo **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

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.

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.

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

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.

θυγατηρ **noun - nominative singular feminine**

thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

κακως **adverb**

kakos kak-oce': badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

δαιμονιζεται **verb - present middle or passive deponent indicative - third person singular**

daimonizomai **dahee-mon-id'-zom-ahee**: to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

Matthew 15:23 .

.	Greek	Strong's	Origin
But He did not answer	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
her a word.	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
And His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
and implored	ἠρώτουν (ērōtoun)	2065: to ask, question	akin to eromai (to ask)
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Send her away,	ἀπόλυσον (apoluson)	630: to set free, release	from apo and luó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,

she keeps shouting κραάζει 2896: to scream, cry out from a prim. root krag-
(krazei)
at us."

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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).

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.

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.

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

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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.
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
ηρωτων	verb - imperfect 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
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
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
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.
κραζει	verb - present 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).
οπισθεν	adverb
opisthen op'-is-then:	from the rear (as a secure aspect), i.e. at the back (adverb and preposition of place or time) -- after, backside, behind.
ημων	personal pronoun - first person genitive plural
hemon hay-mone':	of (or from) us -- our (company), us, we.

Matthew 15:24 .

.	Greek	Strong's	Origin
But He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"I was sent	ἀπεστάλην (apestalēn)	649: to send, send away	from apo and stelló
only	οὐκ (ouk)	3756: not, no	a prim. word
to the lost	ἀπολωλότα (apolōlota)	622: to destroy, destroy utterly	from apo and same as olethros
sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
of the house	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
of Israel."	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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).

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.

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.

οὐκ particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἀπεσταλὴν verb - second aorist passive 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).

εἰ conditional

ει 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.

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

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.

προβατὰ noun - accusative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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.

ἀπολωλота verb - second perfect active participle - accusative plural neuter

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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.

Ἰσραὴλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Matthew 15:25 .

■			
.	Greek	Strong's	Origin

But she came	ἐλθοῦσα (elthousa)	2064: to come, go	a prim. verb
and [began] to bow down before	προσεκύνει (prosekunei)	4352: to do reverence to	from pros and kuneó (to kiss)
Him, saying,	λέγουσα (legousa)	3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
help	βοήθει (boēthei)	997: to come to the aid of	from boé and theó (to run)
me!"			

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).

ελθουσα **verb - second aorist active participle - nominative singular feminine**

erchomai **er'-khom-ahce**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

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

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.

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.

βοηθει **verb - present active imperative - second person singular**
boetheo **bo-ay-theh'-o**: to aid or relieve -- help, succor.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

Matthew 15:26 .

.	Greek	Strong's	Origin
And He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"It is not good	καλὸν (kalon)	2570: beautiful, good	a prim. word
to take	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
the children's	τέκνων (teknon)	5043: a child (of either sex)	from tiktó
bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
and throw	βαλεῖν (balein)	906: to throw, cast	a prim. word
it to the dogs."	कुनारीοις (kunariois)	2952: a little dog	dim. of kuón

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).

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.

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.

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

καλον **adjective - nominative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

λαβειν **verb - second aorist active middle or passive deponent**

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.

αρτον **noun - accusative singular masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

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.

τεκνων **noun - genitive plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαλειν **verb - second aorist active middle or passive deponent**

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.

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.

कुनारीस **noun - dative plural neuter**
kunarion **koo-nar'-ee-on**: a puppy -- dog.

Matthew 15:27 .

.	Greek	Strong's	Origin
But she said,		3004: to say	a prim. verb
"Yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
Lord;	κύριε (kurie)	2962: lord, master	from kuros (authority)
but even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the dogs	कुनάρια (kunaria)	2952: a little dog	dim. of kuón
feed	ἐσθίει (esthieí)	2068: to eat	akin to edó (to eat)
on the crumbs	ψιχίων (psichiōn)	5589: a crumb (of bread)	from a prim. word psix (a crumb)
which fall	πιπτόντων (piptontōn)	4098: to fall	from a redupl. of the prim. root pet
from their masters'	κυρίων (kuriōn)	2962: lord, master	from kuros (authority)
table."	τραπέζης (trapezēs)	5132: a table, dining table	from modified forms of tessares and pezos

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.

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.

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)

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.

κυναρια noun - nominative plural neuter

kunarion **koo-nar'-ee-on**: a puppy -- dog.

εσθιει verb - present active indicative - third person singular

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

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.

ψιχιων noun - genitive plural neuter

psichion **psikh-ee'-on**: a little bit or morsel -- crumb.

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.

ΠΙΠΤΟΝΤΩΝ **verb - present active participle - genitive plural neuter**
pipto **pip'-to**, : to fall -- fail, fall (down), light on.

απο **apo**: **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.

τραπεζης **noun - genitive 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.

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.

κυριων **noun - genitive 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.

αυτων **personal pronoun - genitive plural neuter**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Matthew 15:28 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to her, "O	ὦ (ō)	5599: O, oh!	a prim. interj.
woman,	γύναι (gunai)	1135: a woman	a prim. word

your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
is great;	μεγάλη (megalē)	3173: great	a prim. word
it shall be done	γενηθήτω (genēthētō)	1096: to come into being, to happen, to become	from a prim. root gen-
for you as you wish."	θέλεις (theleis)	2309: to will, wish	a prim. verb
And her daughter	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
was healed	ιάθη (iathē)	2390: to heal	a prim. verb
at once.	ἐκεῖνης (ekeinēs)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei

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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.

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.

ο **definite article - nominative singular masculine**

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.

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.

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

ω **interjection**

ο ο: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

γυναι **noun - vocative singular feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

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.

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.

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.

γενηθτω **verb - aorist passive 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.)

σοι **personal pronoun - second person dative singular**

soi soy: to thee -- thee, thine own, thou, thy.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

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

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιαθη **verb - aorist passive indicative - third person singular**

iaomai ee-ah'-om-ahee: to cure -- heal, make 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.

θυγατηρ noun - nominative singular feminine

thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

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

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.

ωρας noun - genitive singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

εκεινης demonstrative pronoun - genitive 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.

Matthew 15:29 .

.	Greek	Strong's	Origin
Departing	μεταβάς (metabas)	3327: to pass over, withdraw, depart	from meta and the same as basis
from there,	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
along	παρά (para)	3844: from beside, by the side of, by, beside	a prim. preposition
by the Sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
of Galilee,	Γαλιλαίας	1056: Galilee, the northern	of Hebrew origin galil

	(galilaias)	region of Pal., also the name of a sea (same as NG5085)	
and having gone	ἀναβάς (anabas)	305: to go up, ascend	from ana and the same as basis
up on the mountain,	ὄρος (oros)	3735: a mountain	a prim. word
He was sitting	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hémai (to sit)
there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

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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

μεταβάς verb - second aorist active participle - nominative singular masculine

metabaino met-ab-ah'-ee-no: to change place -- depart, go, pass, remove.

ἐκεῖθεν adverb

ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

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.

ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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

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.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

εις **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.

ορος **noun - accusative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

εκαθητο **verb - imperfect middle or passive deponent indicative - third person singular**

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

Matthew 15:30 .

.	Greek	Strong's	Origin
And large	πολλοὶ (polloi)	4183: much, many	a prim. word
crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word

came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
to Him, bringing	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
with them [those who were] lame,	χωλούς (chōlous)	5560: lame, halt, maimed	a prim. word
crippled,	τυφλούς (tuphlous)	2948: crippled	a prim. word
blind,	κυλλούς (kullous)	5185: blind	of uncertain origin
mute,	κωφούς (kōphous)	2974: blunt, dull	of uncertain origin
and many	πολλούς (pollous)	4183: much, many	a prim. word
others,	ἑτέρους (eterous)	2087: other	of uncertain origin
and they laid them down	ἔρριψαν (erripsan)	4496: to throw, cast, spec. to throw off, toss	a prim. verb
at His feet;	πόδας (podas)	4228: a foot	a prim. word
and He healed them.	ἑθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapón

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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

προσηλθον **verb - aorist active indicative - third person**
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

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.

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.

εχοντες **verb - present active participle - nominative plural masculine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

μεθ **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

χωλους **adjective - accusative plural masculine**
cholos **kho-los'**: halt, i.e. limping -- cripple, halt, lame.

τυφλους **adjective - accusative plural masculine**
tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) --
blind.

κωφους **adjective - accusative plural masculine**
kophos **ko-fos'**: blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf,
dumb, speechless.

κυλλους **adjective - accusative plural masculine**
kullos **kool-los'**: rocking about, i.e. crippled (maimed, in feet or hands) -- maimed.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ετερους **adjective - accusative plural masculine**
heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other,
some, strange.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ερριψαν verb - aorist active indicative - third person

rhipto hrip'-to: to fling; by qualification, to deposit (as if a load); by extension, to disperse -- cast (down, out), scatter abroad, throw.

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

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).

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

εθεραπευσεν verb - aorist active 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.;

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

Matthew 15:31 .

■			
.	Greek	Strong's	Origin

So	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
marveled	θαυμάσαι (thaumasai)	2296: to marvel, wonder	from thauma
as they saw	βλέποντας (blepontas)	991: to look (at)	a prim. verb
the mute	κωφούς (kōphous)	2974: blunt, dull	of uncertain origin
speaking,	λαλοῦντας (lalountas)	2980: to talk	from lalos (talkative)
the crippled		2948: crippled	a prim. word
restored,		5199: sound, whole, healthy	a prim. word
and the lame	χωλοὺς (chōlous)	5560: lame, halt, maimed	a prim. word
walking,	περιπατοῦντας (peripatountas)	4043: to walk	from peri and pateó
and the blind	τυφλοὺς (tuphlous)	5185: blind	of uncertain origin
seeing;	βλέποντας (blepontas)	991: to look (at)	a prim. verb
and they glorified	ἐδόξασαν (edoxasan)	1392: to render or esteem glorious (in a wide application)	from doxa
the God	θεὸν (theon)	2316: God, a god	of uncertain origin
of Israel.	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

KJV Lexicon

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.

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.

θαυμασαι **verb - aorist active middle or passive deponent**

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

βλεποντας **verb - present active participle - accusative plural masculine**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

κωφους **adjective - accusative plural masculine**

kophos **ko-fos'**: blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

λαλουντας **verb - present active participle - accusative plural masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

κυλλους **adjective - accusative plural masculine**

kullos **kool-los'**: rocking about, i.e. crippled (maimed, in feet or hands) -- maimed.

υγιεις **adjective - accusative plural masculine**

hugies **hoog-ee-ace'**: healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

χωλους **adjective - accusative plural masculine**

cholos **kho-los'**: halt, i.e. limping -- cripple, halt, lame.

περιπατουντας **verb - present active participle - accusative plural 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

τυφλους **adjective - accusative plural masculine**
tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

βλεποντας **verb - present active participle - accusative plural masculine**
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

εδοξασαν **verb - aorist 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).

ισραηλ **proper noun**
Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Matthew 15:32 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
called	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
His disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
to Him, and said,		3004: to say	a prim. verb
"I feel compassion	σπλαγχνίζομαι (splanchnizomai)	4697: to be moved in the inward parts, i.e. to feel compassion	from splagchnon

for the people,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they have remained	προσμένουσιν (prosmenousin)	4357: to wait longer	from pros and menó
with Me now	ἤδη (ēdē)	2235: already	a prim. adverb of time
three	τρεῖς (treis)	5140: three	a prim. cardinal number
days	ἡμέραι (ēmerai)	2250: day	a prim. word
and have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
nothing	οὐκ (ouk)	3756: not, no	a prim. word
to eat;		2068: to eat	akin to edó (to eat)
and I do not want	θέλω (thelō)	2309: to will, wish	a prim. verb
to send them away	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó
hungry,	νήστεις (nēsteis)	3523: not eating	from né- (implying negation) and the same as esthió
for they might faint	ἐκλυθῶσιν (ekluthōsin)	1590: to loose, release, to grow weary	from ek and luó
on the way."	ὁδῶ (odō)	3598: a way, road	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).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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).

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.

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

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.

σπλαγχνίζομαι **verb - present middle or passive deponent indicative - first person singular**

splagchnizomai **splangkh-nid'-zom-ahee**: to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

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.

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.

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.

ηδη **adverb**

ede ay'-day: even now -- already, (even) now (already), by this time.

ημεραι **noun - nominative 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.

προσμενουσιν **verb - present active indicative - third person**

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).

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

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.

εχουσιν **verb - present active indicative - third person**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

φαγωσιν **verb - second aorist active subjunctive - third person**

phago fag'-o: to eat -- eat, meat.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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

νηστεῖς **adjective - accusative plural masculine**
nestis **nace'-tis**: not eating, i.e. abstinent from food (religiously) -- fasting.

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.

θελῶ **verb - present active indicative - first 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

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.

ἐκλυθῶσιν **verb - aorist passive subjunctive - third person**
ekluo **ek-loo'-o**: to relax -- faint.

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.

ὁδῶ **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.

Matthew 15:33 .

.	Greek	Strong's	Origin
The disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó
said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Where	πόθεν (pothen)	4159: from where	adverb from the same as posos
would we get so	τοσοῦτοι (tosoutoi)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
many	τοσοῦτον (tosouton)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
loaves	ἄρτοι	740: bread, a loaf	of uncertain origin

	(artoi)		
in [this] desolate place	ἐρημία (erēmia)	2047: a solitude, a wilderness	from erēmos
to satisfy	χορτάσαι (chortasai)	5526: to feed, fatten, fill, satisfy	from chortos
such		5118: so great, so much, pl. so many	from tosos (so much) and houtos,
a large		4183: much, many	a prim. word
crowd?"	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	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

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.

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

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.

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

ποθεν adverb - interrogative

pothen poth'-en: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

εν preposition

en en: in, at, (up-)on, by, etc.

ερημια noun - dative singular feminine

eremia er-ay-mee'-ah: solitude (concretely) -- desert, wilderness.

αρτοι noun - nominative plural masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

τοσούτοι demonstrative pronoun - nominative plural masculine

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.

ωστε conjunction

hoste hope'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

χορτασαι verb - aorist active middle or passive deponent

chortazo khor-tad'-zo: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

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.

τοσούτον demonstrative pronoun - accusative singular masculine

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.

Matthew 15:34 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "How many	πόσους (posous)	4214: how much? how great?	interrog. adjective from a prim. root

loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
do you have?"	ἔχετε (echete)	2192: to have, hold	a prim. verb
And they said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Seven,	ἐπτά (epta)	2033: seven	a prim. word
and a few	ὀλίγα (oliga)	3641: few, little, small	a prim. word
small fish."	ἰχθύδια (ichthudia)	2485: a little fish	dim. of ichthus

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

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.

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

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ποσους correlative or interrogative pronoun - accusative plural masculine

posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural)

many) -- how great (long, many), what.

αρτους **noun - accusative plural masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

εχετε **verb - present active indicative - second person**

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).

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.

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

ολιγα **adjective - accusative plural 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.

ιχθυδια **noun - accusative plural neuter**

ichthudion **ikh-thoo'-dee-on**: a petty fish -- little (small) fish.

Matthew 15:35 .

.	Greek	Strong's	Origin
And He directed	παραγγείλας (parangeilas)	3853: to transmit a message, to order	from para and aggeló
the people	ὄχλῳ (ochlō)	3793: a crowd, multitude, the common people	a prim. word
to sit down	ἀναπεσεῖν (anapesein)	377: to fall back	from ana and piptó
on the ground;	γῆν (gēn)	1093: the earth, land	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

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).

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.

αναπεσειν **verb - second aorist active middle or passive deponent**

anapipto **an-ap-ip'-to**: to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

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.

Matthew 15:36 .

.	Greek	Strong's	Origin
and He took	ἐλάβεν (elaben)	2983: to take, receive	from a prim. root lab-
the seven	ἐπτὰ	2033: seven	a prim. word

	(epta)		
loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
and the fish;	ἰχθύας (ichthuas)	2486: a fish	a prim. word
and giving thanks,	εὐχαριστήσας (eucharistēsas)	2168: to be thankful	from eucharistos
He broke	ἔκλασεν (eklasen)	2806: to break	a prim. verb
them and started giving	ἐδίδου (edidou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them to the disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
and the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
[gave them] to the people.	ὄχλοις (ochlois)	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

λαβὼν **verb - second aorist active participle - nominative singular masculine**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

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.

επτα **numeral (adjective)**

hepta hep-tah': seven -- seven.

άρτους **noun - accusative plural 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

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.

ιχθυσ noun - accusative plural masculine

ichthus **ikh-thoos'**: a fish -- fish.

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).

εκλασεν verb - aorist active indicative - third person singular

klao **klah'-o**: to break (specially, of bread) -- break.

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)

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.

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

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.

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.

Matthew 15:37 .

.	Greek	Strong's	Origin
And they all	πάντες (pantes)	3956: all, every	a prim. word
ate		2068: to eat	akin to edó (to eat)
and were satisfied,	ἐχορτάσθησαν (echortasthēsan)	5526: to feed, fatten, fill, satisfy	from chortos
and they picked	ῥᾶν (ēran)	142: to raise, take up, lift	a prim. verb
up what	τὸ (to)	3588: the	the def. art.
was left over	περισεῦον (perisseuon)	4052: to be over and above, to abound	from perissos
of the broken pieces,	κλασμάτων (klasmatōn)	2801: a broken piece	from klaó
seven	ἑπτὰ (epta)	2033: seven	a prim. word
large baskets	σπυρίδας (spuridas)	4711: a (large, flexible) basket (for carrying provisions)	of uncertain origin
full.	πλήρεις (plēreis)	4134: full	from a derivation of pléthó (to be full)

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

εφαγον verb - second aorist active indicative - third person

phago **fag'-o**: to eat -- eat, meat.

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

εχορτασθησαν verb - aorist passive indicative - third person

chortazo **khor-tad'-zo**: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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.

περισσευον verb - present active participle - accusative singular neuter

perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

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.

κλασματος noun - genitive plural neuter

klasma **klas'-mah**: a piece (bit) -- broken, fragment.

επτα numeral (adjective)

hepta **hep-tah'**: seven -- seven.

σπιριδας noun - accusative plural feminine

spuris **spoo-rece'**: a hamper or lunch-receptacle -- basket.

πληρεις adjective - accusative plural feminine

pleres **play'-race**: replete, or covered over; by analogy, complete -- full.

Matthew 15:38 .

.	Greek	Strong's	Origin
And those	οἱ (oi)	3588: the	the def. art.
who ate	ἐσθίοντες (esthiontes)	2068: to eat	akin to edó (to eat)
were four thousand	τετρακισχίλιοι (tetrakischilioi)	5070: four thousand	from an adverb derivation of tessares and chilioi
men,	ἄνδρες (andres)	435: a man	a prim. word
besides	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
women	γυναικῶν (gunaikōn)	1135: a woman	a prim. word
and children.	παιδίων (paidiōn)	3813: a young child	dim. of pais

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).

ἐσθίοντες **verb - present active participle - nominative plural masculine**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

ᾔσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τετρακισχilioi **adjective - nominative plural masculine**
tetrakischiioi **tet-rak-is-khil'-ee-oy**: four times a thousand -- four thousand.

ανδρες **noun - nominative plural masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

χωρις **adverb**
choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

γυναικων **noun - genitive 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

παιδιων **noun - genitive plural neuter**
paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

Matthew 15:39 .

.	Greek	Strong's	Origin
And sending away	ἀπολύσας (apolusas)	630: to set free, release	from apo and luó
the crowds,	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
Jesus got	ἐνέβη (enebē)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into the boat	πλοῖον (ploion)	4143: a boat	from pleó
and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to the region	ὄρια (oria)	3725: a boundary	from horos (a boundary)
of Magadan.	Μαγαδάν (magadan)	3093: Magadan, an unidentified place near the Sea of Galilee	of uncertain derivation

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

απολυσας verb - aorist active participle - nominative singular 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

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.

ενεβη verb - second aorist active indicative - third person singular

embaino **em-ba'-hee-no**: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, 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

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).

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.

εις 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.

ορια **noun - accusative plural neuter**

horion **hor'-ee-on**: a boundary-line, i.e. (by implication) a frontier (region) -- border, coast.

μαγδαλα **proper noun**

Magdala **mag-dal-ah'**: the tower; Magdala (i.e. Migdala), a place in Palestine -- Magdala.

Matthew 16:1 .

.	Greek	Strong's	Origin
The Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and Sadducees	Σαδδουκαῖοι (saddoukaioi)	4523: a Sadducee, a member of a Jewish religious sect	probably of Hebrew origin Tsadoq
came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
up, and testing	πειράζοντες (peirazontes)	3985: to make proof of, to attempt, test, tempt	from peira
Jesus, they asked	ἐπηρώτησαν (epērōtēsan)	1905: to inquire of	from epi and erōtaó
Him to show	ἐπιδειξαι (epideixai)	1925: to show, to prove	from epi and deiknumi
them a sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
from heaven.	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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.

φαρισαιοι noun - nominative 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

σαδδουκαιοι noun - nominative plural masculine

Saddoukaios sad-doo-kah'-yos: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

πειραζοντες verb - present active participle - nominative plural masculine

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

επηρωτησαν verb - aorist 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

σημειον noun - accusative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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.

ἐπιδειξαι **verb - aorist active middle or passive deponent**

epideiknumi **ep-ee-dike'-noo-mee**: to exhibit (physically or mentally) -- shew.

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

Matthew 16:2 .

.	Greek	Strong's	Origin
But He replied	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
to them, "When it is evening,	ὀψίας (opsias)	3798: evening	from opse
you say,	λέγετε (legete)	3004: to say	a prim. verb
'[It will be] fair weather,	εὐδία (eudia)	2105: fair weather	from eudios (calm)
for the sky	οὐρανός (ouranos)	3772: heaven	a prim. word
is red.'	πυρράζει (purrazei)	4449: to be fiery red	from purros

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).

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.

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

ΟΨΙΑΣ **adjective - genitive singular feminine**

opsios **op'-see-os**: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide).

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.)

ΛΕΓΕΤΕ **verb - present active indicative - second person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΕΥΔΙΑ **noun - nominative singular feminine**

eudia **yoo-dee'-ah**: a clear sky, i.e. fine weather -- fair weather.

ΠΥΡΡΑΖΕΙ **verb - present active indicative - third person singular**

purrazo **poor-hrad'-zo**: to redden (intransitively) -- be red.

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.

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.

Matthew 16:3 .

.	Greek	Strong's	Origin
"And in the morning,	πρωῖ (prōi)	4404: early	adverb from pro

'[There will be] a storm	χειμών (cheimōn)	5494: winter, a storm	from the same as cheimazó
today,	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
for the sky	οὐρανός (ouranos)	3772: heaven	a prim. word
is red	πυρράζει (purrazei)	4449: to be fiery red	from purros
and threatening.'	στυγνάζων (stugnazōn)	4768: to have a gloomy appearance	from stugnos (hated, gloomy); from stugétos
Do you know how	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
to discern	διακρίνειν (diakrinein)	1252: to distinguish, to judge	from dia and krinó
the appearance	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
of the sky,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
but cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
[discern] the signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
of the times?	καιρῶν (kairōn)	2540: time, season	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

πρωι **adverb**

proi **pro-ee'**: at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

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.

χειμων **noun - nominative singular masculine**

cheimon **khi-mone'**: meaning a storm (as pouring rain); by implication, the rainy season, i.e. winter -- tempest, foul weather, winter.

πυρραζει **verb - present active indicative - third person singular**

purrhazo **poor-hrad'-zo**: to redden (intransitively) -- be red.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

στυγναζων **verb - present active participle - nominative singular masculine**

stugnazo **stoog-nad'-zo**: to render gloomy, i.e. (by implication) glower (be overcast with clouds, or sombreness of speech) -- lower, be sad.

ο **definite article - nominative singular masculine**

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.

υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-face'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

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.)

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

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.

ουρανού **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.

γινώσκετε **verb - present active indicative - second 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)

διακρίνειν **verb - present active infinitive**
diakrino dee-ak-ree'-no: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

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.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σημεία **noun - accusative plural neuter**
semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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.

καιρῶν **noun - genitive plural masculine**
kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

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-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

Matthew 16:4 .

.	Greek	Strong's	Origin
"An evil	πονηρὰ (ponēra)	4190: toilsome, bad	from poneó (to toil)

and adulterous	μοιχαλῖς (moichalis)	3428: an adulteress	from the fem. of moichos
generation	γενεὰ (genea)	1074: race, family, generation	from ginomai
seeks after	ἐπιζητεῖ (epizētei)	1934: to inquire for	from epi and zéteó
a sign;	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
and a sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
will not be given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it, except		1508: if not	from ei and mé
the sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
of Jonah."	Ἰωνᾶ (iōna)	2495: Jonah, an Isr. prophet	of Hebrew origin Yonah
And He left	καταλιπὼν (katalipōn)	2641: to leave, leave behind	from kata and leipó
them and went away.	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai

KJV Lexicon

γενεα **noun - nominative singular feminine**

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

πονηρα **adjective - nominative singular feminine**

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

μοιχαλις noun - nominative singular feminine

moichalis moy-khal-is': an adulteress -- adulteress(-ous, -y).

σημειον noun - accusative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

επιζητει verb - present active indicative - third person singular

epizeteo ep-eeed-zay-teh'-o: to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σημειον noun - nominative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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.

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)

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

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.

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.

ἰωνᾶ **noun - genitive singular masculine**

Ionas ee-o-nas': Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

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.

προφητοῦ **noun - genitive singular masculine**

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταλιπὼν **verb - second aorist active participle - nominative singular masculine**

kataleipo kat-al-i'-po: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

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

ἀπηλθεν **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.

Matthew 16:5 .

.	Greek	Strong's	Origin
And the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
to the other side	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
[of the sea], but they had forgotten	ἐπελάθοντο (epelathonto)	1950: to forget, neglect	from epi and lanthanó
to bring	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-

[any] bread.

ἄρτους
(artous)

740: bread, a loaf

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

ἐλθοντες **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.

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.

μαθηταὶ **noun - nominative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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

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.

πέραν **adverb**

peran per'-an: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

ἐπελθοντο **verb - second aorist middle deponent indicative - third person**

epilanthanomai ep-ee-lan-than'-om-ahee: to lose out of mind; by implication, to neglect -- (be) forget(-ful of).

ἄρτους **noun - accusative plural masculine**

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

λαβειν **verb - second aorist active middle or passive deponent**
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

Matthew 16:6 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "Watch	ὁρᾶτε (orate)	3708: to see, perceive, attend to	a prim. verb
out and beware	προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
of the leaven	ζύμης (zumēs)	2219: leaven	from a prim. root
of the Pharisees	Φαρισαίων (pharisaiōn)	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

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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).

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

επο 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

ορατε verb - present active imperative - second person

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

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.

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.

ζυμης noun - genitive singular feminine

zume dzoo'-may: ferment (as if boiling up) -- leaven.

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

σαδδουκαιων noun - genitive plural masculine

Saddoukaios sad-doo-kah'-yos: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

Matthew 16:7 .

.	Greek	Strong's	Origin
They began to discuss	διελογίζοντο (dielogizonto)	1260: to consider	from dia and logizomai
[this] among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
themselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"[He said that] because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we did not bring	ἐλάβομεν (elabomen)	2983: to take, receive	from a prim. root lab-
[any] bread."	ἄρτους (artous)	740: bread, a loaf	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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διελογίζοντο **verb - imperfect middle or passive deponent indicative - third person**

dialogizomai dee-al-og-id'-zom-ahee: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

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.

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.

αρτους noun - accusative plural masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

οουk particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ελαβομεν verb - second aorist active indicative - first person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

Matthew 16:8 .

.	Greek	Strong's	Origin
But Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
aware	γνοῦς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
of this, said,		3004: to say	a prim. verb
"You men of little faith,	ὀλιγόπιστοι (oligopistoi)	3640b: of little faith	from the same as oligopistia
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you discuss	διαλογίζεσθε (dialogizesthe)	1260: to consider	from dia and logizomai
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
yourselves	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

that you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
bread?	ἄρτους (artous)	740: bread, a loaf	of uncertain origin

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γινους **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.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

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.

διαλογιζεσθε **verb - present middle or passive deponent indicative - second person**

dialogizomai **dee-al-og-id'-zom-ahee**: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

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.
ολιγοπιστοι adjective - vocative plural masculine oligopistos ol-ig-op'-is-tos: incredulous, i.e. lacking confidence (in Christ) -- of little faith.
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.
αρτους noun - accusative plural masculine artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.
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.
ελαβετε verb - second aorist active indicative - second person lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

Matthew 16:9 .

.	Greek	Strong's	Origin
"Do you not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
understand	νοεῖτε (noeite)	3539: to perceive, think	from nous
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
remember	μνημονεύετε (mnēmoneuete)	3421: to call to mind, to make mention of	from mnémón (mindful)
the five	πέντε (pente)	4002: five	a prim. cardinal number
loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
of the five thousand,	πεντακισχιλίων (pentakischiliōn)	4000: five thousand	a cardinal number from pentakis and chilioi

and how many	πόσους (posous)	4214: how much? how great?	interrog. adjective from a prim. root
baskets	κοφίνους (kophinous)	2894: a basket	a prim. word
[full] you picked up?	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-

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οὐπω **adverb**

oupo **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

νοεῖτε **verb - present active indicative - second person**

noieo **noy-eh'-o**: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, understand.

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.

μνημονεύετε **verb - present active indicative - second person**

mnemoneuo **mnay-mon-yoo'-o**: to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

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.

πέντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

ἄρτους **noun - accusative plural masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

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.

ΠΕΝΤΑΚΙΣΧΙΛΙΩΝ **adjective - genitive plural masculine**
pentakischilioi **pen-tak-is-khil'-ee-oy**: five times a thousand -- five thousand.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποσους **correlative or interrogative pronoun - accusative plural masculine**
posos **pos'-os**: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

κοφινους **noun - accusative plural masculine**
kophinos **kof'-ee-nos**: a (small) basket -- basket.

ελαβετε **verb - second aorist active indicative - second person**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

Matthew 16:10 .

.	Greek	Strong's	Origin
"Or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
the seven	ἐπτὰ (epta)	2033: seven	a prim. word
loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
of the four thousand,	τετρακισχιλίων (tetrakischiōn)	5070: four thousand	from an adverb derivation of tessares and chilioi
and how many	πόσας (posas)	4214: how much? how great?	interrog. adjective from a prim. root
large baskets	σπυρίδας (spuridas)	4711: a (large, flexible) basket (for carrying provisions)	of uncertain origin
[full] you picked up?	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-

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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.

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.

επτα **numeral (adjective)**

hepta hep-tah': seven -- seven.

αρτους **noun - accusative plural masculine**

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

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.

τετρακισχιλιων **adjective - genitive plural masculine**

tetrakischilioi tet-rak-is-khil'-ee-oy: four times a thousand -- four thousand.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποσας **correlative or interrogative pronoun - accusative plural feminine**

posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

σπυριδας **noun - accusative plural feminine**

spuris spoo-rece': a hamper or lunch-receptacle -- basket.

ελαβετε **verb - second aorist active indicative - second person**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

Matthew 16:11 .

.	Greek	Strong's	Origin
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos

is it that you do not understand	νοεῖτε (noeite)	3539: to perceive, think	from nous
that I did not speak		3004: to say	a prim. verb
to you concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
bread?	ἄρτων (artōn)	740: bread, a loaf	of uncertain origin
But beware	προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
of the leaven	ζύμης (zumēs)	2219: leaven	from a prim. root
of the Pharisees	Φαρισαίων (pharisaïōn)	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

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πως **adverb - interrogative**

pos pōce: 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).

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.

VOEITE **verb - present active indicative - second person**

noieo noy-eh'-o: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, 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

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αρτου noun - genitive singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

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.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

προσχειν 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.

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.

ζυμης noun - genitive singular feminine

zume dzoo'-may: ferment (as if boiling up) -- leaven.

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.

φarisaiων 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

σαδδουκαιων noun - genitive plural masculine

Saddoukaios sad-doo-kah'-yos: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

Matthew 16:12 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they understood	συνῆκαν (sunēkan)	4920: to set together, fig. to understand	from sun and hiēmi (to send)
that He did not say		3004: to say	a prim. verb
to beware	προσέχειν (prosechein)	4337: to hold to, turn to, attend to	from pros and echó
of the leaven	ζύμης (zumēs)	2219: leaven	from a prim. root
of bread,	ἄρτων (artōn)	740: bread, a loaf	of uncertain origin
but of the teaching	διδαχῆς (didachēs)	1322: doctrine, teaching	from didaskó
of 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

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.

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.

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.

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.

προσεχειν 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.

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.

ζυμης noun - genitive singular feminine

zume dzoo'-may: ferment (as if boiling up) -- leaven.

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.

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.

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.

διδαχης noun - genitive 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.

φαρισαίων noun - genitive plural masculine

Pharisaïos 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

σαδδουκαιών noun - genitive plural masculine

Saddoukaïos sad-doo-kah'-yos: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

Matthew 16:13 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἔλθων (elthōn)	2064: to come, go	a prim. verb
into the district	μέρη (merē)	3313: a part, share, portion	from meiromai (to receive one's portion)
of Caesarea	Καισαρείας (kaisareias)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
Philippi,	Φιλίππου (philippou)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
He was asking	ἠρώτα (ērōta)	2065: to ask, question	akin to eromai (to ask)
His disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
"Who	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
do people	ἄνθρωποι	444: a man, human, mankind	probably from anér and óps (eye,

	(anthrōpoi)		face)
say	λέγων (legōn)	3004: to say	a prim. verb
that 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)
is?"			

KJV Lexicon

ελθων **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.

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.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εις **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.

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).

καισαρειας **noun - genitive singular feminine**

Kaisereia **kahee-sar'-i-a**: Caesaria, the name of two places in Palestine -- Caesarea.

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.

φιλιππου **noun - genitive singular masculine**

Philippos **fil'-ip-pos**: fond of horses; Philippos, the name of four Israelites -- Philip.

ηρωτα **verb - imperfect active indicative - third person singular**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, 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.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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

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.

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.

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.

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.

εἶναι verb - present infinitive

einai i'-nahee: to exist -- am, was, come, is, lust after, please well, there is, to be, was.

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.

υἱοῦ noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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.

ανθρώπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Matthew 16:14 .

.	Greek	Strong's	Origin
And they said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Some	οἱ (oi)	3588: the	the def. art.
[say] John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist;	βαπτιστήν (baptistēn)	910: a baptizer	from baptizō
and others,	ἄλλοι (alloi)	243: other, another	a prim. word
Elijah;	Ἠλίαν (ēlian)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
but still others,	ἕτεροι (eteroi)	2087: other	of uncertain origin
Jeremiah,	Ἰερεμίαν (ieremian)	2408: Jeremiah, an O.T. prophet	of Hebrew origin Yirmeyah
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.

one	ἓνα (ena)	1520: one	a primary number
of the prophets."	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

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.

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.)

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.

βαπτιστην **noun - accusative singular masculine**

Baptistes **bap-tis-tace'**: a baptizer, as an epithet of Christ's forerunner -- Baptist.

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).

ηλιαν **noun - accusative singular masculine**

Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

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).

ιερεμιαν **noun - accusative singular masculine**

Hieremias **hee-er-em-ee'-as**: Hieremias (i.e. Jermijah), an Israelite -- Jeremiah.

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.

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.

προφητων **noun - genitive plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Matthew 16:15 .

.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "But who	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
do you say	λέγετε (lete)	3004: to say	a prim. verb
that I am?"		1510: I exist, I am	a prol. form of a prim. and defective verb

KJV Lexicon

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.

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **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.

λεγετε **verb - present active indicative - second person**

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.

Matthew 16:16 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain 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
answered,	ἀποκριθεις (apokritheis)	611: to answer	from apo and krinó

"You are the Christ,	ΧΡΙΣΤΟΣ (christos)	5547: the Anointed One, Messiah, Christ	from chrió
the Son	ΥΙΟΣ (uios)	5207: a son	a prim. word
of the living	ΖΩΝΤΟΣ (zōntos)	2198: to live	from prim. roots zé- and zó-
God."	ΘΕΟΥ (theou)	2316: God, a god	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).

σιμων **noun - nominative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

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.

συ **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.

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ο **definite article - nominative singular masculine**

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.

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.

ζωντος **verb - present active participle - genitive singular masculine**

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

Matthew 16:17 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "Blessed	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
are you, Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Barjona,	Βαριωνᾶ (bariōna)	920: "son of Jonah," Bar-Jonah, a surname of Peter	of Aramaic origin bar and Yonah
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
flesh	σὰρξ	4561: flesh	a prim. word

	(sarx)		
and blood	αἷμα (aima)	129: blood	of uncertain origin
did not reveal	ἀπεκάλυψεν (apekalupsen)	601: to uncover, reveal	from apo and kaluptó
[this] to you, but My Father	πατήρ (patēr)	3962: a father	a prim. word
who	ὁ (o)	3588: the	the def. art.
is in heaven.	οὐρανοῖς (ouranois)	3772: heaven	a prim. word

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

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.

ο definite article - nominative singular masculine

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.

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

μακαριος **adjective - nominative singular masculine**
makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

ει **verb - present indicative - second person singular**
ei **i**: thou art -- art, be.

σιμων **noun - vocative singular masculine**
Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

βαρ **aramaic transliterated word**
Barionas **bar-ee-oo-nas'**: son of Jonas (or Jonah); Bar-jonas, an Israelite -- Bar-jona.

ιωνα **noun - genitive singular masculine**
Barionas **bar-ee-oo-nas'**: son of Jonas (or Jonah); Bar-jonas, an Israelite -- Bar-jona.

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.

σαρξ **noun - nominative 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

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.

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.

απεκαλυψεν **verb - aorist active indicative - third person singular**
apokalupto **ap-ok-al-oop'-to**: to take off the cover, i.e. disclose -- reveal.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

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.

ο **definite article - nominative singular masculine**
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.
μου personal pronoun - first person genitive singular mou moo : of me -- I, me, mine (own), 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.
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.
ουρανοις noun - dative 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.

Matthew 16:18 .

.	Greek	Strong's	Origin
"I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
say	λέγω (legō)	3004: to say	a prim. verb
to you that you are 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 upon this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
rock	πέτρα (petra)	4073: a (large mass of) rock	a prim. word
I will build	οικοδομήσω (oikodomēsō)	3618: to build a house	from oikodemos
My church;	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó

and the gates	πύλαι (pulai)	4439: a gate	a prim. word
of Hades	ᾠδου (adou)	86: Hades, the abode of departed spirits	perhaps from alpha (as a neg. prefix) and eidon (3708)
will not overpower	κατισχύσουσιν (katischusousin)	2729: to overpower	from kata and ischuó
it.			

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

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

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.

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.

συ **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.

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

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.

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.

πετρα noun - dative singular feminine

petra pet'-ra: a (mass of) rock -- rock.

οικοδομησω verb - future active indicative - first 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.

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.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πυλαι noun - nominative plural feminine

pule poo'-lay: a gate, i.e. the leaf or wing of a folding entrance -- gate.

αδου noun - genitive singular masculine

haides hah'-dace: unseen, i.e. Hades or the place (state) of departed souls -- grave, hell.

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.

κατισχυουσιν verb - future active indicative - third person

katischuo kat-is-khoo'-o: to overpower -- prevail (against).

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

Matthew 16:19 .

.	Greek	Strong's	Origin
"I will give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you the keys	κλειδας (kleidas)	2807: a key	from kleió
of the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of heaven;	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
and whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you bind	δήσης (dēsēs)	1210: to tie, bind	a prim. verb
on earth	γῆς (gēs)	1093: the earth, land	a prim. word
shall have been bound	δεδεμένον (dedemenon)	1210: to tie, bind	a prim. verb
in heaven,	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
and whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you loose	λύσης (lusēs)	3089: to loose, to release, to dissolve	a prim. verb
on earth	γῆς (gēs)	1093: the earth, land	a prim. word
shall have been loosed	λελυμένον (lelumēnon)	3089: to loose, to release, to dissolve	a prim. verb

in heaven."

οὐρανοῖς
(ouranois)

3772: heaven

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

δώσω 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)

σοὶ personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

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.

κλεῖς noun - accusative plural feminine

kleis klice: a key (as shutting a lock), literally or figuratively -- key.

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.

βασιλείας noun - genitive singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

οὐρανῶν noun - genitive 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.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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).

δησῃς **verb - aorist active subjunctive - second person singular**

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

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.

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.

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.

δεδεμένον **verb - perfect passive participle - nominative singular neuter**

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

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.

οὐρανούς **noun - dative 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.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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).

λυσης verb - aorist active subjunctive - second person singular

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

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.

εσται verb - future indicative - third 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.

λελυμενον verb - perfect passive participle - nominative singular neuter

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

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.

ουρανοις noun - dative 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.

Matthew 16:20 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote

He warned		2008: to honor, to mete out due measure, hence to censure	from epi and timáo
the disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
that they should tell		3004: to say	a prim. verb
no one	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
that He was the Christ.	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

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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.

ΔΙΕΣΤΕΙΛΑΤΟ **verb - aorist middle indicative - third person singular**

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).

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.

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

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.

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.

ΕΙΠΩΣΙΝ **verb - second aorist active subjunctive - third person**

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.

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

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.

Matthew 16:21 .

.	Greek	Strong's	Origin
From that time	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
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 show	δεικνύειν (deiknuein)	1166: to show	from a prim. root deik-
His disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
that He must	δεῖ	1163: it is necessary	a form of deó

	(dei)		
go	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
to Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and suffer	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
many things	πολλά (polla)	4183: much, many	a prim. word
from the elders	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
and chief priests	ἀρχιερέων (archiereōn)	749: high priest	from archó and hierous
and scribes,	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
and be killed,	ἀποκτανθῆναι (apoktanthēnai)	615: to kill	from apo and kteinó (to kill)
and be raised	ἐγερθῆναι (egerthēnai)	1453: to waken, to raise up	a prim. verb
up on the third	τρίτῃ (tritē)	5154: third	ord. num. from treis
day.	ἡμέρα (ēmera)	2250: day	a prim. word

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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)

τοτε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that

time, then.

ἤρξατο 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.

ἰησοῦς noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

δεικνυειν verb - present active infinitive

deiknuo dike-noo'-o: to show -- 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.

μαθηταις noun - dative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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.

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.

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

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.

εις 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

πολλα 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.

παθειν verb - second aorist active middle or passive deponent

pascho pas'-kho: to experience a sensation or impression (usually painful) -- feel, passion,
suffer, vex.

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.

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

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

γραμματεων noun - genitive 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

ἀποκτανθῆναι verb - aorist passive middle or passive deponent apokteino ap-ok-ti'-no : to kill outright; figuratively, to destroy -- put to death, kill, slay.
καί conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
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.
τρίτη 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).
ἡμέρα noun - dative singular feminine hemera hay-mer'-ah : age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
ἐγερθῆναι verb - aorist passive middle or passive deponent egeiro eg-i'-ro : to waken (transitively or intransitively), i.e. rouse

Matthew 16:22 .

.	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
took Him aside	προσλαβόμενος (proslabomenos)	4355: to take in addition	from pros and lambanō
and began		757: to rule, to begin	a prim. verb
to rebuke	ἐπιτιμᾶν (epitiman)	2008: to honor, to mete out due measure, hence to censure	from epi and timao
Him, saying,	λέγων (legōn)	3004: to say	a prim. verb
"God forbid	ἵλεως (ileōs)	2436: propitious	another spelling of hilaos (propitious, gracious)
[it], Lord!	κύριε (kurie)	2962: lord, master	from kuros (authority)

This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
shall never	οὐ (ou)	3756: not, no	a prim. word
happen		1510: I exist, I am	a prol. form of a prim. and defective verb
to You."			

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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

προσλαμβομενος **verb - second aorist middle passive - nominative singular masculine**
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

ο **definite article - nominative singular masculine**
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.

ηρξατο **verb - aorist middle deponent indicative - third person singular**
archomai **ar'-khom-ah-ee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

επιτιμαν **verb - present active infinitive**
epitimaō **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

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

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.

ιλεως adjective - nominative singular masculine - attic greek form

hileos hil'-eh-ocē: cheerful (as attractive), i.e. propitious; adverbially (by Hebraism) God be gracious!, i.e. (in averting some calamity) far be it -- be it far, merciful.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

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.

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.

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.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

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).

Matthew 16:23 .

.	Greek	Strong's	Origin
But He turned	στραφείς (strapheis)	4762: to turn, i.e. to change	a prim. verb
and said		3004: to say	a prim. verb
to Peter,	Πέτρῳ	4074: "a stone" or "a boulder," Peter, one of the twelve	a noun akin to petra, used as a proper name

	(petrō)	apostles	
"Get	ὑπαγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
behind	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
Me, Satan!	σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
You are a stumbling block	σκάνδαλον (skandalon)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
to Me; for you are not setting your mind	φρονεῖς (phroneis)	5426: to have understanding, to think	from phrén
on God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
interests, but man's."	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

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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).

στραφεις **verb - second aorist passive participle - nominative singular masculine**

strepho **stref'-o:** to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

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.

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.

πετρω noun - dative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

υπαγε verb - present active imperative - second person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

σατανα noun - vocative singular masculine

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

σκανδαλον noun - accusative singular neuter

skandalon skan'-dal-on: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

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.

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.

φρονεις 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

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.

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).

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.

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.

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.

Matthew 16:24 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"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
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
wishes	θέλει (thelei)	2309: to will, wish	a prim. verb
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb

after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
Me, he must deny	ἀπαρνησάσθω (aparnēsasthō)	533: to deny	from apo and arneomai
himself,	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and take	ἀράτω (aratō)	142: to raise, take up, lift	a prim. verb
up his cross	σταυρὸν (stauron)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
and follow	ἀκολουθεῖτω (akoloutheitō)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me.			

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.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

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

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

θελει verb - present 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

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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.

απαρνησασθω verb - aorist middle deponent imperative - third person singular

aparneomai ap-ar-neh'-om-ahee: to deny utterly, i.e. disown, abstain -- deny.

εαυτου 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρατω verb - aorist active middle - 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

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρον **noun - accusative singular masculine**

stauros stow-ros': a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

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

ακολουθειτω **verb - present active imperative - 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.

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

Matthew 16:25 .

.	Greek	Strong's	Origin
"For whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
wishes	θέλη (thelē)	2309: to will, wish	a prim. verb
to save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
will lose	ἀπολέσει (apolesei)	622: to destroy, destroy utterly	from apo and same as olethros
it; but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
loses	ἀπολέσει (apolesē)	622: to destroy, destroy utterly	from apo and same as olethros
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin

for My sake	ἕνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
will find	εὕρήσει (eurēsei)	2147: to find	a prim. verb
it.			

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.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἂν **particle**

an an: denoting a supposition, wish, possibility or uncertainty

θελή **verb - present active subjunctive - 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

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.

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

σωσαι **verb - aorist active middle or passive deponent**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

απολεσει **verb - future active 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.

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

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

απολεση **verb - aorist active subjunctive - third person singular**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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.

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

ενεκεν **adverb**

heneka **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

ευρησει **verb - future active indicative - third person singular**

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

Matthew 16:26 .

.	Greek	Strong's	Origin
"For what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
will it profit	ὠφελήσεται (ōphelēthēsetai)	5623: to help, benefit, do good	from ophelos
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
he gains	κερδήση (kerdēsē)	2770: to gain	from kerdos
the whole	ὅλον (olon)	3650: whole, complete	a prim. word
world	κόσμον (kosmon)	2889: order, the world	a prim. word
and forfeits	ζημιωθῇ (zēmiōthē)	2210: to damage, suffer loss	from zémia
his soul?	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
will a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
in exchange	ἀντάλλαγμα (antallagma)	465: an exchange	from anti and allassó
for his soul?	ψυχῆς (psuchēs)	5590: breath, the soul	of uncertain origin

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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.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ωφελείται **verb - present passive indicative - third person singular**

opheleo **o-fel-eh'-o**: to be useful, i.e. to benefit -- advantage, better, prevail, profit.

άνθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εάν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τον **definite article - accusative singular masculine**

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.

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.

κερδηση **verb - aorist active subjunctive - third person singular**

kerdaino **ker-dah'-ee-no**: to gain -- (get) gain, win.

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).

ψυχην **noun - accusative 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

ζημιωθη **verb - aorist passive subjunctive - third person singular**
zemioo **dzay-mee-o'-o**: to injure, i.e. (reflexively or passively) to experience detriment -- be cast away, receive damage, lose, suffer loss.

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.

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.

δωσει **verb - future 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)

ανθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ανταλλαγμα **noun - accusative singular neuter**
antallagma **an-tal'-ag-mah**: an equivalent or ransom -- in exchange.

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.

ψυχης **noun - genitive 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

Matthew 16:27 .

.	Greek	Strong's	Origin
"For the Son	υἱός	5207: a son	a prim. word

	(uios)		
of Man	ἄνθρωπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is going	μέλλει (mellei)	3195: to be about to	a prim. verb
to come	ἔρχεσθαι (erchesthai)	2064: to come, go	a prim. verb
in the glory	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of His Father	πατρός (patros)	3962: a father	a prim. word
with His angels,	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
and WILL THEN	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
REPAY	ἀποδώσει (apodōsei)	591: to give up, give back, return, restore	from apo and didómi
EVERY MAN	ἐκάστῳ (ekastō)	1538: each, every	a prim. word
ACCORDING	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
TO HIS DEEDS.	πραξίν (praxin)	4234: a deed, function	from prassó

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μέλλει **verb - present active indicative - third person singular**
mello **mel'-lo:** to intend, i.e. be about to be, do, or suffer something

γάρ **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.

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.

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.

ερχεσθαι verb - present middle or passive deponent infinitive

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

δοξη noun - dative 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 masculine

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.

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

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.

αγγελων **noun - genitive plural 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

τοτε **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

αποδωσει **verb - future active indicative - third person singular**

apodidomi **ap-od-ee'd'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

εκαστω **adjective - dative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

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.

πραξιν **noun - accusative singular feminine**

praxis **prax'-is**: practice, i.e. (concretely) an act; by extension, a function -- deed, office, 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

Matthew 16:28 .

.	Greek	Strong's	Origin
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, there are	τινες	5100: a certain one, someone,	a prim. enclitic indef. pronoun

some	(tines)	anyone	
of those	τῶν (tōn)	3588: the	the def. art.
who are standing	ἐστῶτων (estōtōn)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
will not taste	γεύσωνται (geusōntai)	1089: to taste, eat	a prim. verb
death	θανάτου (thanatou)	2288: death	from thnéskó
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
they see		3708: to see, perceive, attend to	a prim. verb
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)
coming	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
in His kingdom."	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó

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αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as

interjection, so be it) -- amen, verily.

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

humin hoo'-min': to (with or by) you -- ye, you, your(-selves).

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

τινες indefinite pronoun - nominative plural masculine

tis tis: some or any person or object

ωδε adverb

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

εστωτες verb - perfect active participle - nominative plural masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

οιτινες relative pronoun - nominative plural masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

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.

γευσωνται verb - aorist middle deponent subjunctive - third person

geuomai ghyoo'-om-ahee: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

θανατου noun - genitive singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

εως conjunction

heos beh'-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

ιδωσιν verb - second aorist active subjunctive - third person

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

υἱοῦ noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

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.

βασιλεια noun - dative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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

Matthew 17:1 .

.	Greek	Strong's	Origin
Six	ἕξ (ex)	1803: six	a prim. cardinal number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
later	μεθ' (meth)	3326: with, among, after	a prim. preposition

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
took	παραλαμβάνει (paralambanei)	3880: to receive from	from para and lambanó
with Him 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 James	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
and John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
his brother,	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and led	ἀναφέρει (anapherei)	399: to carry up, lead up	from ana and pheró
them up on a high	ὕψηλόν (upsēlon)	5308: high, lofty	from hupsos
mountain	ὄρος (oros)	3735: a mountain	a prim. word
by themselves.	ἰδίαν (idian)	2398: one's own, distinct	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

μεθ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)

time, while, years.

εξ **numeral (adjective)**

hex **hex**: six -- six.

παραλαμβάνει **verb - present active indicative - third person singular**

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).

ο **definite article - nominative singular masculine**

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.

τον **definite article - accusative singular masculine**

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

ιακωβον **noun - accusative 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

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.

αδελφον **noun - accusative singular 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

αναφέρει verb - present active indicative - third person singular

anaphero an-af-er'-o: to take up -- bear, bring (carry, lead) up, offer (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

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ορος noun - accusative singular neuter

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

υψηλον adjective - accusative singular neuter

hupselos hoop-say-los': lofty (in place or character) -- high(-er, -ly) (esteemed).

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

Matthew 17:2 .

.	Greek	Strong's	Origin
And He was transfigured	μετεμορφώθη (metemorphōthē)	3339: to transform	from meta and morphoó
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
them; and His face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
shone	ἐλάμψεν (elampsen)	2989: to shine	a prim. verb
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the sun,	ἥλιος (ēlios)	2246: the sun	a prim. word

and His garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
as white	λευκά (leuka)	3022: bright, white	a prim. adjective
as light.	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó

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

μετεμορφωθη verb - aorist passive indicative - third person singular

metamorphoo met-am-or-fo-o: to transform (literally or figuratively, metamorphose) -- change, transfigure, transform.

εμπροσθεν preposition

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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

ελαμψεν verb - aorist active indicative - third person singular

lampos lam'-po: to beam, i.e. radiate brilliancy -- give light, shine.

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.

προσωπον noun - nominative 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

ως **adverb**
hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλιος **noun - nominative singular masculine**
helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

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.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιματια **noun - nominative plural neuter**
himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

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

εγενοντο **verb - second aorist middle deponent indicative - third 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.)

λευκα **adjective - nominative plural neuter**
leukos **lyoo-kos'**: white -- white.

ως **adverb**
hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

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.

φως **noun - nominative singular neuter**
phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

Matthew 17:3 .

.	Greek	Strong's	Origin
And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
and Elijah	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
appeared	ὤφθη (ōphthē)	3708: to see, perceive, attend to	a prim. verb
to them, talking	συλλαλοῦντες (sullalountes)	4814: to talk together	from sun and laleó
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

ἰδοὺ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ὤφθησαν verb - aorist passive indicative - third person

optanomai op-tan'-om-ahēe: appear, look, see, shew self.

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

μωσῆς 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

ηλιας noun - nominative singular masculine

Helias hay-lee'-as: Helias (i.e. Elijah), an Israelite -- Elias.

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

συλλαλουντες verb - present active participle - nominative plural masculine

sullaleo sool-lal-eh'-o: to talk together, i.e. converse -- commune (confer, talk) with, speak among.

Matthew 17:4 .

.	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 Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
it is good	καλόν (kalon)	2570: beautiful, good	a prim. word
for us to be here;	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
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 wish,	Θέλεις (theleis)	2309: to will, wish	a prim. verb

I will make	ποιήσω (poiēsō)	4160: to make, do	a prim. word
three	τρεις (treis)	5140: three	a prim. cardinal number
tabernacles	σκηνάς (skēnas)	4633: a tent	a prim. word
here,	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
one	μίαν (mian)	1520: one	a primary number
for You, and one	μίαν (mian)	1520: one	a primary number
for Moses,	Μωϋσεῖ (mōusei)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
and one	μίαν (mian)	1520: one	a primary number
for Elijah."	Ἠλίας (ēlia)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah

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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).

ο **definite article - nominative singular masculine**

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.

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.

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.

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.

ΚΑΛΟΝ **adjective - nominative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

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.

ΩΔΕ **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

ΕΙΝΑΙ **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ΕΙ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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

ΠΟΙΗΣΩΜΕΝ **verb - aorist active subjunctive - first person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ΩΔΕ **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

ΤΡΕΙΣ **adjective - accusative plural feminine**

treis **trice**: three -- three.

ΣΚΗΝΑΣ **noun - accusative plural feminine**

skene **skay-nay'**: a tent or cloth hut -- habitation, tabernacle.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

μιαν **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

μωση **noun - dative singular masculine**
Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

μιαν **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

μιαν **adjective - accusative singular feminine**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ηλια **noun - dative singular masculine**
Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

Matthew 17:5 .

.	Greek	Strong's	Origin
While he was still	ἔτι (eti)	2089: still, yet	a prim. adverb
speaking,	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
a bright	φωτεινῇ (phōteinē)	5460: bright, light	from phós
cloud	νεφέλη (nephelē)	3507: a cloud	from nephos
overshadowed	ἐπεσκίασεν (epeskiasen)	1982: to overshadow	from epi and skia
them, and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle

a voice	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
out of the cloud	νεφέλης (nephelēs)	3507: a cloud	from nephos
said,	λέγουσα (legousa)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is My beloved	ἀγαπητός (agapētos)	27: beloved	from agapaó
Son,	υἱός (uios)	5207: a son	a prim. word
with whom	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am well-pleased;	εὐδόκησα (eudokēsa)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
listen	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
to Him!"			

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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.

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.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

νεφελη noun - nominative singular feminine

nephele nef-el'-ay: cloudiness, i.e. (concretely) a cloud -- cloud.;

φωτεινη adjective - nominative singular feminine

photeinos fo-ti-nos': lustrous, i.e. transparent or well-illuminated (figuratively) -- bright, full of light.

επισκιασεν verb - aorist active indicative - 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.

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

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

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)

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.

νεφελης noun - genitive singular feminine

nephele nef-el'-ay: cloudiness, i.e. (concretely) a cloud -- cloud.;

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.

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.

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπητος adjective - nominative singular masculine

agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

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.

ευδοκησα verb - aorist active indicative - first person singular

eudokeo yoo-dok-eh'-o: to think well of, i.e. approve (an act); specially, to approve (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

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

ακουετε verb - present 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.

Matthew 17:6 .

.	Greek	Strong's	Origin
When the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó

heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], they fell	ἔπεσαν (epesan)	4098: to fall	from a redupl. of the prim. root pet
face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
down to the ground and were terrified.	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos

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

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.

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.

μαθηταὶ noun - nominative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

εἴπεσον verb - second aorist active indicative - third person

pipto pip'-to, : to fall -- fail, fall (down), light on.

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.

πρόσωπον 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

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

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.

σφοδρα adverb

sphodra sfod'-rah: vehemently, i.e. in a high degree, much -- exceeding(-ly), greatly, sore, very.

Matthew 17:7 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	προσῆλθεν (prosēlthen)	4334: to approach, to draw near	from pros and erchomai
to [them] and touched	ἀψάμενος (apsamenos)	681: to fasten to, lay hold of	from a prim. root haph-
them and said,		3004: to say	a prim. verb
"Get		1452:	adverb from neut. of cptv. of eggus, q.v.
up, and do not be afraid."	φοβεῖσθε (phobeisthe)	5399: to put to flight, to terrify, frighten	from phobos

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

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

ο **definite article - nominative singular masculine**
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.

ηψατο **verb - aorist middle deponent indicative - third person singular**
haptomai **hap'-tom-ahee**: to attach oneself to, i.e. to touch (in many implied relations) --
touch.

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

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.

εγερθητε **verb - aorist passive imperative - second person**
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

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.

φοβεισθε **verb - present middle or passive deponent imperative - second 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.

Matthew 17:8 .

▪			
.	Greek	Strong's	Origin

And lifting	ἐπάραντες (eparantes)	1869: to lift up	from epi and airó
up their eyes,	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
they saw		3708: to see, perceive, attend to	a prim. verb
no one	οὐδένα (oudena)	3762: no one, none	from oude and heis
except		1508: if not	from ei and mé
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Himself	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
alone.	μόνον (monon)	3441: alone	a prim. word

KJV Lexicon

επαρantes **verb - aorist active participle - nominative plural masculine**
epairo **ep-ahee'-ro**: to raise up -- exalt self, poise (lift, take) up.

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.

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

οὐδὲνα 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.

εἶδον verb - second aorist active indicative - third person

eido i'-do: to see; by implication, (in the perfect tense only) to know

εἰ 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.

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.

ἰησοῦν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μόνον adverb

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

Matthew 17:9 .

.	Greek	Strong's	Origin
As they were coming down	καταβαίνοντων (katabainontōn)	2597: to go down	from kata and the same as basis
from the mountain,	ὄρους (orous)	3735: a mountain	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
commanded	ἐνετείλατο (eneteilato)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
them, saying, "Tell	λέγων (legōn)	3004: to say	a prim. verb

the vision	ὄραμα (orama)	3705: that which is seen	from horaó
to no one	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
has risen	ἐγερθῇ (egerthē)	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)

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

καταβαινωντων verb - present active participle - genitive plural masculine

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

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

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 neuter

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).

εντειλατο verb - aorist middle deponent indicative - third person singular

entellomai en-tel'-lom-ahee: to enjoin -- (give) charge, (give) command(-ments), injoin.

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.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

ειπητε verb - second aorist active subjunctive - second person

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 - 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.

εως conjunction

heos beh'-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.

ο definite article - nominative singular masculine

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.

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)

νεκρων **adjective - genitive plural masculine**

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

αναστη **verb - second aorist active subjunctive - 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).

Matthew 17:10 .

.	Greek	Strong's	Origin
And His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
asked	ἐπηρώτησαν (epērōtēsan)	1905: to inquire of	from epi and erótaó
Him, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
do the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
say	λέγοντες (legontes)	3004: to say	a prim. verb
that Elijah	Ἠλίαν (ēlian)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah

must	δεῖ (dei)	1163: it is necessary	a form of δεό
come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
first?"		4413: first, chief	contr. superl. of pro

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

ἐπηρωτησαν **verb - aorist active indicative - third person**

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

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.

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

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 - 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 (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

γραμματεῖς noun - nominative plural masculine

grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

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.

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.

ηλιαν noun - accusative singular masculine

Helias hay-lee'-as: Helias (i.e. Elijah), an Israelite -- Elias.

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.

ερχειν 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.

πρωτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

Matthew 17:11 .

.	Greek	Strong's	Origin
And He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb

"Elijah	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and will restore	ἀποκαταστήσει (apokatastēsei)	600: to restore, give back	from apo and kathistēmi
all things;	πάντα (panta)	3956: all, every	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).

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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

ηλιας noun - nominative singular masculine

Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

μεν particle

men **men**: indicative of affirmation or concession (in fact); usually followed by a

contrasted clause (this one, the former, etc.)

έρχεται **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.

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

αποκαταστησει **verb - future active indicative - third person singular**
apokathistemi **ap-ok-ath-is'-tay-mee**: to reconstitute (in health, home or organization) -- restore (again).

παντα **adjective - accusative plural neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

Matthew 17:12 .

.	Greek	Strong's	Origin
but I say	λέγω (legō)	3004: to say	a prim. verb
to you that Elijah	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
already	ἤδη (ēdē)	2235: already	a prim. adverb of time
came,	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
and they did not recognize	ἐπέγνωσαν (epegnōsan)	1921: to know exactly, to recognize	from epi and ginōskō
him, but did	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
to him whatever	ὅσα (osa)	3745: how much, how many	from hos,
they wished.	ἠθέλησαν (ēthelēsan)	2309: to will, wish	a prim. verb

So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is going	μέλλει (mellei)	3195: to be about to	a prim. verb
to suffer	πάσχειν (paschein)	3958: to suffer, to be acted on	akin to penthos
at their hands."	ὑπ' (up)	5259: by, under	a prim. preposition

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λέγω **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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν **personal pronoun - second person dative plural**

humin 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.

ηλιας **noun - nominative singular masculine**

Helias hay-lee'-as: Helias (i.e. Elijah), an Israelite -- Elias.

ηδη **adverb**

ede ay'-day: even now -- already, (even) now (already), by this time.

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.

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.

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.

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

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.

εποιησαν verb - aorist active indicative - third person
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.

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

οσα correlative pronoun - accusative plural neuter
hosos hos'-os: as (much, great, long, etc.) as

ηθελησαν 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

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.

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.
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.
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.
μελλει	verb - present active indicative - third person singular	mello mel'-lo: to intend, i.e. be about to be, do, or suffer something
πασχειν	verb - present active infinitive	pascho pas'-kho: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.
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
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

Matthew 17:13 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
understood	συνῆκαν (sunēkan)	4920: to set together, fig. to understand	from sun and hiēmi (to send)
that He had spoken		3004: to say	a prim. verb
to them about	περὶ	4012: about, concerning,	a prim. preposition

	(peri)	around (denotes place, cause or subject)	
John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist.	βαπτιστοῦ (baptistou)	910: a baptizer	from baptizō

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.

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.

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.

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

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.

ΒΑΠΤΙΣΤΟΥ **noun - genitive singular masculine**

Baptistes bap-tis-tace': a baptizer, as an epithet of Christ's forerunner -- Baptist.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

επο **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

Matthew 17:14 .

.	Greek	Strong's	Origin
When they came	ἐλθόντων (elthontōn)	2064: to come, go	a prim. verb
to the crowd,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
came	προσῆλθεν (prosēlthen)	4334: to approach, to draw near	from pros and erchomai
up to Jesus, falling on his knees before	γονυπετῶν (gonupetōn)	1120: to fall on the knees	from gonu and piptó
Him and saying,		3004: to say	a prim. verb

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

ελθοντων **verb - second aorist active participle - genitive plural masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

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.

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

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

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

γονυπετων verb - present active participle - nominative singular masculine

gonupeteo gon-oo-pet-eh'-o: to fall on the knee -- bow the knee, kneel down.

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

Matthew 17:15 .

.	Greek	Strong's	Origin
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
have mercy	ἐλέησον (eleēson)	1653: to have pity or mercy on, to show mercy	from eleos
on my son,	υἱὸν (uion)	5207: a son	a prim. word
for he is a lunatic	σεληνιαζεται (selēniazetai)	4583: to be moonstruck, spec. be epileptic (supposedly influenced by the moon)	from seléné

and is very	κακῶς (kakōs)	2560: badly	adverb from kakos
ill;		2192: to have, hold	a prim. verb
for he often	πολλάκις (pollakis)	4178: often	adverb from polus
falls	πίπτει (píptei)	4098: to fall	from a redupl. of the prim. root pet
into the fire	πῦρ (pur)	4442: fire	a prim. word
and often	πολλάκις (pollakis)	4178: often	adverb from polus
into the water.	ὕδωρ (udōr)	5204: water	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

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.

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.

ελεησον verb - aorist active middle - second person singular

eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), 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.

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.

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.

σεληνιαζεται **verb - present middle or passive deponent indicative - third person singular**
seleniazomai **sel-ay-nee-ad'-zom-ahee**: to be moon-struck, i.e. crazy -- be a lunatic.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κακως adverb

kakos **kak-oce'**: badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

πασχει verb - present active indicative - third person singular

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

πολλακις adverb

pollakis **pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πιπτει verb - present active indicative - third person singular

pipto **pip'-to, :** to fall -- fail, fall (down), light on.

εις 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.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

πολλakis **adverb**

pollakis **pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

εις **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.

Matthew 17:16 .

.	Greek	Strong's	Origin
"I brought	προσήνεγκα (prosēnenka)	4374: to bring to, i.e. to offer	from pros and pheró
him to Your disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
and they could	ἠδυνήθησαν (ēdunēthēsan)	1410: to be able, to have power	a prim. verb
not cure	θεραπεῦσαι (therapeusai)	2323: to serve, cure	from therapón
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

προσηνεγκα **verb - aorist active indicative - first 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.

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.

μαθηταις **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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

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.

ηδυνηθησαν **verb - aorist passive deponent indicative - third person - attic**

dunamai **doo'-nam-ahē**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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

θεραπευσαι **verb - aorist active middle or passive deponent**

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

Matthew 17:17 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb

"You unbelieving	ἄπιστος (apistos)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
and perverted	διεστραμμένη (diestrammenē)	1294: to distort, fig. misinterpret, corrupt	from dia and strephó
generation,	γενεὰ (genea)	1074: race, family, generation	from ginomai
how	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
long	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
shall I be with you? How long		2193: till, until	a prim. particle used as a preposition, adverb and conjunction
shall I put	ἀνέξομαι (anexomai)	430: to hold up, bear with	from ana and echó
up with you? Bring	φέρετε (pherete)	5342: to bear, carry, bring forth	a prim. word
him here	ἔδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
to Me."			

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.

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

γενεα noun - vocative singular feminine

genea **ghen-eh-ah'**: a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

απιστος adjective - vocative singular feminine

apistos **ap'-is-tos**: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διεστραμμενη verb - perfect passive participle - nominative singular feminine

diastrepho **dee-as-tref'-o**: to distort, i.e. (figuratively) misinterpret, or (morally) corrupt -- perverse(-rt), turn away.

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).

ποτε particle - interrogative

pote **pot'-eh**: interrogative adverb, at what time -- + how long, when.

εσομαι verb - future indicative - first person singular

esomai **es'-om-ahce**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

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).

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).

ΠΟΤΕ **particle - interrogative**

pote **pot'-eh**: interrogative adverb, at what time -- + how long, when.

ανέξομαι **verb - future middle deponent indicative - first person singular**

anechomai **an-ekh'-om-ahēe**: 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).

ΦΕΡΕΤΕ **verb - present active imperative - second person**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

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

ωδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Matthew 17:18 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
him, and the demon	δαίμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
came	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out of him, and the boy	παῖς (pais)	3816: a child, boy, youth	a prim. word

was cured	ἐθεραπεύθη (etherapeuthē)	2323: to serve, cure	from therapón
at once.	ἐκεῖνης (ekeinēs)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei

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

επιτιμησεν verb - aorist active indicative - third person singular

epitimaō ep-ee-tee-mah'-o: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

αυτω personal pronoun - dative singular neuter

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.

ιησους noun - nominative 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

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.

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

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.

δαιμονιον noun - nominative singular neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεραπευθη verb - aorist 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.;

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παις noun - nominative singular masculine

pais paheece: child, maid(-en), (man) servant, son, young man.

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.

ωρας noun - genitive singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

εκεινης demonstrative pronoun - genitive 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.

Matthew 17:19 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote

the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσέλθοντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
to Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
privately	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
and said,		3004: to say	a prim. verb
"Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
could	ἠδυνήθημεν (ēdunēthēmen)	1410: to be able, to have power	a prim. verb
we not drive it out?"	ἐκβαλεῖν (ekbalein)	1544b: to expel, to drive, cast or send out	from ek and balló

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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.

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

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.

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.

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

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.

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.

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

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.

ηδυνηθημεν **verb - aorist passive deponent indicative - first person - attic**

dunamai **doo'-nam-ah-ee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

εκβαλειν **verb - second aorist active middle or passive deponent**

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).

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

Matthew 17:20 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the littleness of your faith;	ὀλιγοπιστίαν (oligopistian)	3640a: little faith	from oligos and pistis
for truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you have	ἔχητε (echēte)	2192: to have, hold	a prim. verb
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
the size	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
of a mustard	σινάπεως (sinapeōs)	4615: mustard (a plant)	of Eg. origin
seed,	κόκκον (kokkon)	2848: a grain	a prim. word
you will say		3004: to say	a prim. verb
to this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
mountain,	ὄρει (orei)	3735: a mountain	a prim. word
'Move	μετάβα (metaba)	3327: to pass over, withdraw, depart	from meta and the same as basis
from here	ἐνθεν	1759b: from here	from en

	(enthen)		
to there,'	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
and it will move;	μεταβήσεται (metabēsetai)	3327: to pass over, withdraw, depart	from meta and the same as basis
and nothing	οὐδέν (ouden)	3762: no one, none	from oude and heis
will be impossible	ἀδυνατήσει (adunatēsei)	101: to be unable	from adunatos
to you.			

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).

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

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.

απιστια **noun - accusative singular feminine**

apaistia ap-is-tee'-ah: faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience) -- unbelief.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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).

εχητε **verb - present active subjunctive - second person**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

πιστις **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.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

κοκκον **noun - accusative singular masculine**

kokkos kok'-kos: a kernel of seed -- corn, grain.

σιναπεως **noun - genitive singular neuter**

sinapi sin'-ap-ee: mustard (the plant) -- mustard.

επειτε **verb - future active indicative - second person**

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

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).
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.
μεταβηθι verb - second aorist active middle - second person singular metabaino met-ab-ah'-ee-no: to change place -- depart, go, pass, remove.
εντευθεν adverb enteuthen ent-yoo'-then: hence; (repeated) on both sides -- (from) hence, on either side.
εκει adverb ekai ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
μεταβησεται verb - future middle deponent indicative - third person singular metabaino met-ab-ah'-ee-no: to change place -- depart, go, pass, remove.
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.
αδυνατησει verb - future active indicative - third person singular adunateo ad-oo-nat-eh'-o: to be unable, i.e. (passively) impossible -- be impossible.
υμιν personal pronoun - second person dative plural humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Matthew 17:21 .

This verse was added by scribes. Early manuscripts of Matthew do not contain Matthew 17:21. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
["But this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

kind	1085: family, offspring	from ginomai
does not go	1607: to make to go forth, to go forth	from ek and poreuomai
out except	1508: if not	from ei and mé
by prayer	4335: prayer	from proseuchomai
and fasting.]"	3521: fasting, a fast	from nésteuó

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).

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.

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.

ΕΚΠΟΡΕΥΕΤΑΙ verb - present middle or passive deponent indicative - third person singular
ekporeuomai ek-por-yoo'-om-ahee: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

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.

εν **preposition**
en en: in, at, (up-)on, by, 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

νηστεια **noun - dative 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).

Matthew 17:22 .

.	Greek	Strong's	Origin
And while they were gathering together	Συστρεφόμενων (sustrephomenōn)	4962: to twist together, hence to gather together (pass.)	from sun and strephó
in Galilee,	Γαλιλαία (galilaia)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "The Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is going	μέλλει (mellei)	3195: to be about to	a prim. verb
to be delivered	παραδίδοσθαι (paradidosthai)	3860: to hand over, to give or deliver over, to betray	from para and didómi

into the hands	χειρας (cheiras)	5495: the hand	a prim. word
of men;	ανθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

αναστρεφόμενων **verb - present passive participle - genitive 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).

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

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.

γαλιλαια **noun - dative singular feminine**

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

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

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

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.

παραδιδωσθαι **verb - present passive middle or passive deponent**
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.

ανθρωπων **noun - genitive plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Matthew 17:23 .

.	Greek	Strong's	Origin
and they will kill	ἀποκτενοῦσιν (apoktenousin)	615: to kill	from apo and kteinó (to kill)
Him, and He will be raised	ἐγερθήσεται (egerthēsetai)	1453: to waken, to raise up	a prim. verb
on the third	τρίτη (tritē)	5154: third	ord. num. from treis

day."	ἡμέρα (ēmera)	2250: day	a prim. word
And they were deeply	σφόδρα (sphodra)	4970: very much	adverb from sphodros (excessive, violent)
grieved.	ἐλυπήθησαν (elupēthēsan)	3076: to distress, to grieve	from lupé

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

ΑΠΟΚΤΕΝΟΥΣΙΝ **verb - future active indicative - third person**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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

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.

εγερθησεται **verb - future passive indicative - third 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

ελυπηθησαν verb - aorist passive indicative - third person

lupeo loo-peh'-o: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

σφοδρα adverb

sphodra sfod'-rah: vehemently, i.e. in a high degree, much -- exceeding(-ly), greatly, sore, very.

Matthew 17:24 .

.	Greek	Strong's	Origin
When they came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
to Capernaum,		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
those	οἱ (oi)	3588: the	the def. art.
who collected	λαμβάνοντες (lambanontes)	2983: to take, receive	from a prim. root lab-
the two-drachma	δίδραχμα (didrachma)	1323: a double drachma	from dis and drachmé
[tax] came		4334: to approach, to draw near	from pros and erchomai
to 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
and said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Does your teacher	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
not pay	τελεῖ (telei)	5055: to bring to an end, complete, fulfill	from telos
the two-drachma	δίδραχμα (didrachma)	1323: a double drachma	from dis and drachmé

[tax]?"

KJV Lexicon

ελθοντων **verb - second aorist active participle - genitive plural masculine**

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).

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

καπερναουμ **proper noun**

Kapernaoum **cap-er-nah-oom'**: Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

προσηλθον **verb - aorist active indicative - third person**

proserchomai **pros-er'-khom-ahēe**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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.

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.

διδραχμα **noun - accusative plural neuter**

didrachmon **did'-rakh-mon**: a double drachma (didrachm) -- tribute.

λαμβάνοντες **verb - present active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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.

πετρω **noun - dative 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

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδασκαλος **noun - nominative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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.

τελει **verb - present active indicative - third person singular**

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.

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.

διδραχμα **noun - accusative plural neuter**

didrachmon **did'-rakh-mon**: a double drachma (didrachm) -- tribute.

Matthew 17:25 .

.	Greek	Strong's	Origin
He said,	λέγει (legei)	3004: to say	a prim. verb
"Yes."	ναί	3483a: yes (indeed), certainly	a prim. particle of strong

	(nai)		affirmation
And when he came	ἐλθόντα (elthonta)	2064: to come, go	a prim. verb
into the house,	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
spoke to him first,	προέφθασεν (proephthasen)	4399: to anticipate	from pro and phthanó
saying,	λέγων (legōn)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you think,	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
Simon?	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
From whom	τίνων (tinōn)	5101: who? which? what?	an interrog. pronoun related to tis
do the kings	βασιλεῖς (basileis)	935: a king	of uncertain origin
of the earth	γῆς (gēs)	1093: the earth, land	a prim. word
collect	λαμβάνουσιν (lambanousin)	2983: to take, receive	from a prim. root lab-
customs	τέλη (telē)	5056: an end, a toll	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
poll-tax,	κῆνσον (kēnson)	2778b: a poll tax	of Latin origin
from their sons	υἰῶν (uiōn)	5207: a son	a prim. word

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
from strangers?"	ἀλλοτριῶν (allotriōn)	245: belonging to another	from allos

KJV Lexicon

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.

ναι **particle**

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

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.

εισηλθεν **verb - second aorist active indicative - third person singular**

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.

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).

προεφθασεν **verb - aorist active indicative - third person singular**

prophthano prof-than'-o: to get an earlier start of, i.e. anticipate -- prevent.

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.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

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.

σιμων noun - vocative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

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.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τινων interrogative pronoun - genitive 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.

λαμβάνουσιν verb - present active indicative - third person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

τελη noun - accusative plural neuter

telos tel'-os: continual, custom, end(-ing), finally, uttermost.

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.

κηνσον noun - accusative singular masculine

kensos kane'-sos: an enrollment (census), i.e. (by implication) a tax -- tribute.

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.

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.

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 particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

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.

αλλοτριων adjective - genitive plural masculine

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).

Matthew 17:26 .

.	Greek	Strong's	Origin
When Peter said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"From strangers,"	ἁλλοτριῶν (allotriōn)	245: belonging to another	from allos
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		5346: to declare, say	from a prim. root pha-
to him, "Then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
the sons	υἱοί (uioi)	5207: a son	a prim. word
are exempt.	ἐλεύθεροι (eleutheroi)	1658: free, i.e. not a slave or not under restraint	a prim. word

KJV Lexicon

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.

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.

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.

αλλοτριων **adjective - genitive plural masculine**

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).

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.

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.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αραγε **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

ελευθεροι **adjective - nominative plural masculine**

eleutheros **el-yoo'-ther-os**: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

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.

Matthew 17:27 .

.	Greek	Strong's	Origin
"However,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we do not offend	σκανδαλίσωμεν (skandalisōmen)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
them, go	πορευθεῖς (poreutheis)	4198: to go	from poros (a ford, passage)
to the sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
and throw	βάλε (bale)	906: to throw, cast	a prim. word
in a hook,	ἄγκιστρον (ankistron)	44: a fishhook	from the same as agkalé
and take	ἄρον (aron)	142: to raise, take up, lift	a prim. verb
the first		4413: first, chief	contr. superl. of pro
fish	ἰχθὺν (ichthun)	2486: a fish	a prim. word
that comes	ἀναβάντα (anabanta)	305: to go up, ascend	from ana and the same as basis
up; and when you open	ἀνοίξας (anoixas)	455: to open	from ana and oigó (to open)
its mouth,	στόμα (stoma)	4750: the mouth	a prim. word
you will find	εὕρήσεις (eurēseis)	2147: to find	a prim. verb
a shekel.	στατήρα (statēra)	4715: a stater (a coin)	from the same as histémi
Take	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-

that and give

δὲ
(dos)

1325: to give (in various
senses lit. or fig.)

redupl. from the root do-

it to them for you
and Me."

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.

σκανδαλισωμεν **verb - aorist active subjunctive - first person**

skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

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

πορευθεις **verb - aorist passive deponent participle - nominative singular masculine**

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.

εις **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.

βαλε verb - second aorist active middle - second 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.

αγκιστρον noun - accusative singular neuter

agkistron ang'-kis-tron: a hook (as bent) -- hook.

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.

αναβαινοντα verb - present 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).

πρωτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

ιχθυον noun - accusative singular masculine

ichthus ikh'-thoos': a fish -- fish.

αρον verb - aorist active middle - 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

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανοιξας verb - aorist active participle - nominative singular masculine

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.

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

ευρησεις **verb - future active indicative - second person singular**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

στατηρα **noun - accusative singular masculine**
stater **stat-air'**: a stander (standard of value), i.e. (specially), a stater or certain coin -- piece of money.

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.

λαβων **verb - second aorist active participle - nominative singular masculine**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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)

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

αντι **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.

μου **personal pronoun - first person genitive singular**
emou **em-oo'**: of me -- 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

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy

Matthew 18:1 .

.	Greek	Strong's	Origin
At that time	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai

to Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
then		686: therefore (an illative particle)	a prim. particle
is greatest		3173: great	a prim. word
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven?"	οὐρανῶν (ouranōn)	3772: heaven	a prim. word

KJV Lexicon

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.

προσηλθον verb - aorist active indicative - third person

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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.

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.

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.

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.

αρα **particle - interrogative**
ara **ar'-ah**: denoting an interrogation to which a negative answer is presumed -- therefore.

μειζων **adjective - nominative singular masculine - comparative or contracted**
meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

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.

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.

βασιλεια **noun - dative singular feminine**
basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

Matthew 18:2 .

.	Greek	Strong's	Origin
And He called	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
a child	παιδίον (paidion)	3813: a young child	dim. of pais
to Himself and set	ἔστησεν (estēsen)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
him before	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
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

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).

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.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

παιδίον **noun - accusative singular neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by

extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

ἑστησεν **verb - aorist active indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

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

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

μεσῶ **adjective - dative 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

Matthew 18:3 .

.	Greek	Strong's	Origin
and said,	λέγω (legō)	3004: to say	a prim. verb
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you are converted	στραφήτε (straphēte)	4762: to turn, i.e. to change	a prim. verb
and become	γένησθε (genēsthe)	1096: to come into being, to happen, to become	from a prim. root gen-
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
children,	παιδία	3813: a young child	dim. of pais

	(paidia)		
you will not enter	εἰσέλθῃτε (eiselthēte)	1525: to go in (to), enter	from eis and erchomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of heaven.	οὐρανῶν (ouranōn)	3772: heaven	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

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.

ἀμὴν hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω 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.

ὕμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

εἰ condition

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

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.

στραφῆτε verb - second aorist passive subjunctive - second person

strepho stref'-o: to twist, i.e. turn quite around or reverse -- convert, turn (again, back

again, self, self about).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γενησθε verb - second aorist middle deponent subjunctive - 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.)

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

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.

παιδια noun - accusative plural neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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.

εισελθητε verb - second aorist active subjunctive - second person

eiserchomai ice-er'-khom-ahce: 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.

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.

ουρανων **noun - genitive 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.

Matthew 18:4 .

.	Greek	Strong's	Origin
"Whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
humbles	ταπεινώσει (tapeinōsei)	5013: to make low, fig. to humble	from tapeinos
himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
as this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
child,	παιδίον (paidion)	3813: a young child	dim. of pais
he is the greatest		3173: great	a prim. word
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven.	οὐρανῶν (ouranōn)	3772: heaven	a prim. word

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οστις **relative pronoun - nominative singular masculine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ταπεινώσει verb - future active indicative - third person singular

tapeinoo tap-i-no'-o: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

ἐαυτον 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.

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

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.

παιδιον noun - nominative singular neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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).

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.

μειζων adjective - nominative singular masculine - comparative or contracted

meizon mide'-zone: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

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.

βασίλεια **noun - dative singular feminine**
basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

Matthew 18:5 .

.	Greek	Strong's	Origin
"And whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
receives	δέξεται (dexētai)	1209: to receive	a prim. verb
one	ὅν (en)	1520: one	a primary number
such	τοιούτο (toiouto)	5108: such as this, such	from toios (such, such-like) and houtos,
child	παιδίον (paidion)	3813: a young child	dim. of pais
in My name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
receives	δέχεται (dechetai)	1209: to receive	a prim. verb
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

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.

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).

δεξεται verb - aorist middle deponent subjunctive - third person singular

dechomai **dekh'-om-ahēe**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

παιδιον noun - accusative singular neuter

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

τοιουτου 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).

εν adjective - accusative singular neuter

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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).

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

εμε personal pronoun - first person accusative singular

eme **em-eh'**: me -- I, me, my(-self).

δεχεται verb - present middle or passive deponent indicative - third person singular

dechomai **dekh'-om-ahēe**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

Matthew 18:6 .

.	Greek	Strong's	Origin
but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
causes	σκανδαλίση (skandalisē)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
one	ἓνα (ena)	1520: one	a primary number
of these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
little ones	μικρῶν (mikrōn)	3398: small, little	a prim. word
who believe	πιστευόντων (pisteuontōn)	4100: to believe, entrust	from pistis
in Me to stumble,		4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
it would be better	συμφέρει (sumpherei)	4851a: to bring together, to be profitable	from sun and pheró
for him to have a heavy	ὄνικος (onikos)	3684: of or for a donkey	from onos
millstone	μύλος (mulos)	3458: a mill, a millstone	from the same as mulikos
hung	κρεμασθῇ (kremasthē)	2910: to hang	from a prim. root krem-
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
his neck,	τράχηλον (trachēlon)	5137: the neck	probably from trachus
and to be drowned	καταποντισθῇ (katapontisthē)	2670: to throw into the sea	from kata and Pontos (in its ordinary use)

in the depth	πελάγει (pelagei)	3989: the deep, the deep sea	a prim. word
of the sea.	θαλάσσης (thalassēs)	2281: the sea	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.

δ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

σκανδαλιση **verb - aorist active subjunctive - third person singular**

skandalizo **skan-dal-id'-zo**: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

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.

μικρων **adjective - genitive plural masculine**

mikros **mik-ros'**: small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

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.

πιστευοντων **verb - present 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)

εις 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).

συμφέρει verb - present active indicative - third person singular

sumphero soom-fer'-o: to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

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

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.

κρεμασθη verb - aorist passive subjunctive - third person singular

kremannumi krem-an'-noo-mee: to hang -- hang.

μυλος noun - nominative singular masculine

mulos moo'-los: a mill, i.e. (by implication), a grinder (millstone) -- millstone.

ονικος adjective - nominative singular masculine

onikos on-ik-os': belonging to a ass, i.e. large (so as to be turned by a ass) -- millstone.

εις 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.

τραχηλον noun - accusative singular masculine

trachelos trakh'-ay-los: the throat (neck), i.e. (figuratively) life -- neck.

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

καταποντισθῇ **verb - aorist passive subjunctive - third person singular**
katapontizo **kat-ap-on-tid'-zo**: to plunge down, i.e. submerge -- drown, sink.

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.

πελάγει **noun - dative singular neuter**
pelagos pel'-ag-os: deep or open sea, i.e. the main -- depth, sea.

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.

θαλάσσης **noun - genitive singular feminine**
thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

Matthew 18:7 .

.	Greek	Strong's	Origin
"Woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to the world	κόσμῳ (kosmō)	2889: order, the world	a prim. word
because	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
of [its] stumbling	σκανδάλων (skandalōn)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
blocks!	σκάνδαλα (skandala)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
For it is inevitable	ἀνάγκη (anankē)	318: necessity	from ana and agchó (to compress, press tight)
that stumbling blocks	σκάνδαλον (skandalon)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin

come;	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
but woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to that man	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the stumbling block		4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
comes!	ἔρχεται (erchetai)	2064: to come, go	a prim. verb

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ουαὶ **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

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.

κοσμῷ **noun - dative 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.

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.

σκανδαλων noun - genitive plural neuter

skandalon skan'-dal-on: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

αναγκη noun - nominative singular feminine

anagke an-ang-kay': constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

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

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.

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.

σκανδαλα noun - accusative plural neuter

skandalon skan'-dal-on: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

πλην adverb

plen plane: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

ουαι interjection

ouai oo-ah'-ee: woe -- alas, woe.

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.

εκεινω demonstrative pronoun - dative 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.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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.

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.

σκανδαλον noun - nominative singular neuter

skandalon skan'-dal-on: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

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.

Matthew 18:8 .

.	Greek	Strong's	Origin
"If	Ἐι (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
your hand	χείρ (cheir)	5495: the hand	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
your foot	πούς (pous)	4228: a foot	a prim. word
causes you to stumble,	σκανδαλίζει (skandalizei)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
cut it off	ἐκκοψον (ekkopson)	1581: to cut off, cut down, cut out, fig. to frustrate	from ek and koptó
and throw	βάλε (bale)	906: to throw, cast	a prim. word

it from you; it is better	καλόν (kalon)	2570: beautiful, good	a prim. word
for you to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
life	ζωήν (zōēn)	2222: life	from zaó
crippled	κυλλόν (kullon)	2948: crippled	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
lame,	χολόν (chōlon)	5560: lame, halt, maimed	a prim. word
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to have	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
two	δύο (duo)	1417: two	a primary number
hands	χεῖρας (cheiras)	5495: the hand	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
two	δύο (duo)	1417: two	a primary number
feet	πόδας (podas)	4228: a foot	a prim. word
and be cast	βληθῆναι (blēthēnai)	906: to throw, cast	a prim. word
into the eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
fire.	πῦρ (pur)	4442: fire	a prim. word

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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).

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.

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.

πους noun - nominative singular 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.

σκανδαλιζει verb - present active indicative - third person singular

skandalizo **skan-dal-id'-zo:** to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

σε personal pronoun - second person accusative singular

se **seh:** thee -- thee, thou, thy house.

εκκοπον verb - aorist active middle - second person singular

ekkopto **ek-kop'-to:** to excise; figuratively, to frustrate -- cut down (off, out), hew down, hinder.

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

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαλε verb - second aorist active middle - second 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.

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.

καλον adjective - nominative singular neuter

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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).

εις 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.

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

χωλον adjective - accusative singular masculine

cholos kho-los': halt, i.e. limping -- cripple, halt, lame.

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.

κυλλον adjective - accusative singular masculine

kullos kool-los': rocking about, i.e. crippled (maimed, in feet or hands) -- maimed.

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.

δuo numeral (adjective)

duo doo'-o: two -- both, twain, two.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

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.

δuo numeral (adjective)

duo doo'-o: two -- both, twain, two.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

εχοντα verb - present active passive - nominative plural neuter

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

βληθηναι verb - aorist passive middle or passive deponent

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

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.

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.

αιωνιον adjective - accusative singular neuter

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

Matthew 18:9 .

.	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
your eye	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
causes you to stumble,	σκανδαλίζει (skandalizei)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
pluck	ἔξελε (exele)	1807: to take out, to deliver	from ek and haireó
it out and throw	βάλε (bale)	906: to throw, cast	a prim. word
it from you. It is better	καλόν (kalon)	2570: beautiful, good	a prim. word
for you to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
life	ζωήν (zōēn)	2222: life	from zaó
with one eye,	μονόφθαλμον (monophthalmon)	3442: having one eye	from monos and ophthalmos
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to have	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
two	δύο (duo)	1417: two	a primary number
eyes	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
and be cast	βληθῆναι (blēthēnai)	906: to throw, cast	a prim. word
into the fiery	πυρός	4442: fire	a prim. word

	(puros)	
hell.	γέενναν (geennan)	1067: Gehenna, a valley W. of Hebrew origin gay and Hinnom and S. of Jer., also a symbolic name for the final place of punishment of the ungodly

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

ει 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.

οφθαλμος noun - nominative singular masculine

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

σκανδαλιζει verb - present active indicative - third person singular

skandalizo **skan-dal-id'-zo**: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

σε personal pronoun - second person accusative singular

se **seh**: thee -- thee, thou, thy house.

εξελε verb - second aorist active middle - second person singular

exaireo **ex-ahee-reh'-o**: actively, to tear out; middle voice, to select; figuratively, to release -- deliver, pluck out, rescue.

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

βαλε verb - second aorist active middle - second 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.

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.

καλον adjective - nominative singular neuter

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

μονοφθαλμον adjective - accusative singular masculine

monophthalmos mon-of'-thal-mos: one-eyed -- with one eye.

εις 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.

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

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).

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.

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

οφθαλμους noun - accusative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

εχοντα verb - present active participle - nominative plural neuter
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

βληθηναι verb - aorist passive middle or passive deponent
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

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.

γενναν noun - accusative singular feminine
geena gheh'-en-nah: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

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.

πυρος noun - genitive singular neuter
pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

Matthew 18:10 .

.	Greek	Strong's	Origin
"See	Ὠρα̃τε (orate)	3708: to see, perceive, attend to	a prim. verb
that you do not despise	καταφρονήσητε (kataphronēsēte)	2706: to think little of	from kata and phroneó
one	ένος (enos)	1520: one	a primary number
of these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
little ones,	μικρών (mikrōn)	3398: small, little	a prim. word

for I say	λέγω (legō)	3004: to say	a prim. verb
to you that their angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
in heaven	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
continually	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
see		3708: to see, perceive, attend to	a prim. verb
the face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
of My Father	πατρός (patros)	3962: a father	a prim. word
who is in heaven.	οὐρανοῖς (ouranois)	3772: heaven	a prim. word

KJV Lexicon

ορατε **verb - present active imperative - second person**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

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.

καταφρονησητε **verb - aorist active subjunctive - second person**

kataphroneo **kat-af-ron-eh'-o**: to think against, i.e. disesteem -- despise.

εως **adjective - genitive singular neuter**

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.

μικρων adjective - genitive plural masculine

mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

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.

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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμιν personal pronoun - second person dative plural

humin 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.

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.

αγγελοι noun - nominative plural masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

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

εν preposition

en en: in, at, (up-)on, by, etc.

ουρανοις noun - dative 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.

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

βλεπουσιν **verb - present active indicative - third person**

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

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

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.

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.

ουρανοις **noun - dative 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.

Matthew 18:11 .

This verse was added by scribes. Early manuscripts of Matthew do not contain Matthew 18:11. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
["For the Son		5207: a son	a prim. word
of Man		444: a man, human, mankind	probably from anér and óps (eye, face)
has come		2064: to come, go	a prim. verb
to save		4982: to save	from sós (safe, well)

that which was lost].

622: to destroy, destroy utterly from apo and same as olethros

KJV Lexicon

ηλθεν **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.

γάρ **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.

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.

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.

σωσαι **verb - aorist active middle or passive deponent**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) 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.

απολωλος **verb - second perfect active participle - accusative singular neuter**

apollumi **ap-of'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Matthew 18:12 .

.	Greek	Strong's	Origin
"What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you think?	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
any	τινι (tini)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
man	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
has	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
a hundred	ἐκατὸν (ekaton)	1540: a hundred	a prim. word
sheep,	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
and one	ἐν (en)	1520: one	a primary number
of them has gone	πλανηθῇ (planēthē)	4105: to cause to wander, to wander	from plané
astray,	πλανώμενον (planōmenon)	4105: to cause to wander, to wander	from plané
does he not leave	ἀφήσει (aphēsei)	863: to send away, leave alone, permit	from apo and hiémi (to send)
the ninety-nine		1752b: ninety	from ennea and a modified form of deka
on the mountains	ὄρη (orē)	3735: a mountain	a prim. word

and go	πορευθεῖς (poreutheis)	4198: to go	from poros (a ford, passage)
and search	ζητεῖ (zētei)	2212: to seek	of uncertain origin
for the one that is straying?		4105: to cause to wander, to wander	from plané

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.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

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).

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.)

τινι indefinite pronoun - dative singular masculine

tis tis: some or any person or object

ανθρωπω noun - dative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εκατον numeral (adjective)

hekaton hek-at-on': a hundred -- hundred.

προβατα noun - nominative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep

-- sheep(-fold).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πλανηθη verb - aorist passive subjunctive - third person singular

planao plan-ah'-o: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

εν adjective - nominative singular neuter

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)

αυτων personal pronoun - genitive plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουχι particle - interrogative

ouchi oo-khee': not indeed -- nay, not.

αφεις verb - second aorist active participle - nominative singular masculine

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.

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.

ενενηκοντα numeral (adjective)

ennenekontaennea en-nen-ay-kon-tah-en-neh'-ah: ninety-nine -- ninety and nine.

εννεα numeral (adjective)

ennea en-neh'-ah: nine -- nine.

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.

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.

ορη noun - accusative plural neuter

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

πορευθεις verb - aorist 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.

ζητει verb - present 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)

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.

πλανωμενον verb - present passive participle - accusative singular neuter
planao plan-ah'-o: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

Matthew 18:13 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
it turns	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
out that he finds	εὕρεϊν (eurein)	2147: to find	a prim. verb
it, truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, he rejoices	χαίρει (chairei)	5463: to rejoice, be glad	a prim. verb
over	ἐπ' (ep)	1909: on, upon	a prim. preposition
it more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
than	ἢ	2228: or, than	a prim. conjunction used

	(ē)		disjunctively or cptv.
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the ninety-nine		1752b: ninety	from ennea and a modified form of deka
which have not gone astray.	πεπλανημένοις (peplanēmenois)	4105: to cause to wander, to wander	from plané

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

εἰ condition

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

γενῆται verb - second aorist middle deponent subjunctive - 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.)

εὕρεiv verb - second aorist active middle or passive deponent

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

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

ἀμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω 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.

ὑμιν personal pronoun - second person dative plural

humin 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.

χαιρει verb - present active 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

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.

αυτω personal pronoun - dative singular neuter

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.

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.

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 neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενενηκοντα numeral (adjective)

ennenekontaennea en-nen-ay-kon-tah-en-neh'-ah: ninety-nine -- ninety and nine.

εννεα numeral (adjective)

ennea en-neh'-ah: nine -- nine.

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.

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.

πεπλανημενοις verb - perfect passive participle - dative plural neuter

planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

Matthew 18:14 .

.	Greek	Strong's	Origin
"So		3379: never, lest ever	from mé and pote
it is not [the] will	θέλημα (thelēma)	2307: will	from theló
of your Father	πατρός (patros)	3962: a father	a prim. word
who is in heaven	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
that one		1520: one	a primary number
of these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
little ones	μικρῶν (mikrōn)	3398: small, little	a prim. word
perish.	ἀπόληται (apolētai)	622: to destroy, destroy utterly	from apo and same as olethros

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.

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.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

εμπροσθεν preposition

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) 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.

πατρος noun - genitive singular 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).

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.

ουρανοις noun - dative 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.

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.

αποληται verb - second aorist middle subjunctive - third person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

εις adjective - nominative 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.

μικρων adjective - genitive plural masculine

mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

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.

Matthew 18:15 .

.	Greek	Strong's	Origin
"If	Ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
your brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
sins	ἁμαρτήση (amartēsē)	264: to miss the mark, do wrong, sin	from an early root hamart-
, go	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
and show him his fault	ἐλεγχον (elenxon)	1651: to expose, convict, reprove	a prim. verb
in private;	μόνου (monou)	3441: alone	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
he listens	ἀκούση (akousē)	191: to hear, listen	from a prim. word mean. hearing
to you, you have won	ἐκέρδησας (ekerdēsas)	2770: to gain	from kerdos
your brother.	ἀδελφόν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

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).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αμαρτηση **verb - aorist active subjunctive - third 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.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

αδελφος **noun - nominative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

υπαγε **verb - present active imperative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγξον **verb - aorist active middle - second person singular**

elegcho **el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

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

μεταξυ **adverb**

metaxu **met-ax-oo'**: betwixt (of place or person); (of time) as adjective, intervening, or (by implication) adjoining -- between, mean while, next.

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

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

μονου adjective - genitive singular masculine

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

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).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

εκερδησας verb - aorist active indicative - second person singular

kerdaino ker-dah'-ee-no: to gain -- (get) gain, win.

τον definite article - accusative singular masculine

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

adelphos ad-el-fos': a brother near or remote -- brother.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 18:16 .

.	Greek	Strong's	Origin
"But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
he does not listen	ἀκούση (akousē)	191: to hear, listen	from a prim. word mean. hearing

[to you], take	παράλαβε (paralabe)	3880: to receive from	from para and lambanó
one	ἓνα (ena)	1520: one	a primary number
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
two	δύο (duo)	1417: two	a primary number
more	ἔτι (eti)	2089: still, yet	a prim. adverb
with you, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that BY THE MOUTH	στόματος (stomatos)	4750: the mouth	a prim. word
OF TWO	δύο (duo)	1417: two	a primary number
OR	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
THREE	τριῶν (triōn)	5140: three	a prim. cardinal number
WITNESSES	μαρτύρων (marturōn)	3144: a witness	a prim. word
EVERY	πᾶν (pan)	3956: all, every	a prim. word
FACT	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
MAY BE CONFIRMED.	σταθῇ (stathē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

KJV Lexicon

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).

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.

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.

παραλαβε verb - second aorist active middle - second person singular

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).

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.

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.

ενα adjective - accusative singular masculine

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

δuo numeral (adjective)

duo **doo'-o**: two -- both, twain, two.

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.

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.

στοματος **noun - genitive singular neuter**
stoma **stom'-a**: edge, face, mouth.

δυο **numeral (adjective)**
duo **doo'-o**: two -- both, twain, two.

μαρτυρων **noun - genitive plural masculine**
martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

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.

τριων **adjective - genitive plural masculine**
treis **trice**: three -- three.

σταθη **verb - aorist passive subjunctive - third person singular**
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

παν **adjective - nominative singular neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

ρημα **noun - nominative 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

Matthew 18:17 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
he refuses	παρακούση (parakousē)	3878: to overhear, to hear amiss, to take no heed	from para and akouó
to listen	παρακούση (parakousē)	3878: to overhear, to hear amiss, to take no heed	from para and akouó
to them, tell		3004: to say	a prim. verb
it to the church;	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
and if	ἐάν	1437: if (a conditional particle used like NG1487, but usually	contr. from ei and an

	(ean)	with the Gr. subjunctive mood)	
he refuses to listen		3878: to overhear, to hear amiss, to take no heed	from para and akouó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
to the church,	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
let him be to you as a Gentile	ἐθνικός (ethnikos)	1482: national, foreign, i.e. spec. a Gentile	from ethnos
and a tax collector.	τελώνης (telōnēs)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai

KJV Lexicon

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).

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παράκουση verb - aorist active subjunctive - third person singular

parakouo **par-ak-oo'-o**: to mishear, i.e. (by implication) to disobey -- neglect to hear.

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

εἶπε 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.

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.

ἐκκλησία noun - dative singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

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).

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

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.

εκκλησίας noun - genitive singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

παρακουσῃ verb - aorist active subjunctive - third person singular

parakouo par-ak-oo'-o: to mishear, i.e. (by implication) to disobey -- neglect to hear.

εστω verb - present imperative - third person singular

esto es'-to: be thou; also estosan

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

ωσπερ adverb

hosper hoce'-per: just as, i.e. exactly like -- (even, like) 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.

εθνικός adjective - nominative singular masculine

ethnikos eth-nee-kos': national (ethnic), i.e. (specially) a Gentile -- heathen (man).

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.

τελωνης noun - nominative singular masculine

telones **tel-o'-nace**: a tax-farmer, i.e. collector of public revenue -- publican.

Matthew 18:18 .

.	Greek	Strong's	Origin
"Truly	Ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, whatever	ὅσα (osa)	3745: how much, how many	from hos,
you bind	δήσητε (dēsēte)	1210: to tie, bind	a prim. verb
on earth	γῆς (gēs)	1093: the earth, land	a prim. word
shall have been bound	δεδεμένα (dedemena)	1210: to tie, bind	a prim. verb
in heaven;	οὐρανῷ (ouranō)	3772: heaven	a prim. word
and whatever	ὅσα (osa)	3745: how much, how many	from hos,
you loose	λύσητε (lusēte)	3089: to loose, to release, to dissolve	a prim. verb
on earth	γῆς (gēs)	1093: the earth, land	a prim. word
shall have been loosed	λελυμένα (lelumena)	3089: to loose, to release, to dissolve	a prim. verb
in heaven.	οὐρανῷ (ouranō)	3772: heaven	a prim. word

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οσα **correlative pronoun - accusative plural neuter**

hosos **hos'-os**: as (much, great, long, etc.) as

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).

δησητε **verb - aorist active subjunctive - second person**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

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.

εσται **verb - future indicative - third 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.

δεδεμενα **verb - perfect passive participle - nominative plural neuter**

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.

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.

ουρανw 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οσα correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

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).

λυσητε verb - aorist active subjunctive - second person

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

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.

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.

λελυμενα verb - perfect passive participle - nominative plural neuter

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

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.

ουρανw 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.

Matthew 18:19 .

.	Greek	Strong's	Origin
"Again	Πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
I say	λέγω (legō)	3004: to say	a prim. verb
to you, that if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
two	δύο (duo)	1417: two	a primary number
of you agree	συμφωνήσωσιν (sumphōnēsōsin)	4856: to call out with, to be in harmony, generally to agree	from sumphónos
on earth	γῆς (gēs)	1093: the earth, land	a prim. word
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
anything	παντὸς (pantos)	3956: all, every	a prim. word
that they may ask,	αἰτήσονται (aitēsōntai)	154: to ask, request	a prim. verb
it shall be done	γενήσεται (genēsetai)	1096: to come into being, to happen, to become	from a prim. root gen-
for them by My Father	πατρός (patros)	3962: a father	a prim. word
who is in heaven.	οὐρανοῖς (ouranois)	3772: heaven	a prim. word

KJV Lexicon

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.

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**

humin 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.

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).

δυο **numeral (adjective)**

duo doo'-o: two -- both, twain, two.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

συμφωνησωσιν **verb - aorist active subjunctive - 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).

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.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντος adjective - genitive singular neuter

pas pas: apparently a primary word; all, any, every, the whole

πραγματος noun - genitive singular neuter

pragma prag'-mah: a deed; by implication, an affair; by extension, an object (material) -- business, matter, thing, work.

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.

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).

αιτησωνται verb - aorist middle subjunctive - third person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

γενησεται verb - future 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.)

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

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.

μου personal pronoun - first person genitive singular

μου 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.

οὐρανοῖς **noun - dative 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.

Matthew 18:20 .

.	Greek	Strong's	Origin
"For where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
two	δύο (duo)	1417: two	a primary number
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
three	τρεῖς (treis)	5140: three	a prim. cardinal number
have gathered together	συνηγμένοι (sunēgmenoi)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
in My name,	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
in their midst."	μέσῳ (mesō)	3319: middle, in the midst	a prim. word

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οὐ **adverb**

hou **hoo**: at which place, i.e. where -- where(-in), whither(-soever).

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εἰσι verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

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.

τρεῖς adjective - nominative plural masculine

treis trice: three -- three.

συνηγμένοι verb - perfect passive participle - nominative plural masculine

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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.

ἐμὸν possessive pronoun - first person accusative singular neuter

emos em-os': my -- of me, mine (own), my.

ὄνομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

ἐκεῖ adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

ἐν preposition

en en: in, at, (up-)on, by, etc.

μέσῳ adjective - dative 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

Matthew 18:21 .

.	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
came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
and said		3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
how often	ποσάκις (posakis)	4212: how often?	interrog. adverb from posos
shall my brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
sin	ἁμαρτήσῃ (amartēsei)	264: to miss the mark, do wrong, sin	from an early root hamart-
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
me and I forgive	ἀφήσω (aphēsō)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
him? Up to seven times?"	ἐπτάκις (eptakis)	2034: seven times	adverb from hepta

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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.

προσελθων **verb - second aorist active participle - nominative singular masculine**

proserchomai pros-er'-khom-ahēe: 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

ο **definite article - nominative singular masculine**

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.

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.

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.

ποσakis **adverb**

posakis pos-ak'-is: how many times -- how oft(-en).

αμαρτησει **verb - future active indicative - third 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.

εις **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).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφος **noun - nominative singular masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

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

αφησω **verb - future active indicative - first 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.

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

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).

επτακις **adverb**
heptakis **hep-tak-is'**: seven times -- seven times.

Matthew 18:22 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "I do not say	λέγω (legō)	3004: to say	a prim. verb
to you, up to seven times,	ἐπτάκις (eptakis)	2034: seven times	adverb from hepta
but up to seventy times	ἐβδομηκοντάκις (ebdomēkontakis)	1441: seventy times	mult. adverb from hebdomékonta
seven.	ἐπτά (epta)	2033: seven	a prim. word

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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.

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.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

εως **conjunction**

heos **beh'-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).

επτακις **adverb**

heptakis **hep-tak-is'**: seven times -- seven times.

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.

εως **conjunction**

heos **beh'-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).

εβδομηκοντακίς **adverb**

hebdomekontakis **heb-dom-ay-kon-tak-is**: seventy times -- seventy times.

επτά **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

Matthew 18:23 .

.	Greek	Strong's	Origin
"For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
may be compared	ὡμοιώθη (ōmoiōthē)	3666: to make like	from homoios
to a king	βασιλεῖ (basilei)	935: a king	of uncertain origin
who	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
wished	ἠθέλησεν (ēthelēsen)	2309: to will, wish	a prim. verb
to settle	συνᾶραι (sunarai)	4868: to take up together, i.e. settle accounts	from sun and airó
accounts	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
with his slaves.	δούλων (doulōn)	1401: a slave	of uncertain derivation

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δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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).

ωμοιωθη **verb - aorist passive indicative - third person singular**

homoioo **hom-oy-o'-o**: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

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.

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

ανθρωπω **noun - dative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

βασιλει **noun - dative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

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.

ηθελησεν **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

συναραι **verb - aorist active middle or passive deponent**

sunairo **soon-ah'-ee-ro**: to make up together, i.e. (figuratively) to compute (an account) --

reckon, 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.

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.

δουλων noun - genitive 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.

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

Matthew 18:24 .

■			
.	Greek	Strong's	Origin
"When he had begun		757: to rule, to begin	a prim. verb
to settle	συναίρειν (sunairein)	4868: to take up together, i.e. settle accounts	from sun and airó
[them], one	αὐτῷ (autō)	1520: one	a primary number
who owed	ὀφειλέτης (opheiletēs)	3781: a debtor	from opheiló
him ten thousand	μυρίων (muriōn)	3463: countless, pl. ten thousand	a prim. word
talents	ταλάντων (talantōn)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root

was brought

4317: to bring or lead to

from pros and agó

to him.

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αρχαμενου **verb - aorist middle passive - genitive 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).

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

συναιρειν **verb - present active infinitive**

sunairo **soon-ah'-ee-ro**: to make up together, i.e. (figuratively) to compute (an account) -- reckon, take.

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.

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 **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

οφειλετης **noun - nominative singular masculine**

opheiletes **of-i-let'-ace**: an ower, i.e. person indebted; figuratively, a delinquent; morally, a transgressor (against God) -- debtor, which owed, sinner.

μυριων **adjective - genitive plural masculine**

murioi **moo'-ree-oi**: ten thousand; by extension, innumerable many -- ten thousand.

ταλαντων **noun - genitive plural neuter**

talanton **tal'-an-ton**: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

Matthew 18:25 .

.	Greek	Strong's	Origin
"But since he did not have	ἔχοντος (echontos)	2192: to have, hold	a prim. verb
[the means] to repay,	ἀποδοῦναι (apodounai)	591: to give up, give back, return, restore	from apo and didómi
his lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
commanded	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
him to be sold,	πραθῆναι (prathēnai)	4097: to sell	from pernémi (to export for sale)
along	καὶ (kai)	2532: and, even, also	a prim. conjunction
with his wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
and children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
and all	πάντα (panta)	3956: all, every	a prim. word
that he had,	ἔχει (echei)	2192: to have, hold	a prim. verb
and repayment to be made.	ἀποδοθῆναι (apodothēnai)	591: to give up, give back, return, restore	from apo and didómi

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.

εχοντος **verb - present active participle - genitive singular masculine**
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).

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

αποδουναι **verb - second aorist active middle or passive deponent**

apodidomi ap-od-eed'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

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).

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.

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

πραθηναι **verb - aorist passive middle or passive deponent**

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

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.

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
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.
τεκνα noun - accusative plural neuter teknon tek'-non: a child (as produced) -- child, daughter, son.
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
οσα correlative pronoun - accusative plural neuter hosos hos'-os: as (much, great, long, etc.) as
ειχεν verb - imperfect active indicative - third person singular echo ekh'-o: (used in certain tenses only) a primary verb; to hold
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
αποδοθηναι verb - aorist passive middle or passive deponent apodidomi ap-od-eed'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

Matthew 18:26 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
fell	πεσών (pesōn)	4098: to fall	from a redupl. of the prim. root pet

[to the ground] and prostrated himself before	προσεκύνει (prosekunei)	4352: to do reverence to	from pros and kuneó (to kiss)
him, saying,	λέγων (legōn)	3004: to say	a prim. verb
'Have patience	μακροθύμησον (makrothumēson)	3114: to persevere, to be patient	from makros and thumos
with me and I will repay	ἀποδώσω (apodōsō)	591: to give up, give back, return, restore	from apo and didómi
you everything.'	πάντα (panta)	3956: all, every	a prim. word

KJV Lexicon

πεσων **verb - second aorist active participle - nominative singular masculine**

pipto pip'-to, : to fall -- fail, fall (down), light on.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλος noun - nominative singular 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.

προσεκύνει **verb - imperfect 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.

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

λέγων **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.

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.

μακροθυμησης verb - aorist active middle - second person singular

makrothumeo mak-roth-oo-meh'-o: to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient -- bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

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.

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

παντα adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

αποδωσω verb - future active indicative - first person singular

apodidomi ap-od-ee'd'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

Matthew 18:27 .

.	Greek	Strong's	Origin
"And the lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
of that slave	δούλου (doulou)	1401: a slave	of uncertain derivation
felt compassion	σπλαγχνισθεῖς (splachnistheis)	4697: to be moved in the inward parts, i.e. to feel compassion	from splagchnon
and released	ἀπέλυσεν (apelusen)	630: to set free, release	from apo and luó

him and forgave	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
him the debt.	δάνειον (daneion)	1156: a loan	from the same as danizó

KJV Lexicon

σπλαγχνισθεις **verb - aorist passive deponent participle - nominative singular masculine**
splagchnizomai splangkh-nid'-zom-ahee: to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

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.

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.

δουλου **noun - genitive singular 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.

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.

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

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

καὶ 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.
δανειον noun - accusative singular neuter daneion dan'-i-on: a loan -- debt.
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.
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

Matthew 18:28 .

.	Greek	Strong's	Origin
"But that slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
went	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out and found	εὑρεν (euren)	2147: to find	a prim. verb
one	ἓνα (ena)	1520: one	a primary number
of his fellow slaves	συνδούλων (sundoulōn)	4889: a fellow servant	from sun and doulos
who	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
owed	ὀφειλεν (ōpheilen)	3784: to owe	a prim. word
him a hundred	ἑκατὸν (ekaton)	1540: a hundred	a prim. word

denarii;	δηνάρια (dēnaria)	1220: denarius (a Rom. coin)	of Latin origin
and he seized	κρατήσας (kratēsas)	2902: to be strong, rule	from kratos
him and [began] to choke	ἔπνιγεν (epnigen)	4155: to choke	a prim. verb
[him], saying,	λέγων (legōn)	3004: to say	a prim. verb
'Pay back	ἀπόδος (apodos)	591: to give up, give back, return, restore	from apo and didómi
what		5101: who? which? what?	an interrog. pronoun related to tis
you owe.'	οφείλεις (opheileis)	3784: to owe	a prim. word

KJV Lexicon

ἐξελθων **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.

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.

δουλος **noun - nominative singular 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.

ἐκεῖνος **demonstrative pronoun - nominative 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.

εὗρεν **verb - second aorist active indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

εἷς **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

συνδουλῶν **noun - genitive plural masculine**

sundoulos **soon'-doo-los**: a co-slave, i.e. servitor or ministrant of the same master (human or divine) -- fellowservant.

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

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.

ὀφείλειν **verb - imperfect active indicative - third person singular**

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

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

ἐκατόν **numeral (adjective)**

hekaton **hek-at-on'**: a hundred -- hundred.

δηνάρια **noun - accusative plural neuter**

denarion **day-nar'-ee-on**: a denarius (or ten asses) -- pence, penny(-worth).

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρατήσας **verb - aorist active participle - nominative 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).

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

ἐπνίγειν **verb - imperfect active indicative - third person singular**

pnigo **pnee'-go**: to wheeze, i.e. (causative, by implication) to throttle or strangle (drown) --

choke, take by the throat.

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.

αποδοσ verb - second aorist active middle - second person singular

apodidomi ap-od-ee'd'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

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.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

οφειλεις verb - present active indicative - second person singular

opheilo of-i'-lo: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

Matthew 18:29 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
his fellow slave	σύνδουλος (sundoulos)	4889: a fellow servant	from sun and doulos
fell	πεσών (pesōn)	4098: to fall	from a redupl. of the prim. root pet
[to the ground] and [began] to plead	παρεκάλει (parekalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
with him, saying,	λέγων (legōn)	3004: to say	a prim. verb
'Have patience	μακροθύμησον (makrothumēson)	3114: to persevere, to be patient	from makros and thumos
with me and I will repay	ἀποδώσω (apodōsō)	591: to give up, give back, return, restore	from apo and didómi
you.'			

KJV Lexicon

ΠΕΣΩV **verb - second aorist active participle - nominative singular masculine**

pipto pip'-to, : to fall -- fail, fall (down), light on.

οV **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνδουλος **noun - nominative singular masculine**

sundoulos soon'-doo-los: a co-slave, i.e. servitor or ministrant of the same master (human or divine) -- fellowservant.

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

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

παρακαλει **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.

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.

μακροθυμησον verb - aorist active middle - second person singular

makrothumeo mak-roth-oo-meh'-o: to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient -- bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

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.

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

αποδωσω verb - future active indicative - first person singular

apodidomi ap-od-eed'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

Matthew 18:30 .

.	Greek	Strong's	Origin
"But he was unwilling	οὐκ (ouk)	3756: not, no	a prim. word
and went	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and threw	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
him in prison	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction

he should pay back	ἀποδοῶ (apodō)	591: to give up, give back, return, restore	from apo and didómi
what	ὅ (o)	3588: the	the def. art.
was owed.	ὀφειλόμενον (opheilomenon)	3784: to owe	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).

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.

ἠθελεν 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

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.

ἀπελθων verb - second aorist active participle - nominative singular masculine

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.

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.

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

εις 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.

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.

αποδω verb - second aorist active subjunctive - third person singular

apodidomi ap-od-eed'-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.

οφειλομενον verb - present passive participle - accusative singular neuter

opheilo of-i'-lo: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

Matthew 18:31 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when his fellow slaves	σύνδουλοι (sundouloi)	4889: a fellow servant	from sun and doulos
saw		3708: to see, perceive, attend to	a prim. verb
what	οἱ (oi)	3588: the	the def. art.
had happened,	γενόμενα (genomena)	1096: to come into being, to happen, to become	from a prim. root gen-

they were deeply	σφόδρα (sphodra)	4970: very much	adverb from sphodros (excessive, violent)
grieved	ἐλυπήθησαν (elupēthēsan)	3076: to distress, to grieve	from lupé
and came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
and reported	διεσάφησαν (diesaphēsan)	1285: to make clear, explain fully	from dia and saphés (clear)
to their lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
all	πάντα (panta)	3956: all, every	a prim. word
that had happened.	γενόμενα (genomena)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

ιδόντες **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).

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.

συνδουλοι **noun - nominative plural masculine**

sundoulos **soon'-doo-los:** a co-slave, i.e. servitor or ministrant of the same master (human or divine) -- fellowservant.

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

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.

γενομενα **verb - second aorist middle 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.)

ελυπηθησαν **verb - aorist passive indicative - third person**
lupeo **loo-peh'-o**: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

σφοδρα **adverb**
sphodra **sfo-d'-rah**: vehemently, i.e. in a high degree, much -- exceeding(-ly), greatly, sore, very.

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.

διεσαφησαν **verb - aorist active indicative - third person**
diasapheo **dee-as-af-eh'-o**: to clear thoroughly, i.e. (figuratively) declare -- tell unto.

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.

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.

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.

γενομενα **verb - second aorist middle 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.)

Matthew 18:32 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
summoning	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
him, his lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
said	λέγει (legei)	3004: to say	a prim. verb
to him, 'You wicked	πονηρέ (ponēre)	4190: toilsome, bad	from poneó (to toil)
slave,	δοῦλε (doule)	1401: a slave	of uncertain derivation
I forgave	ἀφῆκα (aphēka)	863: to send away, leave alone, permit	from apo and hiémi (to send)
you all	πάντες (pasan)	3956: all, every	a prim. word
that debt	ὀφειλήν (opheilēn)	3782: a debt	from opheiló
because	ἐπεὶ (epei)	1893: when, because	from epi and ei
you pleaded	παρεκάλεσας (parekalesas)	3870: to call to or for, to exhort, to encourage	from para and kaleó
with me.			

ΤΟΤΕ **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

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).

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.

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

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.

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

δουλε **noun - vocative singular 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.

πονηρε **adjective - vocative singular 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;

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.

οφειλην **noun - accusative singular feminine**
opheile **of-i-lay'**: indebtedness, i.e. (concretely) a sum owed; figuratively, obligation, i.e.

(conjugal) duty -- debt, due.

ἐκεῖνην 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.

ἀφῆκα verb - aorist active indicative - first 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.

εἴτεῖ conjunction

epei ep-i': thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

παρεκαλεσας verb - aorist active indicative - second 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.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

Matthew 18:33 .

.	Greek	Strong's	Origin
Should	ἔδει (edei)	1163: it is necessary	a form of deó
you not also	καὶ (kai)	2532: and, even, also	a prim. conjunction
have had	ἐλεῆσαι (eleēsai)	1653: to have pity or mercy on, to show mercy	from eleos
mercy	ἡλέησα (ēleēsa)	1653: to have pity or mercy on, to show mercy	from eleos
on your fellow slave,	σύνδουλον (sundoulon)	4889: a fellow servant	from sun and doulos
in the same way	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
that I had mercy		1653: to have pity or mercy	from eleos

on, to show mercy

on you?'

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.

εἶδει 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.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

ἐλεησαι verb - aorist active middle or passive deponent

eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (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.

συνδουλον noun - accusative singular masculine

sundoulos soon'-doo-los: a co-slave, i.e. servitor or ministrant of the same master (human or divine) -- fellowservant.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ως adverb

hos hoco: 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

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.

ηλεησα verb - aorist active indicative - first person singular
eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

Matthew 18:34 .

.	Greek	Strong's	Origin
"And his lord,	κύριος (kurios)	2962: lord, master	from kuros (authority)
moved with anger,	ὀργισθεὶς (orgistheis)	3710: to make angry	from orgé
handed him over	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to the torturers	βασανισταῖς (basanistais)	930: a torturer	from basanizó
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
he should repay	ἀποδοῦν (apodō)	591: to give up, give back, return, restore	from apo and didómi
all	πάν (pan)	3956: all, every	a prim. word
that was owed	ὀφειλόμενον (opheilomenon)	3784: to owe	a prim. word
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

οργισθεις verb - aorist passive participle - nominative singular masculine

orgizo **or-gid'-zo**: to provoke or enrage, i.e. (passively) become exasperated -- be angry (wroth).

ο definite article - nominative singular masculine

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.

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

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.

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.

βασανισταις noun - dative plural masculine

basanistes **bas-an-is-tace'**: a torturer -- tormentor.

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.

αποδω verb - second aorist active subjunctive - third person singular

apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

πᾶν **adjective - accusative singular neuter**

pas pas: apparently a primary word; all, any, every, the 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.

οφειλομενον **verb - present passive participle - accusative singular neuter**

opheilo of-i'-lo: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

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

Matthew 18:35 .

.	Greek	Strong's	Origin
"My heavenly	οὐράνιος (ouranios)	3770: of or in heaven	from ouranos
Father	πατήρ (patēr)	3962: a father	a prim. word
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
do	ποιήσει (poiēsei)	4160: to make, do	a prim. word
the same	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
to you, if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
each	ἕκαστος (ekastos)	1538: each, every	a prim. word
of you does not forgive	ἀφήτε (aphēte)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
his brother	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

from your heart."

καρδιῶν
(kardiōn)

2588: heart

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.

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.

πατήρ **noun - nominative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), 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.

ἐπουράνιος **adjective - nominative singular masculine**

epouranios ep-oo-ran'-ee-os: above the sky -- celestial, (in) heaven(-ly), high.

ποιήσει **verb - future active indicative - third person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

υμῖν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

εἰ **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

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.

αφηγε verb - second aorist active subjunctive - second person

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.

εκάστος adjective - nominative singular masculine

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

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.

αδελφω noun - dative singular 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

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.

καρδιων noun - genitive plural feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -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.

παράπτωματα noun - accusative plural neuter

paraptoma par-ap'-to-mah: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

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

Matthew 19:1 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had finished	ἐτέλεσεν (etelesen)	5055: to bring to an end, complete, fulfill	from telos
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
He departed	μετήρην (metēren)	3332: to remove, depart	from meta and airó
from Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
into the region	ὄρια (oria)	3725: a boundary	from horos (a boundary)
of Judea		2453: Jewish, a Jew, Judea	from Ioudas
beyond	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
the Jordan;	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden

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-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ΟΤΕ adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ΕΤΕΛΕΣΕΝ verb - aorist active indicative - third person singular

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.

ο definite article - nominative singular masculine

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.

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.

ΜΕΤΗΡΕΝ verb - aorist active indicative - third person singular

metairo met-ah'-ee-ro: to betake oneself, i.e. remove (locally) -- depart.

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.

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.

εις **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.

ορια **noun - accusative plural neuter**

horion **hor'-ee-on**: a boundary-line, i.e. (by implication) a frontier (region) -- border, coast.

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.

περαν **adverb**

peran **per'-an**: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

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.

ιορδανου **noun - genitive singular masculine**

Iordanes **ee-or-dan'-ace**: the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

Matthew 19:2 .

■			
.	Greek	Strong's	Origin

and large	πολλοί (polloi)	4183: much, many	a prim. word
crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him, and He healed	ἐθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapón
them there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

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

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.

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

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.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεραπευσεν verb - aorist active 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.;

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

ΕΚΕΙ adverb
ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

Matthew 19:3 .

.	Greek	Strong's	Origin
[Some] Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
to Jesus, testing	πειράζοντες (peirazontes)	3985: to make proof of, to attempt, test, tempt	from peira
Him and asking,	λέγοντες (legontes)	3004: to say	a prim. verb
"Is it lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
[for a man] to divorce	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó
his wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
for any	πάναν (pasan)	3956: all, every	a prim. word
reason	αἰτίαν (aitian)	156: cause, reason	from aiteó
at all?"		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

προσῆλθον verb - aorist active indicative - third person

proserchomai **pros-er'-khom-ah-ee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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

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.

φarisαιοι noun - nominative plural masculine

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

πειραζοντες verb - present active participle - nominative plural masculine

peirazo **pi-rad'-zo**: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

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

και 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.

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

εἰ conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ἐξῆστιν 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).

ανθρωπω **noun - dative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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

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.

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

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

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).

Matthew 19:4 .

.	Greek	Strong's	Origin
And He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"Have you not read	ἀνέγνωτε (anegnōte)	314: to know certainly, know again, read	from ana and ginóskó
that He who created	κτίσας (ktisas)	2936: to build, create	a prim. verb
[them] from the beginning	ἀρχῆς (archēs)	746: beginning, origin	from archó

MADE	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
THEM MALE		733b: male	a prim. word
AND FEMALE,	θῆλυ (thēlu)	2338: female	from prim. root thé- (to suckle)

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).

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.

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

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.

ανεγνωτε verb - second aorist active indicative - second person

anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

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.

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)

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.

αρσεν **noun - accusative singular neuter**
arrhen **ar'-hrane or**: male (as stronger for lifting) -- male, man.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θηλυ **adjective - accusative singular neuter**
thelus **thay'-loos**: female -- female, woman.

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)

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

Matthew 19:5 .

.	Greek	Strong's	Origin
and said,		3004: to say	a prim. verb
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
A MAN	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
SHALL LEAVE	καταλείψει (kataleipsei)	2641: to leave, leave behind	from kata and leipó

HIS FATHER	πατέρα (patera)	3962: a father	a prim. word
AND MOTHER	μητέρα (mētera)	3384: mother	a prim. word
AND BE JOINED	κολληθήσεται (kollēthēsetai)	2853: to glue, unite	from kolla (glue)
TO HIS WIFE,	γυναικὶ (gunaiki)	1135: a woman	a prim. word
AND THE TWO	δύο (duo)	1417: two	a primary number
SHALL BECOME		1510: I exist, I am	a prol. form of a prim. and defective verb
ONE	μίαν (mian)	1520: one	a primary number
FLESH'?	σάρκα (sarka)	4561: flesh	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

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.

ΕΝΕΚΕΝ adverb

heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

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.

καταλείπει **verb - future 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.

άνθρωπος **noun - nominative singular 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.

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

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.

μητέρα **noun - accusative singular feminine**

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκολληθησεται **verb - future passive indicative - third person singular**

proskollao pros-kol-lah'-o: to glue to, i.e. (figuratively) to adhere -- cleave, join (self).

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

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσονται verb - future indicative - third person
esomai es'-om-ahēe: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

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.

δuo numeral (adjective)
duo doo'-o: two -- both, twain, two.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σαρκα noun - accusative singular feminine
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

μιαν adjective - accusative singular feminine
heis hīce: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

Matthew 19:6 .

.	Greek	Strong's	Origin
"So	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
they are no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
two,	δύο (duo)	1417: two	a primary number
but one	μία (mia)	1520: one	a primary number
flesh.	σὰρξ (sarx)	4561: flesh	a prim. word
What	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word

God	θεὸς (theos)	2316: God, a god	of uncertain origin
has joined together,	συνέζευξεν (sunezeuxen)	4801: to yoke together	from sun and the same as zugos
let no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
separate."	χωρίζετω (chōrizetō)	5563: to separate, divide	from chóris

KJV Lexicon

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.

οὐκετι **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).

εἰσιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

δύο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

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.

σαρξ **noun - nominative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

μία **adjective - nominative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο definite article - nominative singular masculine

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).

συνεzeugεν verb - aorist active indicative - third person singular

suzeugnumi sood-zyoog'-noo-mee: to yoke together, i.e. (figuratively) conjoin (in marriage) -- join together.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

χωριζτω verb - present active imperative - third person singular

chorizo kho-rid'-zo: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

Matthew 19:7 .

.	Greek	Strong's	Origin
They said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
did Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
command	ἐνετείλατο (eneteilato)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)

to GIVE	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
HER A CERTIFICATE	βιβλίον (biblion)	975: a paper, book	from biblos
OF DIVORCE	ἀποστασίου (apostasiou)	647: a forsaking, spec. (bill of) divorce	from aphistémi
AND SEND [her] AWAY?"	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó

KJV Lexicon

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.

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

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.

οὐ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

Μωσῆς **noun - nominative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ἐντέλλομαι **verb - aorist middle deponent indicative - third person singular**

entellomai en-tel'-lom-ahee: to enjoin -- (give) charge, (give) command(-ments), injoin.

δοῦναι **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)

βιβλίον **noun - accusative singular neuter**
biblion **bib-lee'-on**: a roll -- bill, book, scroll, writing.

αποστασιου **noun - genitive singular neuter**
apostasion **ap-os-tas'-ee-on**: something separative, i.e. (specially) divorce -- (writing of) divorcement.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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

Matthew 19:8 .

.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Because	πρός (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
of your hardness of heart	σκληροκαρδίαν (sklērokardian)	4641: hardness of heart	from sklēros and kardia
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
permitted	ἐπέτρεψεν (epetrepsen)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
you to divorce	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó
your wives;	γυναῖκας (gunaikas)	1135: a woman	a prim. word
but from the beginning	ἀρχῆς (archēs)	746: beginning, origin	from archó

it has not been	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
this way.	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

KJV Lexicon

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.

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.

μωσης **noun - nominative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

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.

σκληροκαρδιαν **noun - accusative singular feminine**

sklerokardia sklay-rok-ar-dee'-ah: hard-heartedness, i.e. (specially), destitution of (spiritual) perception -- hardness of heart.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

επετρεψεν **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.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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

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.

γυναικας **noun - accusative plural feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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.

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.

γεγονεν **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.)

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.

Matthew 19:9 .

.	Greek	Strong's	Origin
"And I say	λέγω (legō)	3004: to say	a prim. verb

to you, whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
divorces	ἀπολύση (apolusē)	630: to set free, release	from apo and luó
his wife,	γυναῖκα (gunaika)	1135: a woman	a prim. word
except	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
for immorality,	πορνεία (porneia)	4202: fornication	from porneuó
and marries	γαμήση (gamēsē)	1060: to marry	from gamos
another woman	ἄλλην (allēn)	243: other, another	a prim. word
commits adultery."	μοιχᾶται (moichatai)	3429: to commit adultery with	from moichos

KJV Lexicon

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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.

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

απολυση verb - aorist active subjunctive - 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.

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

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.

πορνεια noun - dative 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

γαμηση verb - aorist active subjunctive - third person singular

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

αλλην adjective - accusative singular feminine

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μοιχεται verb - present middle or passive deponent indicative - third person singular

moichao **moy-khah'-o**: (middle voice) to commit adultery -- commit adultery.

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.

απολελυμενην **verb - perfect passive participle - accusative singular feminine**
apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

γαμησας **verb - aorist active participle - nominative singular masculine**
gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

μοιχεται **verb - present middle or passive deponent indicative - third person singular**
moichao **moy-khah'-o**: (middle voice) to commit adultery -- commit adultery.

Matthew 19:10 .

.	Greek	Strong's	Origin
The disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
said	Λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "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
the relationship	αἰτία (aitia)	156: cause, reason	from aiteó
of the man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
with his wife	γυναικός (gunaikos)	1135: a woman	a prim. word
is like this,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
it is better	συμφέρει (sumpherei)	4851a: to bring together, to be profitable	from sun and pheró
not to marry."	γαμῆσαι (gamēsai)	1060: to marry	from gamos

KJV Lexicon

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.

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

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.

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

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

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.

αιτια **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).

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.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

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.

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.

συμφέρει verb - present active indicative - third person singular

sumphero soom-fer'-o: to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

γαμησαι verb - aorist active middle or passive deponent

gameo gam-eh'-o: to wed (of either sex) -- marry (a wife).

Matthew 19:11 .

.	Greek	Strong's	Origin
But He said		3004: to say	a prim. verb
to them, "Not all men	πάντες (pantes)	3956: all, every	a prim. word
[can] accept	χωροῦσιν (chōrousin)	5562: to make room, advance, hold	from chóros (a definite space, place)
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
statement,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
but [only] those to whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
it has been given.	δέδοται (dedotai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

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.

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

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.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

χωρουσιν **verb - present active indicative - third person**

choreo **kho-reh'-o**: to be in (give) space, i.e. (intransitively) to pass, enter, or (transitively) to hold, admit

τον **definite article - accusative singular masculine**

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.

τουτον **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that,

this.

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.

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.

δεδοται verb - perfect 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)

Matthew 19:12 .

.	Greek	Strong's	Origin
"For there are eunuchs	εὐνοῦχοι (eunouchoi)	2135: a eunuch	from euné (a bed) and echó
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
were born	ἐγεννήθησαν (egennēthēsan)	1080: to beget, to bring forth	from genna (descent, birth)
that way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
from their mother's	μητρὸς (mētros)	3384: mother	a prim. word
womb;	κοιλίας (koilias)	2836: belly	from koilos (hollow)
and there are eunuchs	εὐνοῦχοι (eunouchoi)	2135: a eunuch	from euné (a bed) and echó
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
were made	εὐνουχίσθησαν (eunouchisthēsan)	2134: to make a eunuch of	from eunouchos
eunuchs	εὐνούχισαν (eunouchisan)	2134: to make a eunuch of	from eunouchos
by men;	ἀνθρώπων	444: a man, human, mankind	probably from anér and óps (eye,

	(anthrōpōn)		face)
and there are [also] eunuchs	εὐνοῦχοι (eunouchoi)	2135: a eunuch	from euné (a bed) and echó
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
made		2134: to make a eunuch of	from eunouchos
themselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
eunuchs		2134: to make a eunuch of	from eunouchos
for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of heaven.	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
He who is able	δυνάμενος (dunamenos)	1410: to be able, to have power	a prim. verb
to accept	χωρεῖν (chōrein)	5562: to make room, advance, hold	from chóros (a definite space, place)
[this], let him accept	χωρεῖτω (chōreitō)	5562: to make room, advance, hold	from chóros (a definite space, place)
[it]."			

KJV Lexicon

ΕΙΣΙΝ **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ευνουχοι noun - nominative plural 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.

οιτινες relative pronoun - nominative plural masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

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)

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.

ἐγεννηθησαν verb - aorist passive indicative - third person

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

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.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἰσιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

ευνουχοι noun - nominative plural 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.

οιτινες relative pronoun - nominative plural masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ευνουχισθησαν verb - aorist active indicative - third person

eunouchizo yoo-noo'-khid'-zo: to castrate (figuratively, live unmarried) -- make...eunuch.

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.

ανθρωπων noun - genitive plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΣΙΝ verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

ΕΥΝΟΥΧΟΙ noun - nominative plural 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.

ΟΙΤΙΝΕΣ relative pronoun - nominative plural masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ΕΥΝΟΥΧΙΣΑΝ verb - aorist active indicative - third person

eunouchizo yoo-noo-khid'-zo: to castrate (figuratively, live unmarried) -- make...eunuch.

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.

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.

ΒΑΣΙΛΕΙΑΝ noun - accusative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ΟΥΡΑΝΩΝ noun - genitive 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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμενος verb - present middle or passive deponent participle - nominative singular masculine

dunamai doo'-nam-ahēe: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

χωρειν verb - present active middle or passive deponent

choreo kho-reh'-o: to be in (give) space, i.e. (intransitively) to pass, enter, or (transitively) to hold, admit

χωρειτω verb - present active middle - third person singular

choreo kho-reh'-o: to be in (give) space, i.e. (intransitively) to pass, enter, or (transitively) to hold, admit

Matthew 19:13 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
[some] children	παιδία (paidia)	3813: a young child	dim. of pais
were brought	προσηνέχθησαν (prosēnechthēsan)	4374: to bring to, i.e. to offer	from pros and pheró
to Him so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He might lay	ἐπιθή (epithē)	2007: to lay upon, to place upon	from epi and tithémi
His hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on them and pray;	προσεύχεται (proseuxētai)	4336: to pray	from pros and euchomai
and the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
rebuked	ἐπετίμησαν	2008: to honor, to mete out due measure, hence to	from epi and timáo

(epetimēsan)

censure

them.

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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.

προσσηνεχθη **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.

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

παιδια **noun - nominative plural neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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.

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.

επιθη **verb - second aorist active subjunctive - 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.

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

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευξεται verb - aorist middle deponent subjunctive - third person singular

proseuchomai pros-yoo'-khom-ahēe: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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.

επετιμησαν verb - aorist active indicative - third person

epitimaō ep-ee-tee-mah'-o: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

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

Matthew 19:14 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"Let	ἄφετε (aphete)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the children	παῖδια (paidia)	3813: a young child	dim. of pais
alone,		863: to send away, leave alone, permit	from apo and hiēmi (to send)
and do not hinder	κωλύετε	2967: to hinder	probably from the same as kolazó

	(kōluete)		
them from coming	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to Me; for the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
belongs		1510: I exist, I am	a prol. form of a prim. and defective verb
to such as these."	τοιούτων (toioutōn)	5108: such as this, such	from toios (such, such-like) and houtos,

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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).

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

αφετε verb - second aorist active middle - second person

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.

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.

παιδία noun - accusative plural neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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.

κωλυετε verb - present active imperative - second person

koluo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

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

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.

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.

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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τοιουτων demonstrative pronoun - genitive plural neuter

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

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.

βασιλεια noun - nominative singular feminine basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.
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.
ουρανων noun - genitive 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.

Matthew 19:15 .

.	Greek	Strong's	Origin
After laying	ἐπιθεῖς (epitheis)	2007: to lay upon, to place upon	from epi and tithémi
His hands	χειρας (cheiras)	5495: the hand	a prim. word
on them, He departed	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)
from there.	ἐκεῖθεν (ekeithen)	1564: from there	from ekei

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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
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.
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

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.
cheir khire:	χειρας noun - accusative plural feminine the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.
poreuomai por-yoo'-om-ahee:	επορευθη verb - aorist passive deponent indicative - third person singular 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.
ekeithen ek-i'-then:	εκειθεν adverb thence -- from that place, (from) thence, there.

Matthew 19:16 .

.	Greek	Strong's	Origin
And someone	εἷς (eis)	1520: one	a primary number
came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to Him and said,		3004: to say	a prim. verb
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
good thing	ἀγαθὸν (agathon)	18: good	of uncertain origin
shall I do	ποιήσω (poiēsō)	4160: to make, do	a prim. word
that I may obtain	σχῶ (schō)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life?"	ζωήν	2222: life	from zaó

(zōēn)

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.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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

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

διδασκαλε noun - vocative singular masculine

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

αγαθε adjective - vocative singular masculine

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

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.

αγαθον adjective - accusative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

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)

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.
ἔχω verb - present active subjunctive - first person singular echo ekh'-o: (used in certain tenses only) a primary verb; to hold
ζωὴν noun - accusative singular feminine zoe dzo-ay': life -- life(-time).
αἰώνιον 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).

Matthew 19:17 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to him, "Why	τί	5101: who? which? what?	an interrog. pronoun related to tis
are you asking	ἐρωτᾷς	2065: to ask, question	akin to eromai (to ask)
Me about	περὶ	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
what	ὅ	3588: the	the def. art.
is good?	ἀγαθοῦ	18: good	of uncertain origin
There is [only] One	εἷς	1520: one	a primary number
who is good;	ἀγαθός	18: good	of uncertain origin
but if	εἰ	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 wish	θέλεις	2309: to will, wish	a prim. verb

	(theleis)		
to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
into life,	ζωὴν (zōēn)	2222: life	from zaó
keep	τήρει (tērei)	5083: to watch over, to guard	from a prim. word téros (a guard)
the commandments."	ἐντολάς (entolas)	1785: an injunction, order, command	from entellomai

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.

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

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.

ΛΕΓΕΙΣ verb - present active indicative - second person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αγαθον adjective - accusative singular masculine

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

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.

αγαθος adjective - nominative singular masculine

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

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.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ο definite article - nominative singular masculine

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).

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).

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

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).

εις 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.

ζωην **noun - accusative singular feminine**
zoe **dzo-ay'**: life -- life(-time).

τηρησον **verb - aorist active middle - second 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.

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.

εντολας **noun - accusative plural feminine**
entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

Matthew 19:18 .

.	Greek	Strong's	Origin
[Then] he said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Which ones?"	ποίας (poias)	4169: of what sort?	from the same as posos
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		5346: to declare, say	from a prim. root pha-
"YOU SHALL NOT COMMIT MURDER;	φονεύσεις (phoneuseis)	5407: to kill, murder	from phoneus
YOU SHALL NOT COMMIT ADULTERY;	μοιχεύσεις (moicheuseis)	3431: to commit adultery	from moichos
YOU SHALL NOT STEAL;	κλέψεις (klepseis)	2813: to steal	a prim. verb
YOU SHALL NOT BEAR FALSE WITNESS;	ψευδομαρτυρήσεις (pseudomarturēseis)	5576: to bear false witness, give false testimony	from pseudomartus

KJV Lexicon

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.

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

ΠΟΙΩΣ **interrogative pronoun - accusative plural feminine**

poios **poi'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

Ο **definite article - nominative singular masculine**

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).

ΙΗΣΟΥΣ **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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 - 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.

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.

ΦΟΝΕΥΣΕΙΣ **verb - future active indicative - second person singular**

phoneuo **fon-yoo'-o**: to be a murderer (of) -- kill, do murder, slay.

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.

μοιχευσεις **verb - future active indicative - second person singular**
moicheuo **moy-khyoo'-o**: to commit adultery -- commit adultery.

ου particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

κλεψεις **verb - future active indicative - second person singular**
klepto **klep'-to**: to filch -- steal.

ου particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ψευδομαρτυρησεις **verb - future active indicative - second person singular**
pseudomartureo **psyoo-dom-ar-too-reh'-o**: to be an untrue testifier, i.e. offer falsehood in evidence -- be a false witness

Matthew 19:19 .

.	Greek	Strong's	Origin
HONOR	τίμα (tima)	5091: to fix the value, to price	from timé
YOUR FATHER	πατέρα (patera)	3962: a father	a prim. word
AND MOTHER;	μητέρα (mētera)	3384: mother	a prim. word
and YOU SHALL LOVE	ἀγαπήσεις (agapēseis)	25: to love	of uncertain origin
YOUR NEIGHBOR	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
AS YOURSELF."	σεαυτόν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos

τιμα **verb - present active imperative - second person singular**

timao **tim-ah'-o**: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

τον **definite article - accusative singular masculine**

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.

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.

μητερα **noun - accusative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγαπησεις **verb - future active indicative - second person singular**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

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.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

σεαυτον **reflexive pronoun - second person accusative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

Matthew 19:20 .

.	Greek	Strong's	Origin
The young man	νεανίσκος (neaniskos)	3495: a young man, a youth	from neanias
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "All	ταῦτα (tauta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I have kept;	ἐφύλαξα (ephulaxa)	5442: to guard, watch	from a root phulak-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
am	ὕστερῳ (usterō)	5302: to come late, be behind, come short	from husteros
I still	ἔτι (eti)	2089: still, yet	a prim. adverb
lacking?"		5302: to come late, be behind, come short	from husteros

KJV Lexicon

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.

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

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεανίσκος **noun - nominative singular masculine**
neaniskos **neh-an-is'-kos**: a youth (under forty) -- young man.

παντα **adjective - accusative plural neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

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.

εφυλαξαμην **verb - aorist middle indicative - first person singular**
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.

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.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

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.

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.

υστερω **verb - present active indicative - first person singular - contracted form**
hustereo **hoos-ter-eh'-o**: to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient) -- come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

Matthew 19:21 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	εἶπεν (ephē)	5346: to declare, say	from a prim. root pha-

to him, "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
you wish	θέλεις (theleis)	2309: to will, wish	a prim. verb
to be complete,	τέλειος (teleios)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
go	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
[and] sell	πώλησον (pōlēson)	4453: to exchange or barter, to sell	a prim. word
your possessions		5225: to begin, to be ready or at hand, to be	from hupo and archó
and give	δός (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to [the] poor,	πτωχοῖς (ptōchois)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
and you will have	ἔξεις (exeis)	2192: to have, hold	a prim. verb
treasure	θησαυρόν (thēsauron)	2344: treasure	from the same as tithémi and a prim. root aur-
in heaven;	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
and come,	δεῦρο (deuro)	1204: until now, come here!	of uncertain origin
follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me."			

KJV Lexicon

εφη **verb - imperfect indicative - third person singular**

phemi **foy-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

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.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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

τελειος **adjective - nominative singular masculine**

teleios **tel'-i-os**: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

υπαγε **verb - present active imperative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

πωλησον **verb - aorist active middle - second person singular**

poleo **po-leh'-o**: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

υπαρχοντα **verb - present active participle - accusative plural neuter**

huparchonta **hoop-ar'-khon-tah**: things extant or in hand, i.e. property or possessions --

goods, that which one has, things which (one) possesseth, substance, that hast.

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)

πτωχοις adjective - dative plural masculine

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεις verb - future active indicative - second person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

θησαυρον noun - accusative singular masculine

thesauros thay-sow-ros': a deposit, i.e. wealth -- treasure.

εν preposition

en en: in, at, (up-)on, by, 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.

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).

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.

Matthew 19:22 .

.	Greek	Strong's	Origin
But when the young man	νεανίσκος (neaniskos)	3495: a young man, a youth	from neanias
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
statement,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
he went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
grieving;	λυπούμενος (lupoumenos)	3076: to distress, to grieve	from lupé
for he was one who owned	ἔχων (echōn)	2192: to have, hold	a prim. verb
much	πολλά (polla)	4183: much, many	a prim. word
property.	κτήματα (ktēmata)	2933: a possession	from ktaomai

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.

νεανισκος **noun - nominative singular masculine**

neaniskos **neh-an-is'-kos**: a youth (under forty) -- young 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.

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.

απελθεν **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.

λυπουμενος **verb - present passive participle - nominative singular masculine**

lupeo **loo-peh'-o**: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

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)

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

κτηματα **noun - accusative plural neuter**

ktema **ktay'-mah**: an acquirement, i.e. estate -- possession.

πολλα **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.

Matthew 19:23 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

said	λέγω (legō)	3004: to say	a prim. verb
to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, it is hard	δυσκόλως (duskolōs)	1423: with difficulty	adverb from duskolos
for a rich man	πλούσιος (plousios)	4145: wealthy	from ploutos
to enter	εἰσελεύσεται (eiseleusetai)	1525: to go in (to), enter	from eis and erchomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of heaven.	οὐρανῶν (ouranōn)	3772: heaven	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).

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

αυτοῦ **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

ἀμὴν **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω **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.

υμῖν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

δυσκολῶς **adverb**

duskolos **doos-kol'-oce**: impracticably -- hardly.

πλουσιος **adjective - nominative singular masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

εἰσελευσεται **verb - future middle deponent 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.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων noun - genitive 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.

Matthew 19:24 .

.	Greek	Strong's	Origin
"Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
I say	λέγω (legō)	3004: to say	a prim. verb
to you, it is easier	εὐκοπώτερον (eukopōteron)	2123: with easier labor	cptv. of eukopos (easy); from eu and kopos
for a camel	κάμηλον (kamēlon)	2574: camel	of Hebrew origin gamal
to go through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the eye		5144a: a hole	from tetrainó (to pierce)
of a needle,	ράφιδος (raphidos)	4476: a needle	from rhaptó (to sew)
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for a rich man	πλούσιον (plousion)	4145: wealthy	from ploutos
to enter		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

παλιν **adverb**

palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctively) furthermore or on the other hand -- again.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ευκοπωτερον **adjective - nominative singular neuter - comparative or contracted**

eukopoterōs **yoo-kop-o'-ter-os**: better for toil, i.e. more facile -- easier.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

καμηλον **noun - accusative singular masculine**

kamelos **kam'-ay-los**: a camel -- camel.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τρυπηματος **noun - genitive singular neuter**

trupema **troo'-pay-mah**: an aperture, i.e. a needle's eye -- eye.

ραφιδος **noun - genitive singular feminine**

rhapsis **hraf-ece'**: a needle -- needle.

διελθειν **verb - second aorist active middle or passive deponent**

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.

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.

πλουσιον **adjective - accusative singular masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

	εις 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.	
	βασίλειαν 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).	
	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).	

Matthew 19:25 .

.	Greek	Strong's	Origin
When the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], they were very	σφόδρα (sphodra)	4970: very much	adverb from sphodros (excessive, violent)
astonished	ἐξεπλήσσοντο (exēplēssonto)	1605: to strike out, hence to strike with panic, to amaze	from ek and plēssó
and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"Then		686: therefore (an illative particle)	a prim. particle

who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
be saved?"	σωθῆναι (sōthēnai)	4982: to save	from sós (safe, well)

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.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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

εξεπλησσοντο **verb - imperfect passive indicative - third person**

ekplesso **ek-place'-so**: to strike with astonishment -- amaze, astonish.

σφοδρα **adverb**

sphodra **sfod'-rah**: vehemently, i.e. in a high degree, much -- exceeding(-ly), greatly, sore, very.

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.

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.

αρα particle - interrogative

ara ar'-ah: denoting an interrogation to which a negative answer is presumed -- therefore.

δυναται verb - present middle or passive deponent indicative - third person singular
dunamai doo'-nam-ahēe: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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.

Matthew 19:26 .

.	Greek	Strong's	Origin
And looking	ἐμβλέψας (emblepsas)	1689: to look at, fig. to consider	from en and blepó
at [them] Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "With people	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is impossible,	ἀδύνατον (adunaton)	102: unable, powerless	from alpha (as a neg. prefix) and dunatos
but with God	θεῷ (theō)	2316: God, a god	of uncertain origin
all things	πάντα (panta)	3956: all, every	a prim. word
are possible."	δυνατά (dunata)	1415: strong, mighty, powerful	from dunamai

KJV Lexicon

εμβλεψας **verb - aorist active participle - nominative singular 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.

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.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

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

ανθρωποις **noun - dative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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).

αδυνατον **adjective - nominative singular neuter**

adunatos **ad-oo'-nat-os**: unable, i.e. weak; passively, impossible -- could not do, impossible, impotent, not possible, weak.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

δυνατα **adjective - nominative plural neuter**

dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

[εστιν] **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

Matthew 19:27 .

.	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
said		3004: to say	a prim. verb
to Him, "Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
we have left	ἀφήκαμεν (aphēkamen)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
everything	πάντα (panta)	3956: all, every	a prim. word
and followed	ἠκολουθήσαμεν (ēkolouthēsamen)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
You; what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

then

686: therefore (an illative particle)

a prim. particle

will there be for us?"

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.

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.

ο **definite article - nominative singular masculine**

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.

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

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

αφηκαμεν **verb - aorist active indicative - first 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.

παντα **adjective - accusative plural neuter**

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

ηκολουθησαμεν **verb - aorist active indicative - first person**

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

σοι **personal pronoun - second person dative singular**

soi soy: to thee -- thee, thine own, thou, thy.

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.

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.

ημιν **personal pronoun - first person dative plural**

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

Matthew 19:28 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγω (legō)	3004: to say	a prim. verb
to them, "Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, that you who have followed	ἀκολουθήσαντες (akolouthēsantes)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)

Me, in the regeneration	παλιγγενεσία (palingenesia)	3824: regeneration, renewal	from palin and genesis
when	ὅταν (otan)	3752: whenever	from hote and an
the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will sit	καθίση (kathisē)	2523: to make to sit down, to sit down	another form of kathezomai
on His glorious	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
throne,	θρόνου (thronou)	2362: a throne	probably from thranos (bench)
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
shall sit	καθήσεται (kathēsethe)	2521: to be seated	from kata and hémai (to sit)
upon twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
thrones,	θρόνους (thronous)	2362: a throne	probably from thranos (bench)
judging	κρίνοντες (krinontes)	2919: to judge, decide	a prim. verb
the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
tribes	φυλὰς (phulas)	5443: a clan or tribe	from phuó
of Israel.	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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).

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**

humin **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.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

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.

ακολουθησαντες **verb - aorist active participle - nominative plural masculine**

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.

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.

παλιγγενεσια noun - dative singular feminine
paliggenesia pal-ing-ghen-es-ee'-ah: (spiritual) rebirth (the state or the act), i.e. (figuratively) spiritual renovation; specially, Messianic restoration -- regeneration.

οταν conjunction
hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

καθιση verb - aorist active subjunctive - 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.

ο definite article - nominative singular masculine
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.

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.

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.

θρονου noun - genitive singular masculine
thronos thron'-os: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

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.

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

καθισεσθε verb - future middle deponent indicative - second 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.

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.

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.

δωδεκα numeral (adjective)

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

θρονους noun - accusative plural masculine

thronos thron'-os: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

κρινοντες verb - present active participle - nominative plural masculine

krino kree'-no: by implication, to try, condemn, punish

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.

δωδεκα numeral (adjective)

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

φυλας noun - accusative plural feminine

phule foo-lay': an offshoot, i.e. race or clan -- kindred, tribe.

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.

Matthew 19:29 .

.	Greek	Strong's	Origin
"And everyone	παῖς (pas)	3956: all, every	a prim. word
who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
has left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
houses	οἰκίας (oikias)	3614: a house, dwelling	from oikos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
brothers	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
sisters	ἀδελφὰς (adelphas)	79: sister	fem. from adelphos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
father	πατέρα (patera)	3962: a father	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
mother	μητέρα (mētera)	3384: mother	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.

farms	ἀγρούς (agrous)	68: a field, the country	a prim. word
for My name's	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word
sake,	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
will receive	λήμψεται (lēmpsetai)	2983: to take, receive	from a prim. root lab-
many times as much,		4179: many times more	from polus and perhaps a cptv. of the same
and will inherit	κληρονομήσει (klēronomēsei)	2816: to inherit	from kléronomos
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life.	ζωήν (zōēn)	2222: life	from zaó

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

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

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.

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.

οικίας **noun - accusative plural feminine**

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

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.

αδελφους **noun - accusative plural masculine**

adephos ad-el-fos': a brother near or remote -- brother.

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.

αδελφας **noun - accusative plural feminine**

adelphe ad-el-fay': a sister (naturally or ecclesiastically) -- sister.

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.

πατερα **noun - accusative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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.

μητερα **noun - accusative singular feminine**

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

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.

γυναικα **noun - accusative singular feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

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.

τεκνα **noun - accusative plural neuter**

teknon tek'-non: a child (as produced) -- child, daughter, son.

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.

αγρους **noun - accusative plural 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.

ΕΝΕΚΕΝ **adverb**
heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of,
that.

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.

εκατονταπλασιονα **adjective - accusative plural neuter**
hekatontaplasion hek-at-on-ta-plah-sec'-own: a hundred times -- hundredfold.

ληψεται **verb - future middle deponent indicative - third person singular**
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

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).

κληρονομησει **verb - future active indicative - third person singular**
kleronomeo klay-ron-om-eh'-o: to be an heir to -- be heir, (obtain by) inherit(-ance).

Matthew 19:30 .

.	Greek	Strong's	Origin
"But many	πολλοὶ (polloi)	4183: much, many	a prim. word
[who are] first	πρῶτοι (prōtoi)	4413: first, chief	contr. superl. of pro
will be last;	ἔσχατοι	2078: last, extreme	of uncertain origin

	(eschatoi)		
and [the] last,	ἔσχατοι (eschatoi)	2078: last, extreme	of uncertain origin
first.	πρῶτοι (prōtoi)	4413: first, chief	contr. superl. of pro

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).

εσονται **verb - future indicative - third person**

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

πρωτοι **adjective - nominative plural masculine**

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

εσχατοι **adjective - nominative plural masculine**

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσχατοι **adjective - nominative plural masculine**

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

πρωτοι **adjective - nominative plural masculine**

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

Matthew 20:1 .

.	Greek	Strong's	Origin
"For the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
is like	Ὅμοία (omoia)	3664: like, resembling, the same as	from the same as homou
a landowner	οἰκοδεσπότη (oikodespotē)	3617: the master of a house	from oikos and despotēs
who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out early	ἄμα (ama)	260: at once	a prim. word
in the morning	πρωῖ (prōi)	4404: early	adverb from pro
to hire	μισθώσασθαι (misthōsasthai)	3409: to let for hire, to hire	from misthos
laborers	ἐργάτας (ergatas)	2040: a workman	from ergazomai
for his vineyard.	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos

KJV Lexicon

ομοια **adjective - nominative singular feminine**

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐστὶν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

βασίλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

οὐρανῶν noun - genitive 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.

ἀνθρώπῳ noun - dative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

οἰκοδεσποτὴ noun - dative singular masculine

oikodespotes oy-kod-es-pot'-ace: the head of a family -- goodman (of the house), householder, master of the house.

οἷς relative pronoun - nominative singular masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

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.

ἅμα adverb

hama ham'-ah: at the same time, but freely used as a preposition or adverb denoting close association -- also, and, together, with(-al).

πρωὶ adverb

proi pro-ee': at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

μισθωσασθαι verb - aorist middle middle or passive deponent

misthoo mis-tho'-o: to let out for wages, i.e. (middle voice) to hire -- hire.

ἐργατὰς noun - accusative plural masculine

ergates er-gat'-ace: a toiler; figuratively, a teacher -- labourer, worker(-men).

εις 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.

αμπελωνα noun - accusative singular masculine

ampelon am-pel-ohn': a vineyard -- vineyard.

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

Matthew 20:2 .

.	Greek	Strong's	Origin
"When he had agreed	συμφωνήσας (sumphōnēsas)	4856: to call out with, to be in harmony, generally to agree	from sumphónos
with the laborers	ἐργατῶν (ergatōn)	2040: a workman	from ergazomai
for a denarius	δηναρίου (dēnariou)	1220: denarius (a Rom. coin)	of Latin origin
for the day,	ἡμέραν (ēmeran)	2250: day	a prim. word
he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
them into his vineyard.	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos

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

συμφωνησας **verb - aorist active participle - nominative singular masculine**

sumphoneo **soom-fo-neh'-o**: to be harmonious, i.e. (figuratively) to accord (be suitable, concur) or stipulate (by compact) -- agree (together, 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.

εργατων **noun - genitive plural masculine**

ergates **er-gat'-ace**: a toiler; figuratively, a teacher -- labourer, worker(-men).

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)

δηνარიου **noun - genitive singular neuter**

denarion **day-nar'-ee-on**: a denarius (or ten asses) -- pence, penny(-worth).

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.

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

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμπελωνα **noun - accusative singular masculine**

ampelon **am-pel-ohn'**: a vineyard -- vineyard.

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

Matthew 20:3 .

.	Greek	Strong's	Origin
"And he went	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the third	τρίτην (tritēn)	5154: third	ord. num. from treis
hour	ὥραν (ōran)	5610: a time or period, an hour	a prim. word
and saw		3708: to see, perceive, attend to	a prim. verb
others	ἄλλους (allous)	243: other, another	a prim. word
standing	ἑστῶτας (estōtas)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
idle	ἀργούς (argous)	692: inactive, idle	from alpha (as a neg. prefix) and ergon
in the market place;	ἀγορᾶ (agora)	58: an assembly, place of assembly	from ageiró (to bring together)

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.

περι **preposition**
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τριτην **adjective - accusative singular feminine**
tritōs **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ωραν **noun - accusative singular feminine**
hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ειδεν **verb - second aorist active indicative - third person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αλλους **adjective - accusative plural masculine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

εστωτας **verb - perfect active participle - accusative plural masculine**
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

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.

αργους **adjective - accusative plural masculine**
argos **ar-gos'**: inactive, i.e. unemployed; (by implication) lazy, useless -- barren, idle, slow.

Matthew 20:4 .

.	Greek	Strong's	Origin
and to those	ἐκεῖνοις (ekeinois)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei

he said,	εἶπεν (eipen)	3004: to say	a prim. verb
'You also	καὶ (kai)	2532: and, even, also	a prim. conjunction
go	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
into the vineyard,	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos
and whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is right	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
I will give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you.' And [so] they went.		565: to go away, go after	from apo 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

ἐκεῖνοις 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.

εἶπεν 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.

ὑπάγετε verb - present active imperative - second person

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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.

εις 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.

αμπελωνα noun - accusative singular masculine

ampelon am-pel-ohn': a vineyard -- vineyard.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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

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.

δικαιον adjective - accusative singular neuter

dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

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).

Matthew 20:5 .

.	Greek	Strong's	Origin
"Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
he went	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the sixth	ἕκτην (ektēn)	1623: sixth	ord. from hex
and the ninth		1729a: ninth	ord. from ennea
hour,	ὥραν (ōran)	5610: a time or period, an hour	a prim. word
and did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
the same thing.	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos

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).

απελθων **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.

παλιν **adverb**

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or

(conjunctively) furthermore or on the other hand -- again.

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.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εκτην **adjective - accusative singular feminine**

hektos **hek'-tos**: sixth -- sixth.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενατην **adjective - accusative singular feminine**

ennatos **en'-nat-os**: ninth -- ninth.

ωραν **noun - accusative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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)

ωσαυτως **adverb**

hosautos **ho-sow'-toce**: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

Matthew 20:6 .

.	Greek	Strong's	Origin
"And about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the eleventh	ένδεκάτην (endekatēn)	1734: eleventh	ord. num. from hendeka
[hour] he went	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out and found	εὗρεν (euren)	2147: to find	a prim. verb
others	ἄλλους (allous)	243: other, another	a prim. word

standing	ἐστῶτας (estōtas)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
[around]; and he said	λέγει (legei)	3004: to say	a prim. verb
to them, 'Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
have you been standing	ἐστήκατε (estēkate)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
idle	ἀργοί (argoi)	692: inactive, idle	from alpha (as a neg. prefix) and ergon
all	ὅλην (olēn)	3650: whole, complete	a prim. word
day	ἡμέραν (ēmeran)	2250: day	a prim. word
long?'			

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).

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.

ενδεκατην **adjective - accusative singular feminine**

hendekatos **hen-dek'-at-os'**: eleventh -- eleventh.

ωραν noun - accusative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

ευρεν verb - second aorist active indicative - third person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

αλλους adjective - accusative plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

εστωτας verb - perfect active participle - accusative plural masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

αργους adjective - accusative plural masculine

argos ar-gos': inactive, i.e. unemployed; (by implication) lazy, useless -- barren, idle, slow.

και 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.

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

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.

ωδε adverb

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

εστηκατε verb - perfect active indicative - second person

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

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.

ἡμεραν noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αργοι adjective - nominative plural masculine

argos ar-gos': inactive, i.e. unemployed; (by implication) lazy, useless -- barren, idle, slow.

Matthew 20:7 .

.	Greek	Strong's	Origin
"They said	λέγουσιν (legousin)	3004: to say	a prim. verb
to him, 'Because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
hired	ἐμισθώσατο (emisthōsato)	3409: to let for hire, to hire	from misthos
us.' He said	λέγει (legei)	3004: to say	a prim. verb
to them, 'You go	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
into the vineyard	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos
too.'	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

λέγουσιν 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.

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

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.

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.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

μισθωσατο verb - aorist middle indicative - third person singular

misthoo mis-tho'-o: to let out for wages, i.e. (middle voice) to hire -- hire.

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.

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

υπαγετε verb - present active imperative - second person

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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.

εις 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.

αμπελωνα noun - accusative singular masculine

ampelon **am-pel-ohn'**: a vineyard -- vineyard.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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

ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

δικαιον adjective - accusative singular neuter

dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

ληψεσθε verb - future middle deponent indicative - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

Matthew 20:8 .

.	Greek	Strong's	Origin
"When evening	ὥψιας (opsias)	3798: evening	from opse
came,	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
the owner	κύριος (kurios)	2962: lord, master	from kuros (authority)
of the vineyard	ἀμπελῶνος (ampelōnos)	290: a vineyard	from ampelos
said	λέγει (legei)	3004: to say	a prim. verb
to his foreman,	ἐπιτρόπῳ (epitropō)	2012: an administrator (one having authority)	from epitrepó

'Call	κάλεσον (kaleson)	2564: to call	a prim. word
the laborers	ἐργάτας (ergatas)	2040: a workman	from ergazomai
and pay	ἀπόδος (apodos)	591: to give up, give back, return, restore	from apo and didómi
them their wages,	μισθὸν (misthon)	3408: wages, hire	a prim. word
beginning		757: to rule, to begin	a prim. verb
with the last	ἐσχάτων (eschatōn)	2078: last, extreme	of uncertain origin
[group] to the first.'	πρώτων (prōtōn)	4413: first, chief	contr. superl. of pro

KJV Lexicon

οψίας **adjective - genitive singular feminine**

opsios op'-see-os: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide).

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.)

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.

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.

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.

αμπελωνος **noun - genitive singular masculine**

ampelon **am-pel-ohn'**: a vineyard -- vineyard.

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.

επιτροπω **noun - dative singular masculine**

epitropos **ep-it'-rop-os**: a commissioner, i.e. domestic manager, guardian -- steward, tutor.

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

καλεσον **verb - aorist active middle - second 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)).

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.

εργατας **noun - accusative plural masculine**

ergates **er-gat'-ace**: a toiler; figuratively, a teacher -- labourer, worker(-men).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποδος **verb - second aorist active middle - second person singular**

apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (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

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μισθον **noun - accusative singular masculine**

misthos **mis-thos'**: pay for service, good or bad -- hire, reward, wages.

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)

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.

εσχατων **adjective - genitive plural masculine**
eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

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 masculine**
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 masculine**
protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

Matthew 20:9 .

■			
.	Greek	Strong's	Origin
"When		2532: and, even, also	a prim. conjunction
those	οί (oi)	3588: the	the def. art.
[hired] about	περι (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the eleventh	ένδεκάτην (endekatēn)	1734: eleventh	ord. num. from hendeka
hour	ώραν (ōran)	5610: a time or period, an hour	a prim. word

came,	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
each one	ἀνὰ (ana)	303: as a preposition denotes upwards, up, as a prefix denotes up, again, back	a prim. preposition and adverb
received	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
a denarius.	δηνάριον (dēnaron)	1220: denarius (a Rom. coin)	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

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.

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

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.

ενδεκατην adjective - accusative singular feminine

hendekatos hen-dek'-at-os: eleventh -- eleventh.

ωραν noun - accusative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ελαβον verb - second aorist active indicative - third person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ana **an-ah':** up; but (by extension) used (distributively) severally, or (locally) at (etc.)

δηνάριον **noun - accusative singular neuter**
denarion **day-nar'-ee-on:** a denarius (or ten asses) -- pence, penny(-worth).

Matthew 20:10 .

.	Greek	Strong's	Origin
"When those	οἱ (oi)	3588: the	the def. art.
[hired] first	πρῶτοι (prōtoi)	4413: first, chief	contr. superl. of pro
came,	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
they thought	ἐνόμισαν (enomisan)	3543: to practice, consider	from nomos
that they would receive	λήμψονται (lēmpsontai)	2983: to take, receive	from a prim. root lab-
more;		4183: much, many	a prim. word
but each	ἀνὰ (ana)	303: as a preposition denotes upwards, up, as a prefix denotes up, again, back	a prim. preposition and adverb
of them also	καὶ (kai)	2532: and, even, also	a prim. conjunction
received	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
a denarius.	δηνάριον (dēnaron)	1220: denarius (a Rom. coin)	of Latin origin

KJV Lexicon

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.

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.

πρωτοι **adjective - nominative plural masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ενομισαν **verb - aorist 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.

πλειονα **adjective - accusative plural neuter - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

ληψονται **verb - future middle deponent indicative - third person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελαβον **verb - second aorist active indicative - third person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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

ανα **preposition**

ana **an-ah'**: up; but (by extension) used (distributively) severally, or (locally) at (etc.)

δηνάριον **noun - accusative singular neuter**
denarion **day-nar'-ee-on**: a denarius (or ten asses) -- pence, penny(-worth).

Matthew 20:11 .

.	Greek	Strong's	Origin
"When they received	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
it, they grumbled	ἐγόγγυζον (egonguzon)	1111: to mutter, murmur	onomatop.
at the landowner,	οἰκοδεσπότου (oikodespotou)	3617: the master of a house	from oikos and despotés

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).

ἐγόγγυζον **verb - imperfect active indicative - third person**
gogguzo **gong-good'-zo**: to grumble -- murmur.

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.

οικοδεσποτου **noun - genitive singular masculine**
oikodespotes **oy-kod-es-pot'-ace**: the head of a family -- goodman (of the house), householder, master of the house.

Matthew 20:12 .

.	Greek	Strong's	Origin
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saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"These	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
last men	ἔσχατοι (eschatoi)	2078: last, extreme	of uncertain origin
have worked	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
[only] one	μίαν (mian)	1520: one	a primary number
hour,	ῥαν (ōran)	5610: a time or period, an hour	a prim. word
and you have made	ἐποίησας (epoiēsas)	4160: to make, do	a prim. word
them equal	ἴσους (isous)	2470: equal	a prim. word
to us who	οἱ (oi)	3588: the	the def. art.
have borne	βαστάσασιν (bastasasin)	941: to take up, carry	of uncertain origin
the burden	βάρος (baros)	922: weight	from barus
and the scorching heat	καύσωνα (kausōna)	2742: burning heat	from kaió
of the day.'	ἡμέρας (ēmeras)	2250: day	a prim. word

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.

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.

ΕΣΧΑΤΟΙ adjective - nominative plural masculine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ΜΙΑΝ adjective - accusative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΩΡΑΝ noun - accusative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ΕΠΟΙΗΣΑΝ verb - aorist active indicative - third 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

ΙΣΟΥΣ adjective - accusative plural masculine

isos ee'-sos: similar (in amount and kind) -- + agree, as much, equal, like.

ΗΜΙΝ personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

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

ΕΠΟΙΗΣΑΣ verb - aorist active indicative - second 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.

ΒΑΣΤΑΣΑΣΙΝ verb - aorist active participle - dative plural masculine

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.

βαρος noun - accusative singular neuter

baros bar'-os: weight; in the New Testament only, figuratively, a load, abundance, authority -- burden(-some), weight.

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.

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.

καυσωνα noun - accusative singular masculine

kauson kow'-sone: a glare -- (burning) heat.

Matthew 20:13 .

.	Greek	Strong's	Origin
"But he answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to one	ἐνὶ (eni)	1520: one	a primary number
of them, 'Friend,	ἐταῖρε (etaire)	2083: a companion	from etés (clansman, cousin)
I am doing	ἁδικῶ (adikō)	91: to do wrong, act wickedly	from adikos

you no	οὐκ (ouk)	3756: not, no	a prim. word
wrong;		91: to do wrong, act wickedly	from adikos
did you not agree	συνεφώνησας (sunephōnēsas)	4856: to call out with, to be in harmony, generally to agree	from sumphónos
with me for a denarius?	δηναρίου (dēnariou)	1220: denarius (a Rom. coin)	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).

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.

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.

επι adjective - dative singular masculine

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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

εταιρε noun - vocative singular masculine

hetairos **het-ah'-ee-ros**: a comrade -- fellow, friend.

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.

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.

σε **personal pronoun - second person accusative singular**
se seh: thee -- thee, thou, thy house.

ουχι **particle - interrogative**
ouchi oo-khee': not indeed -- nay, not.

δηναρίου **noun - genitive singular neuter**
denarion day-nar'-ee-on: a denarius (or ten asses) -- pence, penny(-worth).

συνεφωνησας **verb - aorist active indicative - second 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).

μοι **personal pronoun - first person dative singular**
moi moy: to me -- I, me, mine, my.

Matthew 20:14 .

.	Greek	Strong's	Origin
Take	ἄρῶν (aron)	142: to raise, take up, lift	a prim. verb
what	τὸ (to)	3588: the	the def. art.
is yours	σὸν (son)	4674: your	poss. pronoun from su
and go,	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
but I wish	θέλω (thelō)	2309: to will, wish	a prim. verb
to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
last man	ἐσχάτῳ (eschatō)	2078: last, extreme	of uncertain origin

the same	καὶ	2532: and, even, also	a prim. conjunction
	(kai)		

as to you.

KJV Lexicon

αἶρο **verb - aorist active middle - 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

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.

σου **possessive pronoun - second person accusative singular neuter**

sos sos: thine -- thine (own), thy (friend).

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὑπάγε **verb - present active imperative - second person singular**

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

θελω **verb - present active indicative - first 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

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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.

εσχατω adjective - dative singular masculine eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.
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)
ως adverb hos hoke: 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
σοι personal pronoun - second person dative singular soi soy: to thee -- thee, thine own, thou, thy.

Matthew 20:15 .

.	Greek	Strong's	Origin
Is it not lawful	ἐξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
for me to do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I wish	θέλω (thelō)	2309: to will, wish	a prim. verb
with what	τοῖς (tois)	3588: the	the def. art.
is my own?	ἐμοῖς (emois)	1699: my	from the oblique cases of ἐγώ, first pers. poss. pronoun
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
is your eye	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root

envious	πονηρός (ponēros)	4190: toilsome, bad	from poneó (to toil)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
generous?'	ἀγαθός (agathos)	18: good	of uncertain origin

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.

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.

ἐξεστίν 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.

ποιῆσαι verb - aorist active middle or passive deponent

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.

θελω verb - present active indicative - first 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

ἐν preposition

en **en**: in, at, (up-)on, by, etc.

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.
ἐμοῖς possessive pronoun - first person dative plural neuter	
emos	em-os': my -- of me, mine (own), my.
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.
ὀφθαλμός noun - nominative singular masculine	
ophthalmos	of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.
σου personal pronoun - second person genitive singular	
sou	soo: of thee, thy -- home, thee, thine (own), thou, thy.
πονηρός adjective - nominative singular 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;
ἐστὶν verb - present indicative - third person singular	
esti	es-tee': he (she or it) is; also (with neuter plural) they are
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.
ἐγώ personal pronoun - first person nominative singular	
ego	eg-o': I, me.
ἀγαθός adjective - nominative singular masculine	
agathos	ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.
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.

Matthew 20:16 .

.	Greek	Strong's	Origin
"So	οὕτως	3779: in this way, thus	adverb from houtos,

	(outōs)		
the last	ἔσχατοι (eschatoi)	2078: last, extreme	of uncertain origin
shall be first,	πρῶτοι (prōtoi)	4413: first, chief	contr. superl. of pro
and the first	πρῶτοι (prōtoi)	4413: first, chief	contr. superl. of pro
last."	ἔσχατοι (eschatoi)	2078: last, extreme	of uncertain origin

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.

ἔσονται **verb - future indicative - third person**

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

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.

ἐσχατοι **adjective - nominative plural masculine**

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

πρωτοι **adjective - nominative plural masculine**

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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.

πρωτοι adjective - nominative plural masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

εσχατοι adjective - nominative plural masculine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

κλητοι adjective - nominative plural masculine

kletos klay-tos': invited, i.e. appointed, or (specially), a saint -- called.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκλεκτοι adjective - nominative plural masculine

eklektos ek-lek-tos': select; by implication, favorite -- chosen, elect.

Matthew 20:17 .

.	Greek	Strong's	Origin
As Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was about	Μέλλων (mellōn)	3195: to be about to	a prim. verb
to go	ἀναβαίνων (anabainōn)	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
He took	παρέλαβεν (parelaben)	3880: to receive from	from para and lambanó
the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
[disciples] aside by themselves,	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
and on the way	ὁδῶ (odō)	3598: a way, road	a prim. word
He said		3004: to say	a prim. verb
to 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

αναβαίνων **verb - present 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).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

ιεροσολυμα **noun - accusative singular feminine**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

παρελαβεν **verb - second aorist active indicative - third person singular**

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.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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

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.

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.

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

Matthew 20:18 .

.	Greek	Strong's	Origin
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
we are going	ἀναβαίνομεν (anabainomen)	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 the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will be delivered	παραδοθήσεται (paradothēsetai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to the chief priests	ἀρχιερεῦσιν (archiereusin)	749: high priest	from archó and hierēus
and scribes,	γραμματεῦσιν (grammateusin)	1122: a writer, scribe	from gramma
and they will condemn	κατακρινούσιν (katakrinousin)	2632: to give judgment against	from kata and krinó
Him to death,	θανάτῳ (thanatō)	2288: death	from thnέskó

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ἰδοὺ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ἀναβαίνομεν **verb - present 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

ιεροσολυμα noun - accusative singular feminine

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

ο definite article - nominative singular masculine

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.

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.

παραδοθησεται verb - future passive 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.

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.

αρχιερευσιν 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γραμματευσιν noun - dative 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

κατακρινουσιν **verb - future active indicative - third person**
katakrino **kat-ak-ree'-no**: to judge against, i.e. sentence -- condemn, damn.

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

θανατω **noun - dative singular masculine**
thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

Matthew 20:19 .

.	Greek	Strong's	Origin
and will hand	παράδωσουσιν (paradōsousin)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him over to the Gentiles	ἐθνέσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
to mock	ἐμπαῖξαι (empaixai)	1702: to mock at	from en and paizō
and scourge	μαστιγῶσαι (mastigōsai)	3146: to scourge	from mastix
and crucify	σταυρῶσαι (staurōsai)	4717: to fence with stakes, to crucify	from stauros
[Him], and on the third	τρίτῃ (tritē)	5154: third	ord. num. from treis
day	ἡμέρα (ēmera)	2250: day	a prim. word
He will be raised up."	ἐγερθήσεται (egerthēsetai)	1453: to waken, to raise up	a prim. verb

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

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.

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 neuter

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.

εις 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.

εμπαιξαι verb - aorist active middle or passive deponent

empaizo **emp-aheed'-zo**: to jeer at, i.e. deride -- mock.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαστιγωσαι verb - aorist active middle or passive deponent

mastigoo **mas-tig-o'-o**: to flog -- scourge.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σταυρωσαι verb - aorist active middle or passive deponent

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

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.

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.

αναστησεται verb - future middle 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).

Matthew 20:20 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the mother	μήτηρ (mētēr)	3384: mother	a prim. word
of the sons	υἱῶν (uiōn)	5207: a son	a prim. word
of Zebedee	Ζεβεδαίου (zebedaiou)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah
came	προσῆλθεν (prosēlthen)	4334: to approach, to draw near	from pros and erchomai
to Jesus with her sons,	υἱῶν (uiōn)	5207: a son	a prim. word
bowing down	προσκυνούσα (proskunousa)	4352: to do reverence to	from pros and kuneó (to kiss)
and making a request	αἰτοῦσα (aitousa)	154: to ask, request	a prim. verb

of Him.

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.

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

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.

μητηρ **noun - nominative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

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.

ζεβεδαιου **noun - genitive singular masculine**

Zebedaios **dzeb-ed-ah'-yos**: Zebedaeus, an Israelite -- Zebedee.

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.

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.

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

προσκυνουσα **verb - present active participle - nominative singular feminine**

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αιτουσα **verb - present active participle - nominative singular feminine**

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

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

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

Matthew 20:21 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to her, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you wish?"	θέλεις (theleis)	2309: to will, wish	a prim. verb
She said to Him, "Command		3004: to say	a prim. verb
that in Your kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó

these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
two	δύο (duo)	1417: two	a primary number
sons	υἱοί (uioi)	5207: a son	a prim. word
of mine		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
may sit	καθίσωσιν (kathisōsin)	2523: to make to sit down, to sit down	another form of kathezomai
one	εἷς (eis)	1520: one	a primary number
on Your right	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
and one	εἷς (eis)	1520: one	a primary number
on Your left."	ἐὼνύμων (euōnumōn)	2176: of good name, euph. for left	from eu and onoma

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.

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

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.

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

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.

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

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.

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.

ΚΑΘΙΣΩΣΙΝ verb - aorist active subjunctive - 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.

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.

ΔΥΟ numeral (adjective)

duo doo'-o: two -- both, twain, two.

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.

ΜΟΥ personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

ΕΙΣ adjective - nominative singular masculine

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)

δεξιων adjective - genitive plural masculine

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

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

εις adjective - nominative singular masculine

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)

ευωνυμων adjective - genitive plural masculine

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.

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.

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.

βασιλεια noun - dative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 20:22 .

■			
.	Greek	Strong's	Origin

But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
"You 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
you are asking.	αἰτεῖσθε (aiteisthe)	154: to ask, request	a prim. verb
Are you able	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
to drink	πιεῖν (piein)	4095: to drink	a prim. word
the cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
that I am about	μέλλω (mellō)	3195: to be about to	a prim. verb
to drink?"	πίνειν (pinein)	4095: to drink	a prim. word
They said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "We are able."	δυνάμεθα (dunametha)	1410: to be able, to have power	a prim. verb

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.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

οιδατε verb - perfect active indicative - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

αιτεισθε verb - present middle indicative - second person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

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.

πιειν verb - second aorist active middle or passive deponent

pino pee'-no: to imbibe -- drink.

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.

ποτηριον noun - accusative singular neuter

poterion pot-ay'-ree-on: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

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.

εγω personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

μελλω **verb - present active indicative - first person singular**
mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

πινειν **verb - present active infinitive**
pino **pee'-no**: to imbibe -- drink.

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 - 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.

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

βαπτίζομαι **verb - present passive indicative - first person singular**
baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

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

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.

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

δυναμεθα **verb - present middle or passive deponent indicative - first person**
dunamai **doo'-nam-ah-ee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

Matthew 20:23 .

.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "My cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
you shall drink;	πίεσθε (piesthe)	4095: to drink	a prim. word
but to sit	καθίσαι (kathisai)	2523: to make to sit down, to sit down	another form of kathezomai
on My right	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
and on [My] left,	εὐωνύμων (euōnumōn)	2176: of good name, euph. for left	from eu and onoma
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is not Mine	ἐμὸν (emon)	1699: my	from the oblique cases of egó, first pers. poss. pronoun
to give,	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
but it is for those for whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
it has been prepared	ἡτοιμάσται (ētoimastai)	2090: to prepare	from hetoimos
by My Father."	πατρός (patros)	3962: a father	a prim. word

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

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.

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.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ποτηριον **noun - accusative singular neuter**

poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

πιεσθε **verb - future middle deponent indicative - second person**

pino **pee'-no**: to imbibe -- drink.

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.

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.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

βαπτιζομαι **verb - present passive indicative - first 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

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

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).

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.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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)

ευωνυμων adjective - genitive plural masculine

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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

εμου possessive pronoun - first person nominative singular neuter

emos em-os': my -- of me, mine (own), my.

δουναί 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)

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.

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.

ητοιμασται verb - perfect passive indicative - third person singular
hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.

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.

πατρος noun - genitive singular masculine
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

Matthew 20:24 .

.	Greek	Strong's	Origin
And hearing	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], the ten	δέκα (deka)	1176: ten	a primary number
became indignant	ἠγανάκτησαν (ēganaktēsan)	23: to grieve much, hence to be indignant	of uncertain origin
with the two	δύο (duo)	1417: two	a primary number
brothers.	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

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

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.

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.

δεκα **numeral (adjective)**

deka **dek'-ah**: ten -- (eight-)een, ten.

ηγανακτησαν **verb - aorist active indicative - third person**

aganakteo **ag-an-ak-teh'-o**: to be greatly afflicted, i.e. (figuratively) indignant -- be much (sore) displeased, have (be moved with, with) indignation.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause 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.

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

αδελφων **noun - genitive plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

Matthew 20:25 .

■			
.	Greek	Strong's	Origin

But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
called	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
them to Himself and said,		3004: to say	a prim. verb
"You know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the rulers	ἄρχοντες (archontes)	758: ruler, chief	pres. part. of archó
of the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
lord it over	κατακυριεύουσιν (katakuriuousin)	2634b: to exercise dominion over	from kata and kurieuó
them, and [their] great men	μεγάλοι (megaloi)	3173: great	a prim. word
exercise authority over	κατεξουσιάζουσιν (katexousiazousin)	2715: to exercise authority over	from kata and exousiazó
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).

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

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).

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.

οιδατε **verb - perfect active indicative - second person**
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.

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.

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.

κατακυριεουσιν **verb - present active indicative - third person**
katakurieuo **kat-ak-oo-ree-yoo'-o**: to lord against, i.e. control, subjugate -- exercise dominion over (lordship), be lord over, overcome.

αυτων **personal pronoun - genitive plural 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

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.

μεγαλοι adjective - nominative plural 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.

κατεξουσιαζουσιν verb - present active indicative - third person

katexousiazō kat-ex-oo-see-ad'-zo: to have (wield) full privilege over -- exercise authority.

αυτων personal pronoun - genitive plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Matthew 20:26 .

.	Greek	Strong's	Origin
"It is not this way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
wishes	θέλη (thelē)	2309: to will, wish	a prim. verb
to become	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
great	μέγας (megas)	3173: great	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you shall be your servant,	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin

KJV Lexicon

οὐχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ἐν preposition

en en: in, at, (up-)on, by, etc.

ὑμῖν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

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.

ἐάν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

θελῇ verb - present active subjunctive - 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

ἐν preposition

en en: in, at, (up-)on, by, etc.

ὑμῖν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

μέγας 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.

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.)

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.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

διακονος **noun - nominative singular masculine**
diakonos **dee-ak'-on-os**: an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

Matthew 20:27 .

.	Greek	Strong's	Origin
and whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
wishes	θέλη (thelē)	2309: to will, wish	a prim. verb
to be first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you shall be your slave;	δοῦλος (doulos)	1401: a slave	of uncertain derivation

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

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.

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).

θελη verb - present active subjunctive - 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

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).

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

πρωτος adjective - nominative singular masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

εστω verb - present imperative - third person singular

esto es'-to: be thou; also estosan

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

δουλος noun - nominative singular 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.

Matthew 20:28 .

.	Greek	Strong's	Origin
just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
did not come	ἦλθεν	2064: to come, go	a prim. verb

	(ēlthen)		
to be served,	διακονηθῆναι (diakonēthēnai)	1247: to serve, minister	from diakonos
but to serve,	διακονῆσαι (diakonēsai)	1247: to serve, minister	from diakonos
and to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
His life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
a ransom	λύτρον (lutron)	3083: a ransom	from luó
for many."	πολλῶν (pollōn)	4183: much, many	a prim. word

KJV Lexicon

ὥσπερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) 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.

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.

ανθρωπου **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

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.

διακονηθηναι **verb - aorist passive middle or passive deponent**
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

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.

διακονησαι **verb - aorist active middle or passive deponent**
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

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)

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.

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

λυτρον **noun - accusative singular neuter**
lutron **loo'-tron**: something to loosen with, i.e. a redemption price (figuratively, atonement) -- ransom.

αντι **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.

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.

Matthew 20:29 .

.	Greek	Strong's	Origin
As they were leaving	ἐκπορευομένων (ekporeuomenōn)	1607: to make to go forth, to go forth	from ek and poreuomai
Jericho,	Ἰεριχὼ (ierichō)	2410a: Jericho, a city of Pal.	of Hebrew origin Yericho
a large	πολύς (polus)	4183: much, many	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
followed	ἠκολούθησεν (ēkolouthēsen)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
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

εκπορευομενων verb - present middle or passive deponent participle - genitive plural 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).

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)

ιεριχω proper noun

Hiericho **hee-er-ee-kho'**: Jericho, a place in Palestine -- Jericho.

ηκολουθησεν **verb - aorist 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

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.

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.

Matthew 20:30 .

.	Greek	Strong's	Origin
And two	δύο (duo)	1417: two	a primary number
blind men	τυφλοι (tuphloi)	5185: blind	of uncertain origin
sitting	καθήμενοι (kathēmenoi)	2521: to be seated	from kata and hēmai (to sit)
by the road,	ὁδὸν (odon)	3598: a way, road	a prim. word
hearing	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was passing	παράγει (paragei)	3855: to lead by, to pass by or away	from para and agó
by, cried	ἐκραξαν (ekraxan)	2896: to scream, cry out	from a prim. root krag-
out, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)

have mercy	ἐλέησον (eleēson)	1653: to have pity or mercy on, to show mercy	from eleos
on us, Son	υἱὸς (uios)	5207: a son	a prim. word
of David!"		1160b: David, king of Isr.	of Hebrew origin David

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

ἰδοὺ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

τυφλοὶ adjective - nominative plural masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

καθημενοὶ verb - present middle or passive deponent participle - nominative plural masculine

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

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

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.

ὁδὸν 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.

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.

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

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

παραγει verb - present active indicative - third person singular

parago par-ag'-o: to lead near, i.e. (reflexively or intransitively) to go along or away -- depart, pass (away, by, forth).

εκραξαν verb - aorist 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.

ελεησον verb - aorist active middle - second person singular

eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

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.

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.

δαυιδ proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

Matthew 20:31 .

.	Greek	Strong's	Origin
The crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
sternly told	ἐπετίμησεν	2008: to honor, to mete out due measure, hence to	from epi and timáo

	(epetimēsen)	censure	
them to be quiet,	σιωπήσωσιν (siōpēsōsin)	4623: to be silent	from siópé (silence)
but they cried	ἔκραξαν (ekraxan)	2896: to scream, cry out	from a prim. root krag-
out all the more,		3173: great	a prim. word
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
Son	υἱός (uios)	5207: a son	a prim. word
of David,		1160b: David, king of Isr.	of Hebrew origin David
have mercy	ἐλέησον (eleēson)	1653: to have pity or mercy on, to show mercy	from eleos
on 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).

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.

επιτιμησεν verb - aorist active indicative - third person singular

epitimaō **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

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

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.

σιωπησῶσιν **verb - aorist active subjunctive - third person**
siopao see-o-pah'-o: silence, i.e. a hush; dumb, (hold) peace.

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).

μειζον **adverb**
meizon mide'-zon: (adverbially) in greater degree -- the more.

ἐκραζον **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.

ελεησον **verb - aorist active middle - second person singular**
eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

ἡμας **personal pronoun - first person accusative plural**
hemas hay-mas': us -- our, us, we.

κύριε **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.

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.

δαυιδ **proper noun**
Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

Matthew 20:32 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
stopped	στάς (stas)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and called	ἐφώνησεν (ephōnēsen)	5455: to call out	from phóné
them, and said,		3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you want	θέλετε (thelete)	2309: to will, wish	a prim. verb
Me to do	ποιήσω (poiēsō)	4160: to make, do	a prim. word
for 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

στάς verb - second aorist active 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.

Ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

εφωνησεν **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.

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

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.

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.

θελετε **verb - present active indicative - second 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

ποιησω **verb - aorist active subjunctive - first person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Matthew 20:33 .

.	Greek	Strong's	Origin
They said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
[we want] our eyes	ὀφθαλμοὶ (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
to be opened."	ἀνοιγῶσιν (anoigōsin)	455: to open	from ana and oigó (to open)

KJV Lexicon

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.

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

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.

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.

ανοιχθωσιν **verb - aorist passive subjunctive - third person**

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), 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.

οφθαλμοι **noun - nominative plural masculine**

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

Matthew 20:34 .

.	Greek	Strong's	Origin
Moved with compassion,	σπλαγχνισθεῖς (splanchnistheis)	4697: to be moved in the inward parts, i.e. to feel compassion	from splanchnon
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

touched	(iēsous)	three other Isr.	
		681: to fasten to, lay hold of	from a prim. root haph-
their eyes;	ὀμμάτων (ommatōn)	3659: an eye	probably akin to ops (the eye)
and immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
they regained their sight	ἀνέβλεψαν (aneblepsan)	308: to look up, recover sight	from ana and blepó
and followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him.			

KJV Lexicon

σπλαγχνισθεις **verb - aorist passive deponent participle - nominative singular masculine**
splagchnizomai splangkh-nid'-zom-ahee: to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

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.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ηψατο verb - aorist middle deponent indicative - third person singular

haptomai hap'-tom-ahee: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

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.

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

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

ανεβλεψαν verb - aorist active indicative - third person

anablepo an-ab-lep'-o: to look up; by implication, to recover sight -- look (up), see, receive 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

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.

οφθαλμοι noun - nominative 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

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.

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

Matthew 21:1 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
they had approached	ἤγγισαν (ēngisan)	1448: to make near, refl. to come near	from eggus
Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and had come	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to Bethphage,	Βηθφαγή (bēthphagē)	967: "house of unripe figs," Bethphage, a village on the Mt. of Olives	of Aramaic origin
at the Mount	ὄρος (oros)	3735: a mountain	a prim. word
of Olives,	ἐλαιῶν (elaiōn)	1636: an olive (the tree or the fruit)	a prim. word
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
two	δύο (duo)	1417: two	a primary number
disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó

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.

ηγγισαν **verb - aorist active indicative - third person**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

εις **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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ah**: 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

βηθσφαγη **proper noun**

Bethphage **bayth-fag-ay'**: fig-house; Beth-phage, a place in Palestine -- Bethphage.

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.

ορος **noun - accusative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

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.

ελαιων **noun - genitive plural feminine**

elaia **el-ah'-yah**: an olive (the tree or the fruit) -- olive (berry, tree).

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.

ιησους **noun - nominative singular masculine**

lesous 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).

δυο **numeral (adjective)**

duo doo'-o: two -- both, twain, two.

μαθητας **noun - accusative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

Matthew 21:2 .

.	Greek	Strong's	Origin
saying	λέγων (legōn)	3004: to say	a prim. verb
to them, "Go	πορεύεσθε (poreuesthe)	4198: to go	from poros (a ford, passage)
into the village	κώμην (kōmēn)	2968: a village	a prim. word
opposite	κατέναντι (katenanti)	2713: over against, opposite	adverb from kata and enanti
you, and immediately		2117: straight, straightway	a prim. word used as an adjective or adverb
you will find	εύρήσετε (eurēsete)	2147: to find	a prim. verb
a donkey	ὄνον (onon)	3688: a donkey	a prim. word
tied	δεδεμένην (dedemenēn)	1210: to tie, bind	a prim. verb

[there] and a colt	πῶλον (pōlon)	4454: a foal	a prim. word
with her; untie	λύσαντες (lusantes)	3089: to loose, to release, to dissolve	a prim. verb
them and bring	ἀγάγετε (agagete)	71: to lead, bring, carry	a prim. verb
them to Me.			

KJV Lexicon

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

πορευθητε **verb - aorist passive deponent subjunctive - 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.

εις **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.

κωμην **noun - accusative singular feminine**

kome ko'-may: a hamlet (as if laid down) -- town, village.

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.

αΠΕΝΑΝΤΙ **adverb**

apenanti **ap-en'-an-tee**: from in front, i.e. opposite, before or against -- before, contrary, over against, in the presence of.

υμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

καί **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.

ευρησετε **verb - future active indicative - second person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ονον **noun - accusative singular feminine**

onos **on'-os**: a donkey -- an ass.

δεδεμενην **verb - perfect passive participle - accusative singular feminine**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πωλον **noun - accusative singular masculine**

polos **po'-los**: a foal or filly, i.e. (specially), a young ass -- colt.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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

λυσαντες **verb - aorist active participle - nominative plural masculine**

luo **loo'-o**: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

αγαγετε **verb - second aorist active middle - 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.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

Matthew 21:3 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
says		3004: to say	a prim. verb
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to you, you shall say,		3004: to say	a prim. verb
"The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
need	χρείαν (chreian)	5532: need, business	akin to chraomai
of them,' and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
he will send	ἀποστελεῖ (apostelei)	649: to send, send away	from apo and stelló
them."			

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ειπη verb - second aorist active subjunctive - 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 indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

επειτε verb - future active indicative - second person

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.

ο definite article - nominative singular masculine

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.

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

χρηαν 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.

εχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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).

αποστέλλει **verb - present 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

Matthew 21:4 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
took place	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
what	τὸ (to)	3588: the	the def. art.
was spoken	λέγοντος (legontos)	3004: to say	a prim. verb
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

KJV Lexicon

τούτο **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).

ολον adjective - nominative 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.

γεγονεν verb - second perfect active 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.)

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.

πληρωθη verb - aorist passive subjunctive - 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

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.

ρηθεν verb - aorist passive participle - nominative singular neuter

rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

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.

λεγοντος verb - present active participle - genitive singular neuter

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Matthew 21:5 .

.	Greek	Strong's	Origin
"SAY		3004: to say	a prim. verb

TO THE DAUGHTER	θυγατρί (thugatri)	2364: daughter	a prim. word
OF ZION,	Σιών (siōn)	4622: Zion, a mountain of Jer. or the city of Jer.	of Hebrew origin Tsiyyon
'BEHOLD	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
YOUR KING	βασιλεύς (basileus)	935: a king	of uncertain origin
IS COMING	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
TO YOU, GENTLE,	πραῦς (praus)	4239b: gentle	of uncertain origin
AND MOUNTED	ἐπιβηκῶς (epibēkōs)	1910: to go aboard, to go up to	from epi and the same as basis
ON A DONKEY,	ὄνον (onon)	3688: a donkey	a prim. word
EVEN	καὶ (kai)	2532: and, even, also	a prim. conjunction
ON A COLT,	πῶλον (pōlon)	4454: a foal	a prim. word
THE FOAL	υἷον (uion)	5207: a son	a prim. word
OF A BEAST OF BURDEN."	ὑποζυγίου (upozugiou)	5268: a beast of burden or draught	from hupo and zugos

KJV Lexicon

ΕΙΠΑΤΕ **verb - second aorist active middle - second person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

θυγατρι noun - dative singular feminine

thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

σιων proper noun

Sion see-own': Sion (i.e. Tsijon), a hill of Jerusalem; figuratively, the Church (militant or triumphant) -- Sion.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, 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.

βασιλευς noun - nominative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

πραυς adjective - nominative singular masculine

praus prah-ooce': mild, i.e. (by implication) humble -- meek.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιβιβηκως verb - perfect 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.

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.

ονον noun - accusative singular feminine

onos on'-os: a donkey -- an ass.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πωλον noun - accusative singular masculine

polos po'-los: a foal or filly, i.e. (specially), a young ass -- colt.

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.

υποζυγιου noun - genitive singular neuter

hupozugion hoop-od-zoog'-ee-on: an animal under the yoke (draught-beast), i.e. (specially), a donkey -- ass.

Matthew 21:6 .

.	Greek	Strong's	Origin
The disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
went	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and did	ποιήσαντες (poiēsantes)	4160: to make, do	a prim. word
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had instructed	συνέταξεν (sunetaxen)	4929: to arrange (together)	from sun and tassó
them,			

KJV Lexicon

πορευθεντες **verb - aorist passive deponent participle - nominative plural masculine**
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.

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.

μαθηται **noun - nominative 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

ποιησαντες **verb - aorist active participle - nominative plural masculine**
poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

καθως **adverb**
kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

προσεταξεν **verb - aorist active indicative - third person singular**
prostasso **pros-tas'-so**: to arrange towards, i.e. (figuratively) enjoin -- bid, command.

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.

ιησους **noun - nominative singular masculine**
iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Matthew 21:7 .

.	Greek	Strong's	Origin
and brought	ἤγαγον	71: to lead, bring, carry	a prim. verb

	(ēgagon)		
the donkey	ὄνον (onon)	3688: a donkey	a prim. word
and the colt,	πῶλον (pōlon)	4454: a foal	a prim. word
and laid	ἐπέθηκαν (epethēkan)	2007: to lay upon, to place upon	from epi and tithēmi
their coats	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
on them; and He sat	ἐπεκάθισεν (epekathisen)	1940: to sit upon	from epi and kathizō
on the coats.		2440: an outer garment, a cloak, robe	dim. form of heima (a garment)

KJV Lexicon

ἡγαγον **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.

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.

ονον **noun - accusative singular feminine**

onos on'-os: a donkey -- an ass.

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.

πωλον **noun - accusative singular masculine**

polos po'-los: a foal or filly, i.e. (specially), a young ass -- colt.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιτεθηκαν 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.

επανω adverb

epano ep-an'-o: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

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.

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

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επεκαθισεν verb - aorist active indicative - third person singular

epikathizo ep-ee-kath-id'-zo: to seat upon -- set on.

επανω adverb

epano ep-an'-o: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

αυτων personal pronoun - genitive plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Matthew 21:8 .

.	Greek	Strong's	Origin
Most		4183: much, many	a prim. word

of the crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
spread	ἐστρωσαν (estrōsan)	4766: to spread	from a prim. root stor-
their coats	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
in the road,	ὁδῶ (odō)	3598: a way, road	a prim. word
and others	ἄλλοι (alloi)	243: other, another	a prim. word
were cutting	ἐκοπτον (ekopton)	2875: to cut (off), strike, by ext. to mourn	from a prim. root kop-
branches	κλάδους (kladous)	2798: a branch	from klaó
from the trees	δένδρων (dendrōn)	1186: a tree	of uncertain origin
and spreading	ἐστρώννουν (estrōnnuon)	4766: to spread	from a prim. root stor-
them in the road.	ὁδῶ (odō)	3598: a way, road	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).

πλειστος **adjective - nominative singular masculine**

pleistos **plice'-tos:** the largest number or very large -- very great, most.

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.

εστρωσαν verb - aorist active indicative - third person

stronnumi strone'-noo-mee: to strew, i.e. spread (as a carpet or couch) -- make bed, furnish, spread, strew.

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.

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.

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.

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).

εκοπτον verb - imperfect active indicative - third person

kopto kop'-to: to chop; specially, to beat the breast in grief -- cut down, lament, mourn, (be-)wail.

κλαδους noun - accusative plural masculine

klados klad'-os: a twig or bough (as if broken off) -- branch.

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.

δενδρων **noun - genitive plural neuter**

dendron **den'-dron**: a tree -- tree.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εστρωννυον **verb - imperfect active indicative - third person**

stronnumi **strone'-noo-mee**: to strew, i.e. spread (as a carpet or couch) -- make bed, furnish, spread, strew.

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.

Matthew 21:9 .

.	Greek	Strong's	Origin
The crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
going ahead	προάγοντες (proagontes)	4254: to lead forth, to go before	from pro and agó
of Him, and those	οἱ (oi)	3588: the	the def. art.
who followed,	ἀκολουθοῦντες (akolouthountes)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
were shouting,	ἔκραζον (ekrazon)	2896: to scream, cry out	from a prim. root krag-
"Hosanna	ὡσαννά (ōsanna)	5614: save, we pray	of Hebrew origin yasha and na
to the Son	υἱῷ	5207: a son	a prim. word

of David;	(uiō)	1160b: David, king of Isr.	of Hebrew origin David
BLESSED	εὐλογημένος (eulogēmenos)	2127: to speak well of, praise	from eu and logos
IS HE WHO COMES	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
IN THE NAME	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
OF THE LORD;	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Hosanna	ὡσαννά (ōsanna)	5614: save, we pray	of Hebrew origin yasha and na
in the highest!"	ὑψίστοις (upsistois)	5310: highest, most high	superl. akin to hupsi- (on high)

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.

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.

προαγοντες **verb - present active participle - nominative plural masculine**

proago pro-ag'-o: to lead forward (magisterially); intransitively, to precede (in place or

time (participle, previous) -- bring (forth, out), go before.

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.

ακολουθουντες verb - present active participle - nominative plural masculine

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

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.

ωσαννα hebrew transliterated word

hosanna ho-san-nah': oh save!; hosanna (i.e. hoshia-na), an exclamation of adoration -- hosanna.

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.

υιω noun - dative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

δαυιδ proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

ευλογημενος verb - perfect passive participle - nominative 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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενος verb - present middle or passive deponent participle - nominative singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εν preposition

en en: in, at, (up-)on, by, etc.

ονοματι noun - dative 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.

ωσαννα hebrew transliterated word

hosanna ho-san-nah': oh save!; hosanna (i.e. hoshia-na), an exclamation of adoration -- hosanna.

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.

υψιστοις adjective - dative plural neuter

hupsistos hoop'-sis-tos: highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens -- most high, highest.

Matthew 21:10 .

.	Greek	Strong's	Origin
When He had entered	εἰσελθόντος (eiselthontos)	1525: to go in (to), enter	from eis and erchomai
Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
all	πᾶσα (pasa)	3956: all, every	a prim. word
the city	πόλις (polis)	4172: a city	a prim. word
was stirred,	ἐσείσθη (eseisthē)	4579: to shake	a prim. verb
saying,	λέγουσα (legousa)	3004: to say	a prim. verb
"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

is this?"

οὗτος
(outos)

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

εισελθοντος **verb - second aorist active participle - genitive singular masculine**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

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

ιεροσολυμα **noun - accusative singular feminine**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

εσεισθη **verb - aorist passive indicative - third person singular**

seio **si'-o**: to move, quake, shake.

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.

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.

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.

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.

Matthew 21:11 .

.	Greek	Strong's	Origin
And the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
from Nazareth	Ναζαρεθ (nazareth)	3478: Nazareth, a city in Galilee	of uncertain derivation
in Galilee."	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

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).

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.

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.

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

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.

προφητης noun - nominative singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ο definite article - nominative singular masculine

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)

ναζαρετ proper noun

Nazareth nad-zar-eth': Nazareth or Nazaret, a place in Palestine -- Nazareth.

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.

Matthew 21:12 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
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
and drove	ἐξέβαλεν (exebalen)	1544b: to expel, to drive, cast or send out	from ek and balló
out all	πάντας (pantas)	3956: all, every	a prim. word
those	τοὺς (to)	3588: the	the def. art.
who were buying	ἀγοράζοντας (agorazontas)	59: to buy in the marketplace, purchase	from agora
and selling	πωλοῦντας (pōlountas)	4453: to exchange or barter, to sell	a prim. word
in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
and overturned	κατέστρεψεν (katestrepsen)	2690: to overturn	from kata and strephó
the tables	τραπέζας (trapezas)	5132: a table, dining table	from modified forms of tessares and pezos
of the money changers	κολλυβιστῶν (kollubistōn)	2855a: a moneychanger	from kollubos (a small coin)
and the seats	καθέδρας (kathedras)	2515: a seat	from kata and the same as hedraios
of those	τούς (tous)	3588: the	the def. art.

who were selling	πωλούντων (pōlountōn)	4453: to exchange or barter, to sell	a prim. word
doves.	περιστεράς (peristeras)	4058: a dove	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

εισηλθεν verb - second aorist active indicative - third person singular

eiserchomai ice-er'-khom-ahce: to enter -- arise, come (in, into), enter in(-to), go in (through).

ο definite article - nominative singular masculine

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.

εις 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.

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

εξεβαλεν verb - second aorist active indicative - third person singular

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).

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.

πωλουντας verb - present active participle - accusative plural masculine

poleo po-leh'-o: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγοραζοντας verb - present active participle - accusative plural masculine

agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

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

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.

τραπεζας noun - accusative 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.

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.

κολλυβιστων **noun - genitive plural masculine**

kollubistes **kol-loo-bis-tace'**: a coin-dealer -- (money-)changer.

κατεστρεψεν **verb - aorist active indicative - third person singular**

katastrepho **kat-as-tref'-o**: to turn upside down, i.e. upset -- overthrow.

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.

καθεδρας **noun - accusative plural feminine**

kathedra **kath-ed'-rah**: a bench -- seat.

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.

πωλουντων **verb - present active participle - genitive plural masculine**

poleo **po-leh'-o**: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

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.

περιστερας **noun - accusative plural feminine**

peristera **per-is-ter-ah'**: a pigeon -- dove, pigeon.

Matthew 21:13 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "It is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
MY HOUSE	οἶκος (oikos)	3624: a house, a dwelling	a prim. word

SHALL BE CALLED	κληθήσεται (klēthēsetai)	2564: to call	a prim. word
A HOUSE	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
OF PRAYER;	προσευχῆς (proseuchēs)	4335: prayer	from proseuchomai
but you are making	ποιεῖτε (poieite)	4160: to make, do	a prim. word
it a ROBBERS'	ληστῶν (lēstōn)	3027: a robber	from léis (booty)
DEN."	σπήλαιον (spēlaion)	4693: a cave	from speos (a cave)

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

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.

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

γεγραπται verb - perfect passive indicative - third person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ο definite article - nominative singular masculine

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.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

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.

προσευχης **noun - genitive singular feminine**
proseuche pros-yoo-khay': prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

κληθησεται **verb - future 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)).

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).

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

εποιησατε **verb - aorist active indicative - second person**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

σπηλαιον **noun - accusative singular neuter**
spelaion spay'-lah-yon: a cavern; by implication, a hiding-place or resort -- cave, den.

ληστων **noun - genitive plural masculine**
leistes lace-tace': a brigand -- robber, thief.

Matthew 21:14 .

.	Greek	Strong's	Origin
And [the] blind	τυφλοι (tuphloi)	5185: blind	of uncertain origin
and [the] lame	χωλοι (chōloi)	5560: lame, halt, maimed	a prim. word
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai

to Him in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
and He healed	ἐθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapón
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

προσῆλθον **verb - aorist active indicative - third person**

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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

χωλοὶ **adjective - nominative plural masculine**

cholos **kho-los'**: halt, i.e. limping -- cripple, halt, lame.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τυφλοὶ **adjective - nominative plural masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεραπευσεν **verb - aorist active 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.;

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

Matthew 21:15 .

.	Greek	Strong's	Origin
But when the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
saw		3708: to see, perceive, attend to	a prim. verb
the wonderful things	θαυμάσια (thaumasia)	2297: wonderful	adjective from thauma
that He had done,	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
and the children	παῖδας (paidas)	3816: a child, boy, youth	a prim. word
who were shouting	κράζοντας (krazontas)	2896: to scream, cry out	from a prim. root krag-
in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
"Hosanna	ὡσαννὰ (ōsanna)	5614: save, we pray	of Hebrew origin yasha and na
to the Son	υἱῷ (uiō)	5207: a son	a prim. word

of David,"

1160b: David, king of Isr.

of Hebrew origin David

they became
indignant

ηγανάκτησαν
(ēganaktēsan)

23: to grieve much, hence to
be indignant

of uncertain origin

KJV Lexicon

ΙΔΟΝΤΕΣ **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).

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.

γραμματεῖς **noun - nominative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

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.

θαυμασια **adjective - accusative plural neuter**

thaumasios **thow-mas'-ee-os**: wondrous, i.e. (neuter as noun) a miracle -- wonderful thing.

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.

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)

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.

παιδας noun - accusative plural masculine

pais paheece: child, maid(-en), (man) servant, son, young man.

κραζοντας verb - present active participle - accusative plural masculine

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.

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

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.

ωσαννα hebrew transliterated word

hosanna ho-san-nah': oh save!; hosanna (i.e. hoshia-na), an exclamation of adoration -- hosanna.

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.

υιω noun - dative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or

figuratively, kinship -- child, foal, son.

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

ἠγανακτήσαν **verb - aorist active indicative - third person**

aganakteo **ag-an-ak-teh'-o**: to be greatly afflicted, i.e. (figuratively) indignant -- be much (sore) displeased, have (be moved with, with) indignation.

Matthew 21:16 .

.	Greek	Strong's	Origin
and said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Do You hear	ἀκούεις (akoueis)	191: to hear, listen	from a prim. word mean. hearing
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[children] are saying?"	λέγουσιν (legousin)	3004: to say	a prim. verb
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Yes;	ναί (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
have you never	οὐδέποτε (oudepote)	3763: never	from oude and pote
read,	ἀνέγνωτε (anegnōte)	314: to know certainly, know again, read	from ana and ginósco
OUT OF THE MOUTH	στόματος (stomatos)	4750: the mouth	a prim. word
OF INFANTS	νηπίων (nēpiōn)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin

AND NURSING BABIES	θηλαζόντων (thēlazontōn)	2337: to suckle	from thélé (a nipple)
YOU HAVE PREPARED	κατηρτίσω (katērtisō)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
PRAISE	αἶνον (ainon)	136: praise (noun)	of uncertain origin
FOR YOURSELF?"			

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

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.

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

ακουεις verb - present 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.

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.

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.

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.

ο **definite article - nominative singular masculine**

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).

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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

ναι **particle**

nai **nahee:** yes -- even so, surely, truth, verily, yea, yes.

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.

ανεγνωτε **verb - second aorist active indicative - second person**

anaginosko **an-ag-in-ocē'-ko:** to know again, i.e. (by extension) to read -- read.

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)

στοματος **noun - genitive singular neuter**

stoma **stom'-a:** edge, face, mouth.

νηπιων **adjective - genitive plural masculine**

nepios **nay'-pee-os:** not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θηλαζοντων **verb - present active participle - genitive plural masculine**

thelazo **thay-lad'-zo**: to suckle, (by implication) to suck -- (give) suck(-ling).

κατηρτισω **verb - aorist middle indicative - second person singular**

katartizo **kat-ar-tid'-zo**: to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

αινον **noun - accusative singular masculine**

ainos **ah'-ee-nos**: a story, praise (of God) -- praise.

Matthew 21:17 .

.	Greek	Strong's	Origin
And He left	καταλιπών (katalipōn)	2641: to leave, leave behind	from kata and leipó
them and went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out of the city	πόλεως (poleōs)	4172: a city	a prim. word
to Bethany,	Βηθανίαν (bēthanian)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
and spent the night	ἡλίσθη (ēulisthē)	835: to lodge in the open, to lodge	from aulé
there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

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

καταλιπων **verb - second aorist active participle - nominative singular masculine**

kataleipo **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

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

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.

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.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

βηθανιαν **noun - accusative singular feminine**
Bethania bay-than-ee'-ah: date-house; Beth-any, a place in Palestine -- Bethany.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηυλισθη **verb - aorist passive deponent indicative - third person singular**
aulizomai ow-lid'-zom-ahee: to pass the night (properly, in the open air) -- abide, lodge.

εκει **adverb**
ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

Matthew 21:18 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in the morning,	Πρωῖ (prōi)	4404: early	adverb from pro
when He was returning	ἐπαναγάγων (epanagagōn)	1877: to put out (to sea), to return	from epi and anagó

to the city,	πόλιν (polin)	4172: a city	a prim. word
He became hungry.	ἐπείνασεν (epeinasen)	3983: to hunger, be hungry	from peina (hunger)

KJV Lexicon

πρωιας **noun - genitive singular feminine**
proia pro-ee'-ah: day-dawn -- early, morning.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επαναγων **verb - present active participle - nominative singular masculine**
epanago ep-an-ag'-o: to lead up on, i.e. (technical) to put out (to sea); (intransitively) to return -- launch (thrust) out, return.

εις **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.

επεινασεν **verb - aorist active indicative - third person singular**
peinao pi-nah'-o: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

Matthew 21:19 .

.	Greek	Strong's	Origin
Seeing		3708: to see, perceive, attend to	a prim. verb
a lone	μίαν	1520: one	a primary number

	(mian)		
fig	συκῆν (sukēn)	4808: a fig tree	from sukon
tree	συκῆ (sukē)	4808: a fig tree	from sukon
by the road,	ὁδοῦ (odou)	3598: a way, road	a prim. word
He came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to it and found	εὑρεν (euren)	2147: to find	a prim. verb
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
on it except		1508: if not	from ei and mé
leaves	φύλλα (phulla)	5444: a leaf	a prim. word
only;	μόνον (monon)	3440: merely	adverb from monos
and He said	λέγει (legei)	3004: to say	a prim. verb
to it, "No	οὐ (ou)	3756: not, no	a prim. word
longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
shall there ever	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
be [any] fruit	καρπός (karpos)	2590: fruit	a prim. word
from you." And at once	παραχρῆμα (parachrēma)	3916: instantly	from para and chrēma
the fig tree		4808: a fig tree	from sukon

withered.

ἐξηράνθη
(exēranthē)

3583: to dry up, waste away from xéros

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

συκην **noun - accusative singular feminine**
suke **soo-kay'**: a fig-tree -- fig tree.

μιν **adjective - accusative singular feminine**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

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.

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.

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.

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

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.

ευρεν verb - second aorist active indicative - third person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

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

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.

φυλλα noun - accusative plural neuter

phullon fool'-lon: a sprout, i.e. leaf -- leaf.

μονον adverb

monon mon'-on: merely -- alone, but, only.

και 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.

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

μηκετι adverb

meketi may-ket'-ee: no further -- any longer, (not) henceforth, hereafter, no henceforward

(longer, more, soon), not any more.

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)

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

καρπος noun - nominative singular masculine

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

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.)

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.

αἰωνα noun - accusative singular masculine

aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ξηρανθη verb - aorist passive indicative - third person singular

xeraino xay-rah'-ee-no: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

παράχρημα adverb

parachrema par-akh-ray'-mah: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

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.

συκη noun - nominative singular feminine

suke soo-kay': a fig-tree -- fig tree.

Matthew 21:20 .

.	Greek	Strong's	Origin
Seeing		3708: to see, perceive, attend to	a prim. verb
[this], the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were amazed	ἐθαύμασαν (ethaumasán)	2296: to marvel, wonder	from thauma
and asked,	λέγοντες (legontes)	3004: to say	a prim. verb
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
did the fig tree	συκῇ (sukē)	4808: a fig tree	from sukōn
wither	ἐξηράνθη (exēranthē)	3583: to dry up, waste away	from xéros
[all] at once?"	παράχρημα (parachrēma)	3916: instantly	from para and chrēma

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

ἰδόντες verb - second aorist active participle - nominative plural masculine
eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

εθαυμασαν verb - aorist 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.

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).

παραχρημα **adverb**

parachrema **par-akh-ray'-mah**: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

ξηρανθη **verb - aorist passive indicative - third person singular**

xeraino **xay-rah'-ee-no**: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

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.

συκη **noun - nominative singular feminine**

suke **soo-kay'**: a fig-tree -- fig tree.

Matthew 21:21 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said	λέγω (legō)	3004: to say	a prim. verb
to them, "Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, if	εἰάν (ean)	1437: if (a conditional particle used like NG1487, but usually	contr. from ei and an

		with the Gr. subjunctive mood)	
you have	ἔχετε (echēte)	2192: to have, hold	a prim. verb
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
and do not doubt,	διακριθῆτε (diakrithēte)	1252: to distinguish, to judge	from dia and krinó
you will not only	μόνον (monon)	3440: merely	adverb from monos
do	ποιήσετε (poiēsete)	4160: to make, do	a prim. word
what	ὁ (o)	3588: the	the def. art.
was done to the fig tree,	συκῆς (sukēs)	4808: a fig tree	from sukon
but even if	κὰν (kan)	2579: and if	from kai and ean
you say		3004: to say	a prim. verb
to this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
mountain,	ὄρει (orei)	3735: a mountain	a prim. word
'Be taken	ἄρθητι (arthēti)	142: to raise, take up, lift	a prim. verb
up and cast	βλήθητι (blēthēti)	906: to throw, cast	a prim. word
into the sea,'	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
it will happen.	γενήσεται (genēsetai)	1096: to come into being, to happen, to become	from a prim. root gen-

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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).

ο **definite article - nominative singular masculine**
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.

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

αμην **hebrew transliterated word**
amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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).

εχητε **verb - present active subjunctive - second person**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

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.

διακριθητε verb - aorist passive subjunctive - second person

diakrino dee-ak-ree'-no: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

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.

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.

συκης noun - genitive singular feminine

suke soo-kay': a fig-tree -- fig tree.

ποιησετε verb - future active indicative - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

καν conditional - contracted form

kan kan: and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

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).

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.

ΕΙΠΗΤΕ verb - second aorist active subjunctive - second person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αρθητι verb - aorist passive 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

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βληθητι verb - aorist passive imperative - second 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.

εις 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.

γενησεται verb - future 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.)

Matthew 21:22 .

■			
.	Greek	Strong's	Origin
"And all things	πάντα (panta)	3956: all, every	a prim. word
you ask	αἰτήσητε (aitēsēte)	154: to ask, request	a prim. verb
in prayer,	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai

believing,	πιστεύοντες (pisteuontes)	4100: to believe, entrust	from pistis
you will receive."	ληψέσθε (lēmpsesthe)	2983: to take, receive	from a prim. root lab-

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

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

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).

αιτησητε verb - aorist active subjunctive - second person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

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.

προσευχη noun - dative singular feminine

proseuche pros-yoo-khay': prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

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)

ληψεσθε verb - future middle deponent indicative - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

Matthew 21:23 .

.	Greek	Strong's	Origin
When He entered	ἐλθόντος (elthontos)	2064: to come, go	a prim. verb
the temple,		2413: sacred, a sacred thing, a temple	a prim. word
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hiererus
and the elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
of the people	λαοῦ (laou)	2992: the people	a prim. word
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
to Him while He was teaching,	διδάσκοντι (didaskonti)	1321: to teach	a redupl. caus. form of daó (to learn)
and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"By what	ποία (poia)	4169: of what sort?	from the same as posos
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
are You doing	ποιεῖς (poieis)	4160: to make, do	a prim. word
these things,	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
You this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

authority?"

ἐξουσίαν
(exousian)

1849: power to act, authority from exesti

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

ἐλθοντι **verb - second aorist active participle - dative singular masculine**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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

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.

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.

προσηλθον **verb - aorist active indicative - third person**

proserchomai **pros-er'-khom-ahēe**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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

διδασκοντι **verb - present active participle - dative singular masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

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.

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.

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.

εν preposition

en en: in, at, (up-)on, by, etc.

ποια interrogative pronoun - dative singular feminine

poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

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.

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.

ποιεις verb - present active indicative - second person singular

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

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.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

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)

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.

Matthew 21:24 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "I will also		2532: and, even, also	a prim. conjunction
ask	ἐρωτήσω (erōtēsō)	2065: to ask, question	akin to eromai (to ask)
you one	ἐνα (ena)	1520: one	a primary number
thing,	λόγον	3056: a word (as embodying	from legó

	(logon)	an idea), a statement, a speech	
which	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you tell		3004: to say	a prim. verb
Me, I will also		2532: and, even, also	a prim. conjunction
tell		3004: to say	a prim. verb
you by what	ποία (poia)	4169: of what sort?	from the same as posos
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
I do	ποιῶ (poiō)	4160: to make, do	a prim. word
these things.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

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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).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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

ἐρωτησῶ verb - future active indicative - first person singular

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

ὑμᾶς personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

καγὼ 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

λογὸν 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.

εἷς adjective - accusative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

ἐάν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

εἰπητέ verb - second aorist active subjunctive - second person

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.

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

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ερω **verb - future active indicative - first person singular**
ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

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.

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.

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.

ποιω **verb - present active indicative - first person singular**
poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

Matthew 21:25 .

.	Greek	Strong's	Origin
"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
was from what	πόθεν (pothen)	4159: from where	adverb from the same as posos
[source], from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
or	ἢ	2228: or, than	a prim. conjunction used

	(ē)		disjunctively or cptv.
from men?"	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
And they [began] reasoning	διελογίζοντο (dielogizonto)	1260: to consider	from dia and logizomai
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
themselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we say,		3004: to say	a prim. verb
'From heaven,'	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
He will say		3004: to say	a prim. verb
to us, 'Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
did you not believe	ἐπιστεύσατε (episteusate)	4100: to believe, entrust	from pistis
him?"			

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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.

βαπτισμα **noun - nominative 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.

ποθεν **adverb - interrogative**

pothen **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

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.

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)

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.

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.

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)

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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).

διελογιζοντο **verb - imperfect middle or passive deponent indicative - third person**

dialogizomai **dee-al-og-id'-zom-ahee**: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

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

εαυτοῖς 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.

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.

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).

ειπωμεν verb - second aorist active subjunctive - first person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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)

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.

επει verb - future active indicative - third person singular

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

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.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ΕΠΙΣΤΕΥΣΑΤΕ **verb - aorist active indicative - 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)

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

Matthew 21:26 .

.	Greek	Strong's	Origin
"But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we say,		3004: to say	a prim. verb
'From men,'	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
we fear	φοβούμεθα (phoboumetha)	5399: to put to flight, to terrify, frighten	from phobos
the people;	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
for they all	πάντες (pantes)	3956: all, every	a prim. word
regard	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
as a prophet."	προφήτην (prophētēn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi

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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).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπωμεν **verb - second aorist active subjunctive - first person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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)

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

φοβουμεθα **verb - present middle or passive deponent indicative - first 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.

τον **definite article - accusative singular masculine**

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.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εχουσιν **verb - present active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τον **definite article - accusative singular masculine**

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.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

προφητην **noun - accusative singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Matthew 21:27 .

.	Greek	Strong's	Origin
And answering	ἀποκριθέντες (apokrihentes)	611: to answer	from apo and krinó
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
they said,	εἶπαν (eipan)	3004: to say	a prim. verb
"We do not know."		3609a: to have seen or perceived, hence to know	perf. of eidon
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to them, "Neither	οὐδὲ (oude)	3761: and not, neither	from ou, and de
will I tell	λέγω (legō)	3004: to say	a prim. verb
you by what	ποῖα (poia)	4169: of what sort?	from the same as posos
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
I do	ποιῶ (poiō)	4160: to make, do	a prim. word
these things.		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

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.

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**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

οιδαμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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.

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

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

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.

ἐγώ **personal pronoun - first person nominative singular**

ego eg-o': I, me.

λέγω **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.

ὑμῖν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ποία **interrogative pronoun - dative singular feminine**

poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

ἐξουσία **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.

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.

ποιῶ **verb - present active indicative - first person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Matthew 21:28 .

.	Greek	Strong's	Origin
"But what	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you think?	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
A man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
had	εἶχεν (eichen)	2192: to have, hold	a prim. verb

two	δύο (duo)	1417: two	a primary number
sons,	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
and he came	προσελθών (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to the first	πρώτῳ (prōtō)	4413: first, chief	contr. superl. of pro
and said,		3004: to say	a prim. verb
Son,	τέκνον (teknon)	5043: a child (of either sex)	from tiktó
go	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
work	ἐργάζου (ergazou)	2038b: to work, labor	from ergon
today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
in the vineyard.'	ἀμπελῶνι (ampelōni)	290: a vineyard	from ampelos

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ειχεν verb - imperfect active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τεκνα noun - accusative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

δυο numeral (adjective)

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

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 neuter

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 neuter

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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.

τεκνον noun - vocative singular neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

υπαγε verb - present active imperative - second person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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.

εργαζου verb - present middle or passive deponent imperative - second 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.

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.

αμπελωνι noun - dative singular masculine

ampelon am-pel-ohn': a vineyard -- vineyard.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

Matthew 21:29 .

.	Greek	Strong's	Origin
"And he answered,	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
'I will not'; but afterward		5305: afterwards, later	neut. of husteros
he regretted		3338: to regret, repent	from meta and meló
it and went.	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai

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).

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.

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.

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.

θελω verb - present active indicative - first 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

υστερον adverb

husteron hoos'-ter-on: more lately, i.e. eventually -- afterward, (at the) last (of all).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μεταμεληθεις verb - aorist passive deponent participle - nominative singular masculine

metamellomai met-am-el'-lom-ahee: to care afterwards, i.e. regret -- repent (self).

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.

Matthew 21:30 .

.	Greek	Strong's	Origin
"The man came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to the second		1208: second	cptv. adjective, perhaps from duo
and said		3004: to say	a prim. verb
the same thing;	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
and he answered,	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
'I [will	θέλω (thelō)	2309: to will, wish	a prim. verb

], sir;

2962: lord, master

from kuros (authority)

but he did not go.

ἀπῆλθεν
(apēlthen)

565: to go away, go after

from apo 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

προσελθων **verb - second aorist active participle - nominative singular masculine**

proserchomai **pros-er'-khom-ahēe:** to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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.

δευτέρῳ **adjective - dative singular neuter**

deuteros **dyoo'-ter-os:** (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

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.

ὡσαύτως **adverb**

hosautos **ho-sow'-toce:** as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahēe:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular
επο 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.

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.

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.

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.

Matthew 21:31 .

.	Greek	Strong's	Origin
"Which	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
of the two	δύο (duo)	1417: two	a primary number
did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
the will	θέλημα (thelēma)	2307: will	from theló
of his father?"	πατρός (patros)	3962: a father	a prim. word
They said,	λέγουσιν (legousin)	3004: to say	a prim. verb

"The first."	ὅστερος (usteros)	4413: first, chief	contr. superl. of pro
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you that the tax collectors	τελώναι (telōnai)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and prostitutes	πόρναι (pornai)	4204: a prostitute	probably from pernémi (to export for sale)
will get	προάγουσιν (proagousin)	4254: to lead forth, to go before	from pro and agó
into the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
before		4254: to lead forth, to go before	from pro and agó
you.			

KJV Lexicon

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.

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)

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.

ἐποίησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

θέλημα 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.

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.

πατήρ noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

λέγουσιν 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.

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.

πρῶτος adjective - nominative singular masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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.

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.

ἰησοῦς **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἀμήν **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω **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.

ὑμῖν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

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.

τελώναι **noun - nominative plural masculine**

telones tel-o'-nace: a tax-farmer, i.e. collector of public revenue -- publican.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αἱ **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.

πορνῆναι **noun - nominative plural feminine**

porne por'-nay: a strumpet; figuratively, an idolater -- harlot, whore.

προαγοῦσιν **verb - present active indicative - third person**

proago pro-ag'-o: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

ὑμᾶς **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εις 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.

βασίλειαν 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).

Matthew 21:32 .

.	Greek	Strong's	Origin
"For John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to you in the way	ὁδῶ (odō)	3598: a way, road	a prim. word
of righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
and you did not believe	ἐπιστεύσατε (episteusate)	4100: to believe, entrust	from pistis
him; but the tax collectors	τελῶναι (telōnai)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and prostitutes	πόρναι (pornai)	4204: a prostitute	probably from pernémi (to export for sale)
did believe	ἐπίστευσαν	4100: to believe, entrust	from pistis

	(episteusan)		
him; and you, seeing		3708: to see, perceive, attend to	a prim. verb
[this], did not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
feel remorse	μετεμελήθητε (metemelēthēte)	3338: to regret, repent	from meta and meló
afterward	ὕστερον (usteron)	5305: afterwards, later	neut. of husteros
so as to believe	πιστεῦσαι (pisteusai)	4100: to believe, entrust	from pistis
him.			

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.

γάρ **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

ὑμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ἰωαννης **noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ἐν **preposition**

en **en**: in, at, (up-)on, by, 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.

δικαιοσύνης **noun - genitive singular feminine**

dikaiousune **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

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.

ΕΠΙΣΤΕΥΣΑΤΕ **verb - aorist active indicative - 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)

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

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).

τελωναι **noun - nominative plural masculine**

telones **tel-o'-nace**: a tax-farmer, i.e. collector of public revenue -- publican.

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.

πορναι **noun - nominative plural feminine**

porne **por'-nay**: a strumpet; figuratively, an idolater -- harlot, whore.

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)

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

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).

ιδοντες verb - second aorist active participle - nominative plural masculine
eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

μετεμεληθητε verb - aorist passive deponent indicative - second person
metamellomai met-am-el'-lom-ahee: to care afterwards, i.e. regret -- repent (self).

υστερον adverb
husteron hoos'-ter-on: more lately, i.e. eventually -- afterward, (at the) last (of all).

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.

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)

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

Matthew 21:33 .

.	Greek	Strong's	Origin
"Listen	ἀκούσατε (akousate)	191: to hear, listen	from a prim. word mean. hearing
to another	ἄλλην (allēn)	243: other, another	a prim. word
parable.	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
There was a landowner	οἰκοδεσπότης (oikodespotēs)	3617: the master of a house	from oikos and despotēs

who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
PLANTED	ἐφύτευσεν (ephuteusen)	5452: to plant	from phuton (a plant)
A VINEYARD	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos
AND PUT	περιέθηκεν (periethēken)	4060: to place around	from peri and tithēmi
A WALL	φραγμὸν (phragmon)	5418: a fencing in, a fence	from phrassó
AROUND		4060: to place around	from peri and tithēmi
IT AND DUG	ὥρυξεν (ōruxen)	3736: to dig	a prim. verb
A WINE PRESS	ληνὸν (lēnon)	3025b: a trough, i.e. a (wine) vat	a prim. word
IN IT, AND BUILT	ὠκοδόμησεν (ōkodomēsen)	3618: to build a house	from oikodomos
A TOWER,	πύργον (purgon)	4444: a tower	a prim. word
and rented	ἐξέδετο (exedeto)	1554: to give up, give out, let out for hire	from ek and didómi
it out to vine-growers	γεωργοῖς (geōrgois)	1092: a husbandman, vinedresser	from gé and ergon
and went on a journey.	ἀπεδήμησεν (apedēmēsen)	589: to be or go abroad	from apodémos

KJV Lexicon

αλλην **adjective - accusative singular feminine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

παραβολην noun - accusative singular feminine

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

[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.

οικοδεσποτης noun - nominative singular masculine

oikodespotes oy-kod-es-pot'-ace: the head of a family -- goodman (of the house), householder, master of the house.

οστις relative pronoun - nominative singular masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

εφυτευσεν verb - aorist active indicative - third person singular

phuteuo foot-yoo'-o: to set out in the earth, i.e. implant; figuratively, to instil doctrine -- plant.

αμπελωνα noun - accusative singular masculine

ampelon am-pel-ohn': a vineyard -- vineyard.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φραγμα noun - accusative singular masculine

phragmos frag-mos': a fence, or inclosing barrier -- hedge (round about), partition.

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

περιεθηκεν verb - aorist active indicative - third person singular

peritithemi per-ee-tith'-ay-mee: to place around; by implication, to present -- bestow upon, hedge round about, put about (on, upon), set about.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωρυξεν verb - aorist active indicative - third person singular

orusso or-oos'-so: to burrow in the ground, i.e. dig -- dig.

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

ληνον noun - accusative singular feminine

lenos lay-nos': a trough, i.e. wine-vat -- winepress.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

πυργον noun - accusative singular masculine

purgos poor'-gos: a tower or castle -- tower.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεδοτο verb - second aorist middle indicative - third person singular

ekdidomi ek-did-o'-mee: to give forth, i.e. (specially) to lease -- let 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

γεωργοις noun - dative plural masculine

georgos gheh-ore-gos': a land-worker, i.e. farmer -- husbandman.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεδημησεν verb - aorist active indicative - third person singular

apodemeo ap-od-ay-meh'-o: to go abroad, i.e. visit a foreign land -- go (travel) into a far country, journey.

Matthew 21:34 .

.	Greek	Strong's	Origin
"When	ὅτε (ote)	3753: when	from hos, and te
the harvest	καρπῶν (karpōn)	2590: fruit	a prim. word
time	καιρὸς (kairos)	2540: time, season	a prim. word
approached,	ἤγγισεν (ēngisen)	1448: to make near, refl. to come near	from eggus
he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
his slaves	δούλους (doulous)	1401: a slave	of uncertain derivation
to the vine-growers	γεωργούς (geōrgous)	1092: a husbandman, vinedresser	from gé and ergon
to receive	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
his produce.	καρπούς (karpous)	2590: fruit	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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἤγγισεν **verb - aorist 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.

καιρος **noun - nominative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

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.

καρπων **noun - genitive plural masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

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).

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.

δουλους **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.

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

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.

γεωργους **noun - accusative plural masculine**

georgos **gheh-ore-gos'**: a land-worker, i.e. farmer -- husbandman.

λαβειν **verb - second aorist active middle or passive deponent**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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.

καρπούς **noun - accusative plural masculine**
karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

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

Matthew 21:35 .

.	Greek	Strong's	Origin
"The vine-growers	γεωργοὶ (geōrgoi)	1092: a husbandman, vinedresser	from gé and ergon
took	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
his slaves	δούλους (doulous)	1401: a slave	of uncertain derivation
and beat	ἔδειραν (edeiran)	1194: to skin, to thrash	a prim. verb
one,	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
and killed	ἀπέκτειναν (apekteinan)	615: to kill	from apo and kteinó (to kill)
another,	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
and stoned	ἐλιθοβόλησαν (elithobolēsan)	3036: to pelt with stones, to stone	from lithos and balló
a third.	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαμβάνω verb - second aorist active participle - nominative plural masculine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

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.

γεωργοι noun - nominative plural masculine

georgos gheh-ore-gos': a land-worker, i.e. farmer -- husbandman.

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.

δουλος 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.

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

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.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

δειραν verb - aorist active indicative - third person

dero der'-o: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀποκτείνω verb - aorist active indicative - third person

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελιθοβολησαν **verb - aorist passive indicative - third person**

lithoboleo **lith-ob-ol-eh'-o:** to throw stones, i.e. lapidate -- stone, cast stones.

Matthew 21:36 .

.	Greek	Strong's	Origin
"Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
another	ἄλλους (allous)	243: other, another	a prim. word
group of slaves	δούλους (doulous)	1401: a slave	of uncertain derivation
larger		4183: much, many	a prim. word
than the first;	πρώτων (prōtōn)	4413: first, chief	contr. superl. of pro
and they did	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
the same thing	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
to them.			

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

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).

αλλους adjective - accusative plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δουλους 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.

πλειονας adjective - accusative plural masculine - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

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.

πρωτων adjective - genitive plural masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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)

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

ωσαυτως adverb

hosautos ho-sow'-toce: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

Matthew 21:37 .

.	Greek	Strong's	Origin
"But afterward	ὕστερον (usteron)	5305: afterwards, later	neut. of husteros

he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
his son	υἱὸν (uion)	5207: a son	a prim. word
to them, saying,	λέγων (legōn)	3004: to say	a prim. verb
'They will respect	ἐντραπήσονται (entrapēsontai)	1788: to turn about, to reverence, to put to shame	from en and the same as tropé
my son.'	υἱόν (uion)	5207: a son	a prim. word

KJV Lexicon

ὕστερον **adverb**

husteron hoos'-ter-on: more lately, i.e. eventually -- afterward, (at the) last (of all).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀπέστειλεν **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).

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

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

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱον **noun - accusative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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

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.

εντραπησονται **verb - second future passive indicative - third person**

entrepo en-trep'-o: to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound -- regard, (give) reference, shame.

τον **definite article - accusative singular masculine**

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.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

Matthew 21:38 .

.	Greek	Strong's	Origin
"But when the vine-growers	γεωργοὶ (geōrgoi)	1092: a husbandman, vinedresser	from gé and ergon
saw		3708: to see, perceive, attend to	a prim. verb
the son,	υἱὸν (uion)	5207: a son	a prim. word
they said		3004: to say	a prim. verb
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
themselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

is the heir;	κληρονόμος (klēronomos)	2818: an heir	from klēros and the same as nomos
come,	δεῦτε (deute)	1205: come!	pl. of deuro
let us kill	ἀποκτείνωμεν (apokteinōmen)	615: to kill	from apo and kteinó (to kill)
him and seize	σχῶμεν (schōmen)	2192: to have, hold	a prim. verb
his inheritance.'	κληρονομίαν (klēronomian)	2817: an inheritance	from klēronomos

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).

γεωργοι **noun - nominative plural masculine**

georgos **geh-ore-gos':** a land-worker, i.e. farmer -- husbandman.

ἰδόντες **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.

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.

ειπὼν **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.

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.

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.

κληρονομος noun - nominative singular masculine

kleronomos klav-ron-om'-os: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

δευτε verb - adverbial imperative imperative - second person

deute dyoo'-teh: come hither! -- come, follow.

αποκτεινωμεν verb - present active subjunctive - first person

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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

κατασχωμεν verb - second aorist active subjunctive - first 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.

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.

κληρονομιαν noun - accusative singular feminine

kleronomia klav-ron-om-ee'-ah: heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

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

Matthew 21:39 .

.	Greek	Strong's	Origin
"They took	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
him, and threw	ἐξέβαλον (exebalon)	1544b: to expel, to drive, cast or send out	from ek and balló
him out of the vineyard	ἀμπελῶνος (ampelōnos)	290: a vineyard	from ampelos
and killed	ἀπέκτειναν (apekteinan)	615: to kill	from apo and kteinó (to kill)
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

λαβόντες **verb - second aorist active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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

ἐξέβαλον **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).

ἐξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

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.

αμπελωνος **noun - genitive singular masculine**

ampelon **am-pel-ohn'**: a vineyard -- vineyard.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκτειναν **verb - aorist active indicative - third person**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

Matthew 21:40 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὅταν (otan)	3752: whenever	from hote and an
the owner	κύριος (kurios)	2962: lord, master	from kuros (authority)
of the vineyard	ἀμπελῶνος (ampelōnos)	290: a vineyard	from ampelos
comes,	ἔλθη (elthē)	2064: to come, go	a prim. verb
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
will he do	ποιήσει (poiēsei)	4160: to make, do	a prim. word
to those	ἐκεῖνοις (ekeinois)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
vine-growers?"	γεωργοῖς (geōrgois)	1092: a husbandman, vinedresser	from gé and ergon

KJV Lexicon

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.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ελθη **verb - second aorist active subjunctive - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο **definite article - nominative singular masculine**

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.

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.

αμπελωνος **noun - genitive singular masculine**

ampelon am-pel-ohn': a vineyard -- vineyard.

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.

ποιησει **verb - future 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.

γεωργοις **noun - dative plural masculine**

georgos gheh-ore-gos': a land-worker, i.e. farmer -- husbandman.

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.

Matthew 21:41 .

.	Greek	Strong's	Origin
They said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "He will bring	ἀπολέσει (apolesei)	622: to destroy, destroy utterly	from apo and same as olethros
those	αὐτοῖς (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
wretches	κακοὺς (kakous)	2556: bad, evil	a prim. word
to a wretched	κακῶς (kakōs)	2560: badly	adverb from kakos
end,		622: to destroy, destroy utterly	from apo and same as olethros
and will rent	ἐκδώσεται (ekdōsetai)	1554: to give up, give out, let out for hire	from ek and didómi
out the vineyard	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos
to other	ἄλλοις (allois)	243: other, another	a prim. word
vine-growers	γεωργοῖς (geōrgois)	1092: a husbandman, vinedresser	from gé and ergon
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
will pay	ἀποδώσουσιν (apodōsousin)	591: to give up, give back, return, restore	from apo and didómi
him the proceeds	καρπὸν (karpous)	2590: fruit	a prim. word

at the [proper]
seasons."

καιροῖς
(kairois)

2540: time, season

a prim. word

KJV Lexicon

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.

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

κακους **adjective - accusative plural masculine**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

κακως **adverb**

kakos **kak-ocē'**: badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

απολεσει **verb - future active 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.

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

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμπελωνα **noun - accusative singular masculine**

ampelon **am-pel-ohn'**: a vineyard -- vineyard.

εκδωσεται **verb - future middle deponent indicative - third person singular**

ekdidomi **ek-did-o'-mee**: to give forth, i.e. (specially) to lease -- let forth (out).

αλλοις adjective - dative plural masculine allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).
γεωργοις noun - dative plural masculine georgos gheh-ore-gos': a land-worker, i.e. farmer -- husbandman.
οιτινες relative pronoun - nominative plural masculine hostis hos'-tis: which some, i.e. any that; also (definite) which same
αποδωσουσιν verb - future active indicative - third person apodidomi ap-od-eed'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)
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
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.
καρπους noun - accusative plural masculine karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.
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.
καιροις noun - dative plural masculine kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.
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

Matthew 21:42 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

said	Λέγει (legei)	3004: to say	a prim. verb
to them, "Did you never	οὐδέποτε (oudepote)	3763: never	from oude and pote
read	ἀνέγνωτε (anegnōte)	314: to know certainly, know again, read	from ana and ginóskó
in the Scriptures,	γραφαῖς (graphais)	1124: a writing, scripture	from graphó
THE STONE	λίθον (lithon)	3037: a stone	a prim. word
WHICH	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
THE BUILDERS	οἰκοδομοῦντες (oikodomountes)	3618: to build a house	from oikodomos
REJECTED,	ἀπεδοκίμασαν (apedokimasan)	593: to reject	from apo and dokimazó
THIS	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
BECAME	ἐγενήθη (egenēthē)	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]; THIS	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
CAME	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
ABOUT FROM THE LORD,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
AND IT IS MARVELOUS	θαυμαστὴ (thaumastē)	2298: wonderful	from thaumazó
IN OUR EYES"?	ὀφθαλμοῖς	3788: the eye	from a prim. root op- and an

(ophthalmois)

uncertain root

KJV Lexicon

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.

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.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ανεγνωτε **verb - second aorist active indicative - second person**

anaginosko **an-ag-in-oc'-ko**: to know again, i.e. (by extension) to read -- read.

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.

γραφαις **noun - dative plural feminine**

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

λιθον **noun - accusative singular masculine**

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

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.

απεδοκίμασαν **verb - aorist active indicative - third person**
apodokimazo **ap-od-ok-ee-mad'-zo**: to disapprove, i.e. (by implication) to repudiate -- disallow, reject.

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.

οικοδομουντες **verb - present active participle - nominative 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.

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.

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.)

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κεφαλην **noun - accusative singular feminine**
kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

γωνιας **noun - genitive singular feminine**
gonia **go-nee'-ah**: an angle -- corner, quarter.

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

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.

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.)

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.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

θαυμαστη **adjective - nominative singular feminine**
thaumastos thow-mas-tos': wondered at, i.e. (by implication) wonderful -- marvel(-lous).

ΕΝ **preposition**
en en': in, at, (up-)on, by, etc.

ΟΦΘΑΛΜΟΙΣ **noun - dative plural masculine**
ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

ΗΜΩΝ **personal pronoun - first person genitive plural**
hemon hay-mone': of (or from) us -- our (company), us, we.

Matthew 21:43 .

.	Greek	Strong's	Origin
"Therefore	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I say	λέγω (legō)	3004: to say	a prim. verb
to you, the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
will be taken away	ἀρθήσεται (arthēsetai)	142: to raise, take up, lift	a prim. verb
from you and given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to a people,	ἔθνει (ethnei)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
producing	ποιοῦντι (poiounti)	4160: to make, do	a prim. word
the fruit	καρπὺς (karpous)	2590: fruit	a prim. word

of it.

KJV Lexicon

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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).

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

humin **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.

αρθησεται verb - future 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

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).

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.

βασιλεια noun - nominative 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
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)
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.
ποιουντι verb - present active participle - dative singular neuter
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)
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.
καρπους noun - accusative plural masculine
karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.
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

Matthew 21:44 .

.	Greek	Strong's	Origin
"And he who falls	πεσῶν (pesōn)	4098: to fall	from a redupl. of the prim. root pet
on this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
stone	λίθον (lithon)	3037: a stone	a prim. word
will be broken to	συνθλασθήσεται	4917: to crush together	from sun and thlaó (to crush)

pieces;	(sunthlasthēsetai)		
but on whomever	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
it falls,	πέσῃ (pesē)	4098: to fall	from a redupl. of the prim. root pet
it will scatter him like dust."	λικμήσει (likmēsei)	3039: to winnow, to scatter	from likmos (a winnowing fan)

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

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λιθον noun - accusative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

τουτον demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

συνθλασθησεται verb - future passive indicative - third person singular

sunthlao soon-thlah'-o: to dash together, i.e. shatter -- break.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

πρην verb - second aorist active subjunctive - third person singular

pipto pip'-to, : to fall -- fail, fall (down), light on.

λικμησει verb - future active indicative - third person singular

likmao lik-mah'-o: to winnow, i.e. (by analogy), to triturate -- grind to powder.

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

Matthew 21:45 .

.	Greek	Strong's	Origin
When the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
His parables,	παροβολὰς (parabolas)	3850b: a placing beside, a comparison	from paraballó
they understood	ἔγνωσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that He was speaking	λέγει (legei)	3004: to say	a prim. verb
about	περὶ	4012: about, concerning,	a prim. preposition

(peri)

around (denotes place, cause
or subject)

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

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.

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.

φαρισαιοι noun - nominative plural masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

παραβολας noun - accusative plural feminine

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of

common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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

εγνωσαν **verb - second aorist active indicative - third 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.

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

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.

Matthew 21:46 .

.	Greek	Strong's	Origin
When they sought	ζητοῦντες (zētountes)	2212: to seek	of uncertain origin
to seize	κρατῆσαι (kratēsai)	2902: to be strong, rule	from kratos
Him, they feared	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos
the people,	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
because		1893: when, because	from epi and ei
they considered	εἶχον (eichon)	2192: to have, hold	a prim. verb

Him to be a prophet.	προφήτην (prophētēn)	4396: a prophet (an interpreter from a comp. of pro and phēmi or forth-teller of the divine will)
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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

ζητούντες verb - present active participle - nominative plural masculine

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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

κρατησαι verb - aorist 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).

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.

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.

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.

ως adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

προφητην noun - accusative singular masculine

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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

ειχον **verb - imperfect active indicative - third person**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

Matthew 22:1 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
spoke	λέγων (legōn)	3004: to say	a prim. verb
to them again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
in parables,	παραβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballō
saying,		3004: to say	a prim. verb

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

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.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

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.

παραβολαῖς **noun - dative plural feminine**

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

Matthew 22:2 .

.	Greek	Strong's	Origin
"The kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
may be compared	ὡμοιώθη (ōmoiōthē)	3666: to make like	from homoios
to a king	ἄνθρωπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis

gave	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
a wedding feast	γάμους (gamous)	1062: a wedding	a prim. word
for his son.	υἱῷ (uiō)	5207: a son	a prim. word

KJV Lexicon

ωμοιωθη **verb - aorist passive indicative - third person singular**

homoioo **hom-oy-o'-o**: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

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.

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

ανθρωπω **noun - dative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

βασιλει **noun - dative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

οστις **relative pronoun - nominative singular masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

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)

γάμους **noun - accusative plural masculine**
gamos **gam'-os**: nuptials -- marriage, wedding.

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.

υιῳ **noun - dative singular masculine**
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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

Matthew 22:3 .

.	Greek	Strong's	Origin
"And he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
out his slaves	δούλους (doulous)	1401: a slave	of uncertain derivation
to call	καλέσαι (kalesai)	2564: to call	a prim. word
those	τοὺς (tous)	3588: the	the def. art.
who had been invited	κεκλημένους (keklēmenous)	2564: to call	a prim. word
to the wedding feast,	γάμους (gamous)	1062: a wedding	a prim. word
and they were unwilling	οὐκ (ouk)	3756: not, no	a prim. word
to come.	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb

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

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).

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.

δουλους **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.

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

καλεσαι **verb - aorist active 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)).

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.

κεκλημενους **verb - perfect passive participle - accusative 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)).

εις **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.

γαμους **noun - accusative plural masculine**

gamos **gam'-os**: nuptials -- marriage, wedding.

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 οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἠθελον verb - imperfect 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

ἐλθειν 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.

Matthew 22:4 .

.	Greek	Strong's	Origin
"Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
out other	ἄλλους (allous)	243: other, another	a prim. word
slaves	δούλους (doulous)	1401: a slave	of uncertain derivation
saying, "Tell	λέγων (legōn)	3004: to say	a prim. verb
those	τοῖς (tois)	3588: the	the def. art.
who have been invited,	κεκλημένοις (keklēmenois)	2564: to call	a prim. word
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I have prepared	ἡτοίμακα (ētoimaka)	2090: to prepare	from hetoimos
my dinner;	ἄριστον (ariston)	712: breakfast, dinner	perhaps from éri (early) and prim. root ed- (eat, see esthió)
my oxen	ταῦροι	5022: a bull	a prim. word

	(tauroi)		
and my fattened livestock	σιτιστὰ (sitista)	4619b: fattened	from a derivation of sitos
are [all] butchered	τεθυμένα (tethumena)	2380: to offer, sacrifice	a prim. verb
and everything	πάντα (panta)	3956: all, every	a prim. word
is ready;	ἔτοιμα (etoima)	2092: prepared	a prim. word
come	δεῦτε (deute)	1205: come!	pl. of deuro
to the wedding feast."	γάμους (gamous)	1062: a wedding	a prim. word

KJV Lexicon

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.

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).

αλλους **adjective - accusative plural masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δουλους **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.

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.

ειπατε **verb - second aorist active middle - second person**

επο ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

κεκλημενοις verb - perfect passive participle - dative 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)).

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

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.

αριστον noun - nominative singular neuter

ariston ar'-is-ton: the best meal (or breakfast; perhaps from eri (early), i.e. luncheon -- dinner.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

ητοιμασα verb - aorist active indicative - first person singular

hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.

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.

ταυροι noun - nominative plural masculine

tauros tow'-ros: a bullock -- bull, ox.

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

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.

σιτιστα adjective - nominative plural neuter

sitistos sit-is-tos': grained, i.e. fatted -- fatling.

τεθυμενα verb - perfect passive participle - nominative plural neuter

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

παντα adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

ετοιμα adjective - nominative plural neuter

hetoimos het-oy'-mos: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

δευτε verb - adverbial imperative imperative - second person

deute dyoo'-teh: come hither! -- come, follow.

εις 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.

γαμους noun - accusative plural masculine

gamos gam'-os: nuptials -- marriage, wedding.

Matthew 22:5 .

.	Greek	Strong's	Origin
"But they paid no attention	ἀμελήσαντες (amelēsantes)	272: to be careless	from alpha (as a neg. prefix) and meló
and went their way,	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
one	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
to his own	ἰδιον (idion)	2398: one's own, distinct	a prim. word
farm,	ἀγρόν (agron)	68: a field, the country	a prim. word

another	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
to his business,		1171: terribly, vehemently	from the same as deilos

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).

αμελησαντες **verb - aorist active participle - nominative plural masculine**

ameleo **am-el-eh'-o**: to be careless of -- make light of, neglect, be negligent, no regard.

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.

ο **definite article - nominative singular masculine**

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.)

εις **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.

ιδιον **adjective - accusative singular masculine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

αγρον noun - accusative 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.
ο definite article - nominative singular masculine 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).
εις 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.
εμποριαν noun - accusative singular feminine emporia em-por-ee'-ah: traffic -- merchandise.
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

Matthew 22:6 .

.	Greek	Strong's	Origin
and the rest	λοιποὶ (loipoi)	3062: the rest, the remaining	from leipó
seized	κρατήσαντες (kratēsantes)	2902: to be strong, rule	from kratos
his slaves	δούλους (doulous)	1401: a slave	of uncertain derivation
and mistreated	ὑβρισαν (ubrisan)	5195: to run riot, to outrage, insult	from hubris
them and killed	ἀπέκτειναν (apekteinan)	615: to kill	from apo and kteinó (to kill)
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).

λοιποι **adjective - nominative plural masculine**

loipoy **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

κρατησαντες **verb - aorist active participle - nominative plural 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).

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.

δουλους **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.

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

υβρισαν **verb - aorist active indicative - third person**

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

αποκτειναν **verb - aorist active indicative - third person**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

Matthew 22:7 .

.	Greek	Strong's	Origin
"But the king	βασιλεὺς (basileus)	935: a king	of uncertain origin
was enraged,	ὠργίσθη (ōrgisthē)	3710: to make angry	from orgé
and he sent	πέμψας (pempsas)	3992: to send	a prim. word
his armies	στρατεύματα (strateumata)	4753: an expedition, an army, a company of soldiers	from strateuó
and destroyed	ἀπώλεσεν (apōlesen)	622: to destroy, destroy utterly	from apo and same as olethros
those	ἐκείνους (ekeinous)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
murderers	φονεῖς (phoneis)	5406: a murderer	from phonos
and set		1705b: to set on fire	from en and pimprémi
their city	πόλιν (polin)	4172: a city	a prim. word
on fire.		1705b: to set on fire	from en and pimprémi

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

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.

ο definite article - nominative singular masculine

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.

εκεινος **demonstrative pronoun - nominative 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.

ωργισθη **verb - aorist passive indicative - third person singular**

orgizo **or-gid'-zo**: to provoke or enrage, i.e. (passively) become exasperated -- be angry (wroth).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

στρατευματα **noun - accusative plural 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.

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

απωλεσεν **verb - aorist active 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.

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.

φονεις **noun - accusative plural masculine**

phoneus **fon-yooce'**: a murderer -- murderer.

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.

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.

πολιν noun - accusative 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

ενεπρησεν verb - aorist active indicative - third person singular

empretho em-pray'-tho: to enkindle, i.e. set on fire -- burn up.

Matthew 22:8 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
he said	λέγει (legei)	3004: to say	a prim. verb
to his slaves,	δούλοις (doulois)	1401: a slave	of uncertain derivation
"The wedding	γάμος (gamos)	1062: a wedding	a prim. word
is ready,	ἑτοιμος (etoimos)	2092: prepared	a prim. word
but those	τοῖς (tois)	3588: the	the def. art.
who were invited	κεκλημένοι (keklēmenoi)	2564: to call	a prim. word
were not worthy.	ἄξιοι (axioi)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)

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.

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.

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.

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.

ΜΕΝ **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ΓΑΜΟΣ **noun - nominative singular masculine**

gamos gam'-os: nuptials -- marriage, wedding.

ΕΤΟΙΜΟΣ **adjective - nominative singular masculine**

hetoimos het-oy'-mos: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

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).

κεκλημενοι **verb - perfect passive 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)).

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.

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.

αξιοι **adjective - nominative plural masculine**
axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

Matthew 22:9 .

.	Greek	Strong's	Origin
Go	πορεύεσθε (poreuesthe)	4198: to go	from poros (a ford, passage)
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
to the main	διεξόδους (diexodous)	1327b: a way out through, an outlet	from dia and exodos
highways,	ὁδῶν (odōn)	3598: a way, road	a prim. word
and as many	ὅσους (osous)	3745: how much, how many	from hos,
as you find	εὗρητε (eurēte)	2147: to find	a prim. verb
[there], invite	καλέσατε (kalesate)	2564: to call	a prim. word
to the wedding feast.'	γάμους (gamous)	1062: a wedding	a prim. word

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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.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

τῆς **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.

διεξόδους **noun - accusative plural feminine**

diexodos **dee-ex'-od-os**: an outlet through, i.e. probably an open square (from which roads diverge) -- highway.;

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.

ὁδῶν **noun - genitive plural feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅσους **correlative pronoun - accusative plural masculine**

hosos **hos'-os**: as (much, great, long, etc.) as

ἂν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

εὗρητε **verb - second aorist active subjunctive - second person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

καλεσατε **verb - aorist active middle - second 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)).

εις **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.

γαμους **noun - accusative plural masculine**

gamos gam'-os: nuptials -- marriage, wedding.

Matthew 22:10 .

.	Greek	Strong's	Origin
"Those	ἐκεῖνοι (ekeinoi)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
went	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out into the streets	ὁδοῦς (odous)	3598: a way, road	a prim. word
and gathered together	συνήγαγον (sunēgagon)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
all	πάντας (pantas)	3956: all, every	a prim. word
they found,	εὑρον (euron)	2147: to find	a prim. verb
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
evil	πονηρούς (ponērous)	4190: toilsome, bad	from poneó (to toil)

and good;	ἀγαθούς (agathous)	18: good	of uncertain origin
and the wedding hall		3567: the bridechamber	from numphé
was filled		4092a: to fill full of	perhaps from a prim. root ple
with dinner guests.	ἀνακειμένων (anakeimenōn)	345: to be laid up, to recline	from ana and keimai

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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

εξελθοντες verb - second aorist active participle - nominative plural masculine

exerchomai ex-er'-khom-ahce: 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.

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.

εκεινοι 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.

εις 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.

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.

συνηγαγον **verb - second aorist active indicative - third person**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

οσους **correlative pronoun - accusative plural masculine**

hosos **hos'-os**: as (much, great, long, etc.) as

ευρον **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

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;

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

αγαθους **adjective - accusative plural 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

επλησθη **verb - aorist passive indicative - third person singular**

pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαμος **noun - nominative singular masculine**

gamos **gam'-os**: nuptials -- marriage, wedding.

ανακειμενων **verb - present middle or passive deponent participle - genitive plural masculine**

anakeimai **an-ak-i'-mahee**: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

Matthew 22:11 .

.	Greek	Strong's	Origin
"But when the king	βασιλεὺς (basileus)	935: a king	of uncertain origin
came	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
in to look over	θεάσασθαι (theasasthai)	2300: to behold, look upon	of uncertain origin
the dinner guests,	ἀνακειμένους (anakeimenous)	345: to be laid up, to recline	from ana and keimai
he saw		3708: to see, perceive, attend to	a prim. verb
a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
who was not dressed	ἐνδεδυμένον (endedumenon)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
in wedding	γάμου (gamou)	1062: a wedding	a prim. word
clothes,	ἔνδυμα (enduma)	1742: apparel (esp. the outer robe)	from enduó

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εἰσελθων **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).

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.

βασιλευς noun - nominative singular masculine

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

θεασασθαι verb - aorist middle deponent middle or passive deponent

theaomai **theh-ah'-om-ahee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), 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.

ανακειμενους verb - present middle or passive deponent participle - accusative plural masculine

anakeimai **an-ak-i'-mahee**: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

ειδεν verb - second aorist active indicative - third person singular

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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.

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.

ενδεδυμενον verb - perfect middle passive - accusative singular masculine

enduo **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

ενδυμα noun - accusative singular neuter

enduma **en'-doo-mah**: apparel (especially the outer robe) -- clothing, garment, raiment.

γαμου noun - genitive singular masculine

gamos **gam'-os**: nuptials -- marriage, wedding.

Matthew 22:12 .

.	Greek	Strong's	Origin
and he said	λέγει	3004: to say	a prim. verb

	(legei)		
to him, 'Friend,	ἐταῖρε (etaire)	2083: a companion	from etés (clansman, cousin)
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
did you come	εἰσῆλθες (eisēlthes)	1525: to go in (to), enter	from eis and erchomai
in here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
without	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
wedding	γάμου (gamou)	1062: a wedding	a prim. word
clothes?'	ἔνδυμα (enduma)	1742: apparel (esp. the outer robe)	from enduó
And the man was speechless.	ἐφिमώθη (ephimōthē)	5392: to muzzle, to put to silence	from phimos (a muzzle)

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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

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.

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

εταίρε noun - vocative singular masculine

hetairos het-ah'-ee-ros: a comrade -- fellow, friend.

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).

εισηλθεις **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).

ωδε **adverb**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

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.

εχων **verb - present active participle - nominative singular masculine**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ενδυμα **noun - accusative singular neuter**

enduma en'-doo-mah: apparel (especially the outer robe) -- clothing, garment, raiment.

γαμου **noun - genitive singular masculine**

gamos gam'-os: nuptials -- marriage, wedding.

ο **definite article - nominative singular masculine**

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).

εφιμωθη **verb - aorist passive indicative - third person singular**

phimoo fee-mo'-o: to muzzle -- muzzle.

Matthew 22:13 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the king	βασιλεὺς (basileus)	935: a king	of uncertain origin
said		3004: to say	a prim. verb

to the servants,	διακόνους (diakonois)	1249: a servant, minister	of uncertain origin
'Bind	δήσαντες (dēsantes)	1210: to tie, bind	a prim. verb
him hand	χεῖρας (cheiras)	5495: the hand	a prim. word
and foot,	πόδας (podas)	4228: a foot	a prim. word
and throw	ἐκβάλετε (ekbalete)	1544b: to expel, to drive, cast or send out	from ek and balló
him into the outer	ἐξώτερον (exōteron)	1857: outer	cptv. of exó
darkness;	σκότος (skotos)	4655: darkness	a prim. word
in that place there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
will be weeping	κλαυθμός (klauthmos)	2805: weeping	from klaió
and gnashing	βρυγμός (brugmos)	1030: a biting, a gnashing of teeth	from bruchó
of teeth.'	ὀδόντων (odontōn)	3599: a tooth	a prim. word

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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.

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.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

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.

διακονοις **noun - dative plural masculine**

diakonos **dee-ak'-on-os**: an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

δησαντες **verb - aorist active participle - nominative plural masculine**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

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

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

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αρατε **verb - aorist active middle - second 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

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

εκβαλετε **verb - second aorist active middle - second 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).

εις 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.

σκοτος noun - accusative singular neuter

skotos skot'-os: shadiness, i.e. obscurity -- darkness.

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.

εξωτερον adjective - accusative singular neuter

exoteros ex-o'-ter-os: exterior -- outer.

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλαυθος noun - nominative singular masculine

klauthmos klowth-mos': lamentation -- wailing, weeping, wept.

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.

βρυγμος noun - nominative singular masculine

brugmos broog-mos': a grating (of the teeth) -- gnashing.

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.

οδοντων **noun - genitive plural masculine**
odous **od-ooce**: a tooth -- tooth.

Matthew 22:14 .

.	Greek	Strong's	Origin
"For many	πολλοὶ (polloi)	4183: much, many	a prim. word
are called,	κλητοί (klētoi)	2822: called	from kaleó
but few	ὀλίγοι (oligoi)	3641: few, little, small	a prim. word
[are] chosen."	ἐκλεκτοί (eklektoi)	1588: select, by impl. favorite	from eklegó

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πολλοι **adjective - nominative 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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εισιν **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

κλητοι **adjective - nominative plural masculine**

kletos klay-tos': invited, i.e. appointed, or (specially), a saint -- called.

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΚΛΕΚΤΟΙ **adjective - nominative plural masculine**
eklektos ek-lek-tos': select; by implication, favorite -- chosen, elect.

Matthew 22:15 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
went	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and plotted together	συμβούλιον (sumboulion)	4824: counsel, by impl. a council	from sumboulos
how	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
they might trap	παγιδεύσωσιν (pagideusōsin)	3802: to set a trap	from pagis
Him in what He said.	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó

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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.

πορευθεντες **verb - aorist passive deponent participle - nominative plural masculine**
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.

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.

φαρισαῖοι noun - nominative plural masculine

Pharisaïos far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

συμβουλίον noun - accusative singular neuter

sumboulion soom-boo'-lee-on: advisement; specially, a deliberative body, i.e. the provincial assessors or lay-court -- consultation, counsel, council.

ελάβον verb - second aorist active indicative - third person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

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.

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

παγιδευσωσιν verb - aorist active subjunctive - third person

pagideuo pag-id-yoo'-o: to ensnare (figuratively) -- entangle.

ἐν preposition

en en: in, at, (up-)on, by, 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.

Matthew 22:16 .

.	Greek	Strong's	Origin
And they sent	ἀποστέλλουσιν (apostellousin)	649: to send, send away	from apo and stelló
their disciples	μαθητάς (mathētas)	3101: a disciple	from manthanó
to Him, along with the Herodians,	Ἡρῳδιανῶν (ērōdianōn)	2265: Herodians, partisans of Herod	from Héródēs

saying,	λέγοντας (legontas)	3004: to say	a prim. verb
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that You are truthful	ἀληθῆς (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
and teach	διδάσκεις (didaskeis)	1321: to teach	a redupl. caus. form of daó (to learn)
the way	ὁδὸν (odon)	3598: a way, road	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in truth,	ἀληθεία (alētheia)	225: truth	from aléthés
and defer	μέλει (melei)	3199: to be an object of care	a prim. verb
to no one;	οὐδενός (oudenos)	3762: no one, none	from oude and heis
for You are not partial	βλέπεις (blepeis)	991: to look (at)	a prim. verb
to any.		3762: no one, none	from oude and heis

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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

αποστέλλουσιν verb - present 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).

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

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.

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

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.

ηρωδιανων noun - genitive plural masculine

Herodianoi hay-ro-dee-an-oy': Herodians, i.e. partisans of Herod -- Herodians.

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.

διδασκαλε noun - vocative singular masculine

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

οιδαμεν verb - perfect active indicative - first person

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.

αληθης adjective - nominative singular masculine

alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

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.

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.

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.

αληθεια noun - dative singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

διδασκεις verb - present active indicative - second person singular

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

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.

μελει verb - present impersonal active indicative - third person singular

melo mel'-o: to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters) -- (take) care.

σοι personal pronoun - second person dative singular

soi soy: to thee -- 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

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.

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.

γάρ conjunction

γάρ γάρ: assigning a reason (used in argument, explanation or intensification; often with other particles)

βλεπεῖς verb - present active indicative - second person singular

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

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

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

ανθρωπων noun - genitive plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Matthew 22:17 .

.	Greek	Strong's	Origin
"Tell		3004: to say	a prim. verb
us then,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do You think?	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
Is it lawful	ἐξεστίν (exestin)	1832: it is permitted, lawful	from ek and eimi
to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a poll-tax	κῆνσον	2778b: a poll tax	of Latin origin

	(kēnson)		
to Caesar,	Καίσαρι (kaisari)	2541: Caesar, a Roman emperor	of Latin origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
not?"			

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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.

ΟΥ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ΣΟΙ **personal pronoun - second person dative singular**

soi soy: to thee -- thee, thine own, thou, thy.

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.

ΕΞΕΣΤΙ **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).

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)

κηνσον **noun - accusative singular masculine**

kensos kane'-sos: an enrollment (census), i.e. (by implication) a tax -- tribute.

καισαρι **noun - dative singular masculine**

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

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.

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.

Matthew 22:18 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
perceived	γνοῦς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
their malice,	πονηρίαν (ponērian)	4189: iniquity	from ponéros
and said,		3004: to say	a prim. verb
"Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you testing	πειράζεστε (peirazete)	3985: to make proof of, to attempt, test, tempt	from peira
Me, you hypocrites?	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai

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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.

ιησους **noun - nominative singular masculine**

iesous **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.

πονηριαν **noun - accusative singular feminine**

poneria **pon-ay-ree'-ah**: depravity, i.e. (specially), malice; plural (concretely) plots, sins -- iniquity, wickedness.

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.

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.

πειραζετε **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.

υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-face'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

Matthew 22:19 .

.	Greek	Strong's	Origin
"Show	ἐπιδείξατε (epideixate)	1925: to show, to prove	from epi and deiknumi
Me the coin	νόμισμα (nomisma)	3546: a custom, current coin	from nomizó
[used] for the poll-tax."	κῆνσου (kēnsou)	2778b: a poll tax	of Latin origin
And they brought	προσήνεγκαν (prosēnenkan)	4374: to bring to, i.e. to offer	from pros and pheró
Him a denarius.	δηνάριον (dēnaron)	1220: denarius (a Rom. coin)	of Latin origin

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ΕΠΙΔΕΙΞΑΤΕ **verb - aorist active middle - second person**

epideiknumi **ep-ee-dike'-noo-mee:** to exhibit (physically or mentally) -- shew.

μοι **personal pronoun - first person dative singular**

moi **moy:** to me -- I, me, mine, my.

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.

νομισμα **noun - accusative singular neuter**

nomisma **nom'-is-mah:** what is reckoned as of value (after the Latin numisma), i.e. current coin -- money.

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.

κηνσου **noun - genitive singular masculine**

kensos **kane'-sos:** an enrollment (census), i.e. (by implication) a tax -- tribute.

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).

προσηνεγκαν **verb - aorist active indicative - third 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.

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

δηναριον **noun - accusative singular neuter**

denarion **day-nar'-ee-on**: a denarius (or ten asses) -- pence, penny(-worth).

Matthew 22:20 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Whose	τίνος (tinos)	5101: who? which? what?	an interrog. pronoun related to tis
likeness	εἰκῶν (eikōn)	1504: an image, i.e. lit. statue, fig. representation	from eikó
and inscription	ἐπιγραφὴ (epigraphē)	1923: an inscription	from epigraphó
is this?"	αὕτη (autē)	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

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.

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

τις **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.

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.

εικων **noun - nominative singular feminine**
eikon i-kone': a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

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.

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.

επιγραφη **noun - nominative singular feminine**
epigraphe ep-ig-raf-ay': an inscription -- superscription.

Matthew 22:21 .

.	Greek	Strong's	Origin
They said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Caesar's."	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin

Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
render	ἀπόδοτε (apodote)	591: to give up, give back, return, restore	from apo and didómi
to Caesar	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin
the things that are Caesar's;	Καίσαρι (kaisari)	2541: Caesar, a Roman emperor	of Latin origin
and to God	θεοῦ (theou)	2316: God, a god	of uncertain origin
the things that are God's."	θεῷ (theō)	2316: God, a god	of uncertain origin

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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.

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

καίσαρος **noun - genitive singular masculine**

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

τότε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

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.

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

αποδοτε verb - second aorist active middle - second person

apodidomi ap-od-eed'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

καισαρος noun - genitive singular masculine

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

καισαρι noun - dative singular masculine

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

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.

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).

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).

Matthew 22:22 .

.	Greek	Strong's	Origin
And hearing	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], they were amazed,	ἐθαύμασαν (ethaumasán)	2296: to marvel, wonder	from thauma
and leaving	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
Him, they went away.	ἀπῆλθαν (apēlthan)	565: to go away, go after	from apo 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

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.

ἐθαύμασαν verb - aorist active indicative - third person

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀφέντες verb - second aorist active participle - nominative plural masculine

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.

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

ἀπῆλθον 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.

Matthew 22:23 .

.	Greek	Strong's	Origin
On that day	ἡμέρα (ēmera)	2250: day	a prim. word
[some] Sadducees	Σαδδουκαῖοι (saddoukaioi)	4523: a Sadducee, a member of a Jewish religious sect	probably of Hebrew origin Tsadoq
(who say	λέγοντες (legontes)	3004: to say	a prim. verb
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
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
to Jesus and questioned	ἐπηρώτησαν (epērōtēsan)	1905: to inquire of	from epi and erōtaō
Him,			

KJV Lexicon

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.

προσηλθον **verb - aorist active indicative - third person**

proserchomai **pros-er'-khom-ah-ee**: 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

σαδδουκαιοι **noun - nominative plural masculine**

Saddoukaios **sad-doo-kah'-yos**: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

[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.

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.

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.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

αναστασιν **noun - accusative singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηρωτησαν **verb - aorist 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

Matthew 22:24 .

.	Greek	Strong's	Origin
asking,	λέγοντες (legontes)	3004: to say	a prim. verb
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
said,		3004: to say	a prim. verb
IF	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
A MAN	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
DIES	ἀποθάνη (apothanē)	599: to die	from apo and thnéskó
HAVING	ἔχων (echōn)	2192: to have, hold	a prim. verb
NO	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
CHILDREN,	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
HIS BROTHER	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
AS NEXT OF KIN SHALL MARRY	ἐπιγαμβρεύσει (epigambreusei)	1918: to marry	from epi and gambros (a connection by marriage)
HIS WIFE,	γυναῖκα (gunaika)	1135: a woman	a prim. word
AND RAISE	ἀναστήσει (anastēsei)	450: to raise up, to rise	from ana and histémi

UP CHILDREN

5043: a child (of either sex)

from tiktó

FOR HIS
BROTHER.'

ἀδελφῶ
(adelphō)

80: a brother

from alpha (as a cop. prefix) and
delphus (womb)

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.

διδασκαλε **noun - vocative singular masculine**

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

μωσης **noun - nominative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

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.

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

αποθανη **verb - second aorist active subjunctive - third person singular**

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

εχων **verb - present active participle - nominative singular masculine**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τεκνα **noun - accusative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

ἐπιγαμβρεύσει **verb - future active indicative - third person singular**
epigambreuo **ep-ee-gam-bryoo'-o**: to form affinity with, i.e. (specially) in a levirate way -- marry.

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.

ἀδελφός **noun - nominative singular masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

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

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.

γυναῖκα **noun - accusative singular feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

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

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).

σπέρμα **noun - accusative 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.

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.

ἀδελφῷ **noun - dative singular masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

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

Matthew 22:25 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there were seven	ἐπτά (epta)	2033: seven	a prim. word
brothers	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
with us; and the first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
married	γήμεας (gēmas)	1060: to marry	from gamos
and died,	ἐτελεύτησεν (eteleutēsen)	5053: to complete, to come to an end, hence to die	from teleuté
and having	ἔχων (echōn)	2192: to have, hold	a prim. verb
no	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
children	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
his wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
to his brother;	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

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).

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

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

αδελφοι **noun - nominative 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

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτος **adjective - nominative singular masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

γαμησας **verb - aorist active participle - nominative singular masculine**

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

ετελευτησεν **verb - aorist active indicative - third person singular**

teleutao **tel-yoo-tah'-o**: to finish life, i.e. expire (demise) -- be dead, decease, die.

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.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

σπερμα **noun - accusative 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.

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.

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.

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

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.

αδελφω **noun - dative singular masculine**

adephos **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

Matthew 22:26 .

.	Greek	Strong's	Origin
so	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoiōs
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the second,	δεύτερος (deuteros)	1208: second	cptv. adjective, perhaps from duo
and the third,	τρίτος (tritos)	5154: third	ord. num. from treis

down	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
to the seventh.	ἑπτά (epta)	2033: seven	a prim. word

KJV Lexicon

ομοίως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

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.

δευτερος **adjective - nominative singular masculine**

deuteros **dyoo'-ter-os**: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

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.

τριτος **adjective - nominative singular masculine**

tritros **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

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 masculine**

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.

Matthew 22:27 .

.	Greek	Strong's	Origin
"Last	ὑστερον (usteron)	5305: afterwards, later	neut. of husteros
of all,	πάντων (pantōn)	3956: all, every	a prim. word
the woman	γυνή (gunē)	1135: a woman	a prim. word
died.	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskó

KJV Lexicon

υστερον **adverb**
husteron **hoos'-ter-on**: more lately, i.e. eventually -- afterward, (at the) last (of all).

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντων **adjective - genitive plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

απεθανεν **verb - second aorist active indicative - third person singular**
apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

Matthew 22:28 .

.	Greek	Strong's	Origin
"In the resurrection,	ἀναστᾶσει (anastasei)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
whose	τίνος (tinós)	5101: who? which? what?	an interrog. pronoun related to tis
wife	γυνή (gunē)	1135: a woman	a prim. word
of the seven	ἐπτά (epta)	2033: seven	a prim. word
will she be? For they all	πάντες (pantes)	3956: all, every	a prim. word
had	ἔσχον (eschon)	2192: to have, hold	a prim. verb
[married] her."			

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.

οὐν **oun** **conjunction**

oun **oun**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἀναστασει **noun - dative singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

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.

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.

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.

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εσχον **verb - second aorist active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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

Matthew 22:29 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "You are mistaken,	πλανᾷσθε (planasthe)	4105: to cause to wander, to wander	from plané
not understanding		3609a: to have seen or perceived, hence to know	perf. of eidon
the Scriptures	γραφὰς (graphas)	1124: a writing, scripture	from graphó
nor	μήδὲ (mēde)	3366: but not, and not	from mé and de
the power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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αποκριθεὶς **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.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

πλανασθε **verb - present passive imperative - second person**

planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

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.

ειδοτες **verb - perfect active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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.

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

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.

δυναμιν **noun - accusative 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).

Matthew 22:30 .

■			
.	Greek	Strong's	Origin

"For in the resurrection	ἀναστάσει (anastasei)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
they neither	οὔτε (oute)	3777: and not, neither	from ou, and te
marry	γαμοῦσιν (gamousin)	1060: to marry	from gamos
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
are given in marriage,	γαμίζονται (gamizontai)	1061a: to give in marriage	from gamos
but are like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
in heaven.	οὐρανῷ (ouranō)	3772: heaven	a prim. word

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

αναστασει **noun - dative singular feminine**

anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

ουτε **conjunction**

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

γαμουσιν verb - present active indicative - third person
gameo gam-eh'-o: to wed (of either sex) -- marry (a wife).

OUTE conjunction
oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

εκαμιζονται verb - present passive indicative - third person
ekgamizo ek-gam-id'-zo: to marry off a daughter -- give in marriage.

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.

ως adverb
hos hoce: which how, i.e. in that manner (very variously used, as follows)

αγγελοι noun - nominative plural 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).

εν preposition
en en: in, at, (up-)on, by, 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.

εισιν verb - present indicative - third person
eisi i-see': they are -- agree, are, be, dure, is, were.

Matthew 22:31 .

.	Greek	Strong's	Origin
"But regarding	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

the resurrection	ἀναστάσεως (anastaseōs)	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)
have you not read	ἀνέγνωτε (anegnōte)	314: to know certainly, know again, read	from ana and ginóskō
what	τῆς (tēs)	3588: the	the def. art.
was spoken	λέγοντος (legontos)	3004: to say	a prim. verb
to you by God:	θεοῦ (theou)	2316: God, a god	of uncertain origin

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).

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.

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.

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.

ἀνέγνωτε verb - second aorist active indicative - second person

anaginosko an-ag-in-ocē'-ko: to know again, i.e. (by extension) to read -- read.

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.

ρηθεν verb - aorist passive participle - accusative singular neuter

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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).

λεγοντος verb - present active participle - genitive singular neuter

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Matthew 22:32 .

.	Greek	Strong's	Origin
I AM	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
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 THE GOD	θεὸς (theos)	2316: God, a god	of uncertain origin

OF ISAAC,	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
AND THE GOD	θεὸς (theos)	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
He is not the God	θεὸς (theos)	2316: God, a god	of uncertain origin
of the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
but of the living."	ζώντων (zōntōn)	2198: to live	from prim. roots zé- and zó-

KJV Lexicon

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.

ο **definite article - nominative singular masculine**
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.

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

ο **definite article - nominative singular masculine**

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).

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

νεκρων **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

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.

ζωντων **verb - present active participle - genitive plural masculine**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

Matthew 22:33 .

.	Greek	Strong's	Origin
When the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], they were astonished	ἐξεπλήσσοντο (exēplēssonto)	1605: to strike out, hence to strike with panic, to amaze	from ek and plēssó
at His teaching.	διδαχῇ (didachē)	1322: doctrine, teaching	from didaskó

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

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.

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.

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.

ἐξεπλήσσοντο **verb - imperfect passive indicative - third person**

ekplesso **ek-place'-so**: to strike with astonishment -- amaze, astonish.

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.

διδάχη noun - dative singular feminine

didache did-akh-ay': instruction (the act or the matter) -- doctrine, hath been taught.

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

Matthew 22:34 .

.	Greek	Strong's	Origin
But when the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
that Jesus had silenced	ἐφίμωσεν (ephimōsen)	5392: to muzzle, to put to silence	from phimos (a muzzle)
the Sadducees,	Σαδδουκαίους (saddoukaious)	4523: a Sadducee, a member of a Jewish religious sect	probably of Hebrew origin Tsadoq
they gathered	συνήχθησαν (sunēchthēsan)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
themselves together.	ἐπὶ (epi)	1909: on, upon	a prim. preposition

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).

φαρισαίοι **noun - nominative plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ακουσάντες **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.

εφιμωσεν **verb - aorist active indicative - third person singular**

phimoo **fee-mo'-o**: to muzzle -- muzzle.

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.

σαδδουκαίους **noun - accusative plural masculine**

Saddoukaïos **sad-doo-kah'-yos**: a Sadducean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

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

Matthew 22:35 .

.	Greek	Strong's	Origin
One	εἷς (eis)	1520: one	a primary number
of them, a lawyer,	νομικὸς (nomikos)	3544: relating to law, learned in the law	from nomos
asked	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erōtaō
Him [a question], testing	πειράζων (peirazōn)	3985: to make proof of, to attempt, test, tempt	from peira
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

ἐπηρώτησεν 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.

εἰς adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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

νομικός adjective - nominative singular masculine

nomikos nom-ik-os': according (or pertaining) to law, i.e. legal (ceremonially); as noun, an expert in the (Mosaic) law -- about the law, lawyer.

πειράζων verb - present active participle - nominative singular masculine

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

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.

Matthew 22:36 .

.	Greek	Strong's	Origin
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
which	ποία (poia)	4169: of what sort?	from the same as posos
is the great	μεγάλη (megalē)	3173: great	a prim. word
commandment	ἐντολὴ (entolē)	1785: an injunction, order, command	from entellomai
in the Law?"	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

διδασκαλε noun - vocative singular masculine

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

ποια interrogative pronoun - nominative singular feminine

poios poy'-os: individualizing interrogative (of character) what sort of, or (of number)

which one -- what (manner of), which.

εντολη **noun - nominative singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

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.

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.

Matthew 22:37 .

.	Greek	Strong's	Origin
And He said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to him, "YOU SHALL LOVE	ἀγαπήσεις (agapēseis)	25: to love	of uncertain origin
THE LORD	κύριον (kurion)	2962: lord, master	from kuros (authority)
YOUR GOD	θεόν (theon)	2316: God, a god	of uncertain origin
WITH ALL	ὅλη (olē)	3650: whole, complete	a prim. word
YOUR HEART,	καρδίᾳ (kardia)	2588: heart	a prim. word
AND WITH ALL	ὅλη (olē)	3650: whole, complete	a prim. word
YOUR SOUL,	ψυχῇ (psuchē)	5590: breath, the soul	of uncertain origin

AND WITH ALL	ὅλη (olē)	3650: whole, complete	a prim. word
YOUR MIND.'	διανοία (dianoia)	1271: the mind, disposition, thought	from dia and noeó

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).

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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

αγαπησεις **verb - future active indicative - second person singular**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

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.

τον **definite article - accusative singular masculine**

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).

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.

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.

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.

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.

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.

ψυχη noun - dative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

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

εν preposition

en en: in, at, (up-)on, by, 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.

διανοια noun - dative singular feminine

dianoia **dee-an'-oy-ah**: deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 22:38 .

.	Greek	Strong's	Origin
"This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the great	μεγάλη (megalē)	3173: great	a prim. word
and foremost	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
commandment.	ἐντολή (entolē)	1785: an injunction, order, command	from entellomai

KJV Lexicon

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

πρωτη **adjective - nominative singular feminine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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 - 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.

εντολη **noun - nominative singular feminine**
entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

Matthew 22:39 .

.	Greek	Strong's	Origin
"The second	δευτέρα (deutera)	1208: second	cptv. adjective, perhaps from duo
is like	όμοία (omoia)	3664: like, resembling, the same as	from the same as homou
it, 'YOU SHALL LOVE	ἀγαπήσεις (agapēseis)	25: to love	of uncertain origin
YOUR NEIGHBOR	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
AS YOURSELF.'	σεαυτόν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos

KJV Lexicon

δευτερα **adjective - nominative singular feminine**
deuteros **dyoo'-ter-os**: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ομοια **adjective - nominative singular feminine**
homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

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

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.

αγαπησεις **demonstrative pronoun - dative singular feminine**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **verb - future active indicative - second person singular**
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 **definite article - accusative singular masculine**
plesion **play-see'-on**: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

σου **adverb**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ως **personal pronoun - second person genitive singular**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

σεαυτον **adverb**
seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

reflexive pronoun - second person accusative singular masculine

Matthew 22:40 .

.	Greek	Strong's	Origin
"On these	ταύταις (tautais)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
two	δυσὶν (dusin)	1417: two	a primary number
commandments	ἐντολαῖς (entolais)	1785: an injunction, order, command	from entellomai
depend	κρέμαται (krematai)	2910: to hang	from a prim. root krem-
the whole	ὅλος (olos)	3650: whole, complete	a prim. word
Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and the Prophets."	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

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.

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.

δυσιν **adjective - dative plural feminine**

duo **doo'-o**: two -- both, twain, two.

εντολαις **noun - dative plural feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

ολος **adjective - nominative 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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομος **noun - nominative 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

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.

κρεμάνται **verb - present passive indicative - third person**
kremannumi **krem-an'-noo-mee:** to hang -- hang.

Matthew 22:41 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
while the Pharisees	Φαρισαίων (pharisaîōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
were gathered together,	Συνηγμένων (sunēgmenōn)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
asked them a question:	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erótaó

KJV Lexicon

συνηγμένων **verb - perfect passive participle - genitive plural masculine**
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).

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.

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.

ιησους **noun - nominative singular masculine**
iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other
Israelites -- Jesus.

Matthew 22:42 .

.	Greek	Strong's	Origin
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you think	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the Christ,	χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
whose	τίνος (tinós)	5101: who? which? what?	an interrog. pronoun related to tis
son	υἱός (uios)	5207: a son	a prim. word
is He?" They said	λέγων (legōn)	3004: to say	a prim. verb
to Him, "[The son] of David."		1160b: David, king of Isr.	of Hebrew origin David

KJV Lexicon

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.

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.

υμιν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

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.

χριστου **noun - genitive singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

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.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

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.

δαυιδ **proper noun**

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

Matthew 22:43 .

.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
does David		1160b: David, king of Isr.	of Hebrew origin David
in the Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
call	καλεῖ (kalei)	2564: to call	a prim. word
Him 'Lord,'	κύριον (kurion)	2962: lord, master	from kuros (authority)
saying,	λέγων (legōn)	3004: to say	a prim. verb

KJV Lexicon

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.

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 - 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).

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

δαυιδ proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

εν preposition

en en: in, at, (up-)on, by, etc.

πνευματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

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.

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

καλει verb - present active 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)).

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.

Matthew 22:44 .

.	Greek	Strong's	Origin
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
UNTIL	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I PUT	θῶ (thō)	5087: to place, lay, set	from a prim. root the-
YOUR ENEMIES	ἐχθρούς (echthrous)	2190: hostile	from echthos (hatred)
BENEATH	ὑποκάτω (upokatō)	5270: below, under	from hupo and kató
YOUR FEET"?"	ποδῶν (podōn)	4228: a foot	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.

ο definite article - nominative singular masculine

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.

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.

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.

Matthew 22:45 .

.	Greek	Strong's	Origin
"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
David		1160b: David, king of Isr.	of Hebrew origin David
then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
calls	καλεῖ (kalei)	2564: to call	a prim. word
Him 'Lord,'	κύριον (kurion)	2962: lord, master	from kuros (authority)
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
is He his son?"	υἱός (uios)	5207: a son	a prim. word

KJV Lexicon

εἰ **conditional**
ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

οὐν **oon**: **oun** **conjunction**

(adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

δαυιδ **proper noun**

Dabid **dab-eeed'**: Dabid (i.e. David), the Israelite king -- David.

καλει **verb - present active 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)).

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

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.

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).

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.

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

Matthew 22:46 .

.	Greek	Strong's	Origin
No one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
was able	ἐδύνατο (edunato)	1410: to be able, to have power	a prim. verb
to answer	ἀποκριθῆναι (apokriithēnai)	611: to answer	from apo and krinó

Him a word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
nor	οὐδέ (oude)	3761: and not, neither	from ou, and de
did anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
dare	ἐτόλμησεν (etolmēsen)	5111: to have courage, to be bold	from tolma (boldness)
from that day	ἡμέρας (ēmeras)	2250: day	a prim. word
on to ask	ἐπερωτῆσαι (eperōtēsai)	1905: to inquire of	from epi and erótaó
Him another	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
question.		1905: to inquire of	from epi and erótaó

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

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.

εδυνατο verb - imperfect middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahce: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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

αποκριθηναι **verb - aorist passive deponent middle or passive deponent**

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.

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.

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.

ετολμησεν **verb - aorist 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.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

εκεινης **demonstrative pronoun - genitive 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.

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.

επερωτησαι **verb - aorist active middle or passive deponent**

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

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).

Matthew 23:1 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to the crowds	ὄχλοις (ochlois)	3793: a crowd, multitude, the common people	a prim. word
and to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó

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.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

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.

μαθηταις noun - dative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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

Matthew 23:2 .

.	Greek	Strong's	Origin
saying:	λέγων (legōn)	3004: to say	a prim. verb
"The scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
have seated themselves	ἐκάθισαν (ekathisan)	2523: to make to sit down, to sit down	another form of kathezomai
in the chair	καθέδρας (kathedras)	2515: a seat	from kata and the same as hedraios
of Moses;	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh

KJV Lexicon

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.

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.

μωσεως **noun - genitive singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

καθεδρας **noun - genitive singular feminine**

kathedra kath-ed'-rah: a bench -- seat.

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.

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.

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.

φarisαιοι **noun - nominative plural masculine**

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

Matthew 23:3 .

.	Greek	Strong's	Origin
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
all	πάντα (panta)	3956: all, every	a prim. word
that they tell	λέγουσιν (legousin)	3004: to say	a prim. verb
you, do	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
and observe,	τηρεῖτε (tēreite)	5083: to watch over, to guard	from a prim. word téros (a guard)
but do not do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to their deeds;	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
for they say		3004: to say	a prim. verb
[things] and do not do	ποιοῦσιν (poiousin)	4160: to make, do	a prim. word
[them].			

KJV Lexicon

παντα **adjective - accusative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οσα correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

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).

ειπωσιν verb - second aorist active subjunctive - 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).

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.

τηρειτε verb - present active imperative - second 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποιειτε verb - present active imperative - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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).

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.

εργα noun - accusative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, 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

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.

ΠΟΙΕΙΤΕ verb - present active imperative - second person
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

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

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.

ΠΟΙΟΥΣΙΝ verb - present active indicative - third person
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Matthew 23:4 .

.	Greek	Strong's	Origin
"They tie	δεσμεύουσιν (desmeuousin)	1195: to bind together, to fetter	from desmos
up heavy	βαρέα (barea)	926: heavy	a prim. word
burdens	φορτία (phortia)	5413: a burden	dim. of phortos (load, cargo); from pheró
and lay	ἐπιτιθέασιν (epititheasin)	2007: to lay upon, to place upon	from epi and tit hémi
them on men's	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
shoulders,	ὤμους (ōmous)	5606: the shoulder	a prim. word

but 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
are unwilling	οὐ (ou)	3756: not, no	a prim. word
to move	κινῆσαι (kinēsai)	2795: to move	a prim. verb
them with [so much as] a finger.	δακτύλῳ (daktulō)	1147: a finger	of uncertain origin

KJV Lexicon

δεσμευουσιν **verb - present active indicative - third person**

desmeuo **des-myoo'-o**: to be a binder (captor), i.e. to enchain (a prisoner), to tie on (a load) -- bind.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

φορτία **noun - accusative plural neuter**

phortion **for-tee'-on**: an invoice (as part of freight), i.e. (figuratively) a task or service -- burden.

βαρεὰ **adjective - accusative plural neuter**

barus **bar-ooce'**: weighty, i.e. (fig) burdensome, grave -- grievous, heavy, weightier.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δυσβαστακτα **adjective - accusative plural neuter**

dusbastaktos **doos-bas'-tak-tos**: oppressive -- grievous to be borne.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιτιθεασιν **verb - present active indicative - third person - attic**

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.

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.

ὤμους noun - accusative plural masculine

omos o'-mos: the shoulder (as that on which burdens are borne) -- shoulder.

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.

ἀνθρώπων noun - genitive plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δάκτυλῳ noun - dative singular masculine

daktulos dak'-too-los: a finger -- finger.

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

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.

θελουσιν verb - present 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

κινῆσαι verb - aorist active middle or passive deponent

kineo kin-eh'-o: to stir (transitively), literally or figuratively -- (re-)move(-r), way.

αὐτὰ 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

Matthew 23:5 .

.	Greek	Strong's	Origin
"But they do	ποιοῦσιν (poiousin)	4160: to make, do	a prim. word
all	πάντα (panta)	3956: all, every	a prim. word
their deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
to be noticed	θεαθῆναι (theathēnai)	2300: to behold, look upon	of uncertain origin
by men;	ἄνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
for they broaden	πλατύνουσιν (platunousin)	4115: to make broad	from platus
their phylacteries	φυλακτήρια (phulaktēria)	5440: an outpost, fortification, an amulet	from the same as phulassó and -térion (suff. denoting place)
and lengthen	μεγαλύνουσιν (megalunousin)	3170: to make or declare great	from megas
the tassels	κράσπεδα (kraspeda)	2899: a border, tassel	of uncertain origin
[of their garments].			

KJV Lexicon

παντα **adjective - accusative plural neuter**

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).

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.

εργα **noun - accusative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, 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

ποιουσιν **verb - present active indicative - third person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

θεαθηναι **verb - aorist passive middle or passive deponent**

theaomai **tehh-ah'-om-ah-ee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

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.

πλατυνουσιν **verb - present active indicative - third person**

platuno **plat-oo'-no**: to widen -- make broad, enlarge.

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.

φυλακτηρια **noun - accusative plural neuter**

phulakterion **foo-lak-tay'-ree-on**: a guard-case, i.e. phylactery for wearing slips of Scripture texts -- phylactery.

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
μεγαλυνουσιν verb - present active indicative - third person	
megaluno meg-al-oo'-no:	to make (or declare) great, i.e. increase or (figuratively) extol -- enlarge, magnify, shew great.
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.
κρασπεδα noun - accusative plural neuter	
kraspedon kras'-ped-on:	a margin, i.e. (specially), a fringe or tassel -- border, hem.
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.
ιματιων noun - genitive 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

Matthew 23:6 .

.	Greek	Strong's	Origin
"They love	φιλοῦσιν (philousin)	5368: to love	from philos
the place of honor	πρωτοκλισίαν (prōtoklisian)	4411: the chief place (at the table)	from prótos and klisia
at banquets	δείπνοις (deipnois)	1173: dinner, supper	from the same as dapané
and the chief seats	πρωτοκαθεδρίας (prōtokathedrias)	4410: the chief seat	from prótos and kathedra
in the synagogues,	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó

KJV Lexicon

φιλουσιν **verb - present active indicative - third person**

phileo **fil-eh'-o**: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

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.

πρωτοκλισιαν **noun - accusative singular feminine**

protoklisia **pro-tok-lis-ee'-ah**: a reclining first (in the place of honor) at the dinner-bed, i.e. preeminence at meals -- chief (highest, uppermost) room.

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.

δειπνοις **noun - dative plural neuter**

deipnon **dipe'-non**: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

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.

πρωτοκαθεδριας **noun - accusative plural feminine**

protokathedria **pro-tok-ath-ed-ree'-ah**: a sitting first (in the front row), i.e. preeminence in council -- chief (highest, uppermost) seat.

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.

Matthew 23:7 .

.	Greek	Strong's	Origin
and respectful greetings	ἀσπασμούς (aspasmous)	783: a greeting, salutation	from aspazomai
in the market places,	ἀγοραῖς (agorais)	58: an assembly, place of assembly	from ageiró (to bring together)
and being called	καλεῖσθαι (kaleisthai)	2564: to call	a prim. word
Rabbi	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab
by men.	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

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

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.

ἀσπασμούς **noun - accusative plural masculine**

aspasmos as-pas-mos': a greeting (in person or by letter) -- greeting, salutation.

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.

αγοραῖς **noun - dative plural feminine**

agora **ag-or-ah'**: the town-square (as a place of public resort); by implication, a market or thoroughfare -- market(-place), street.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καλεῖσθαι **verb - present 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)).

ὑπο **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

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.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ραββι **hebrew transliterated word**

rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

ραββι **hebrew transliterated word**

rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

Matthew 23:8 .

.	Greek	Strong's	Origin
"But do not be called	κληθῆτε (klēthēte)	2564: to call	a prim. word
Rabbi;	ράββι (rabbi)	4461: my master, my teacher	of Hebrew origin rab
for One	εἷς (eis)	1520: one	a primary number
is your Teacher,	διδάσκαλος	1320: an instructor	from didaskó

	(didaskalos)		
and you are all	πάντες (pantes)	3956: all, every	a prim. word
brothers.	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

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).

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.

κληθητε **verb - aorist passive subjunctive - second 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)).

ραββι **hebrew transliterated word**

rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -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.

καθηγητης noun - nominative singular masculine kathegetes kath-ayg-ay-tace' : a guide, i.e. (figuratively) a teacher -- master.
ο definite article - nominative singular masculine 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.
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).
υμεις personal pronoun - second person nominative plural humeis hoo-mice' : you (as subjective of verb) -- ye (yourselves), you.
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.

Matthew 23:9 .

.	Greek	Strong's	Origin
"Do not call	καλέσητε (kalesēte)	2564: to call	a prim. word
[anyone] on earth	γῆς (gēs)	1093: the earth, land	a prim. word
your father;	πατέρα (patera)	3962: a father	a prim. word
for One	εἷς (eis)	1520: one	a primary number
is your Father,	πατήρ (patēr)	3962: a father	a prim. word
He who is in heaven.	οὐράνιος (ouranios)	3770: of or in heaven	from ouranos

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

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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.

καλεσητε verb - aorist active subjunctive - second 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)).

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.

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.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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

ο definite article - nominative singular masculine

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.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

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.

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.

ουρανοις noun - dative 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.

Matthew 23:10 .

.	Greek	Strong's	Origin
"Do not be called	κληθῆτε (klēthēte)	2564: to call	a prim. word
leaders;	καθηγηταί (kathēgētai)	2519: a teacher	from kata and hēgeomai
for One	εἷς (eis)	1520: one	a primary number
is your Leader,	καθηγητῆς (kathēgētēs)	2519: a teacher	from kata and hēgeomai
[that is], Christ.	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

κληθητε **verb - aorist passive subjunctive - second 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)).

καθηγηται **noun - nominative plural masculine**

kathegetes **kath-ayg-ay-tace'**: a guide, i.e. (figuratively) a teacher -- master.

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθηγητης **noun - nominative singular masculine**

kathegetes **kath-ayg-ay-tace'**: a guide, i.e. (figuratively) a teacher -- master.

ο **definite article - nominative singular masculine**

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.

Matthew 23:11 .

.	Greek	Strong's	Origin
"But the greatest		3173: great	a prim. word
among you shall be	διάκονος	1249: a servant, minister	of uncertain origin

your servant. (diakonos)

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).

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

διακονος **noun - nominative singular masculine**

diakonos **dee-ak'-on-os**: an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

Matthew 23:12 .

.	Greek	Strong's	Origin
"Whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
exalts	ὑψώσει (upsōsei)	5312: to lift or raise up, to exalt, uplift	from hupsos
himself	ἑαυτὸν	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.)

	(eauton)		of autos
shall be humbled;	ταπεινωθήσεται (tapeinōthēsetai)	5013: to make low, fig. to humble	from tapeinos
and whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
humbles	ταπεινώσει (tapeinōsei)	5013: to make low, fig. to humble	from tapeinos
himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
shall be exalted.	ὑψωθήσεται (upsōthēsetai)	5312: to lift or raise up, to exalt, uplift	from hupsos

KJV Lexicon

οστις **relative pronoun - nominative singular masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υψωσει **verb - future active indicative - third person singular**

hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

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.

ταπεινωθησεται **verb - future passive indicative - third person singular**

tapeinoo **tap-i-no'-o**: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οστις **relative pronoun - nominative singular masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ΤΑΠΕΙΝΩΣΕΙ **verb - future active indicative - third person singular**
tapeinoo tap-i-no'-o: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

ΕΑΥΤΟΥ **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.

ΥΨΩΘΗΣΕΤΑΙ **verb - future passive indicative - third person singular**
hupsoo hoop-so'-o: to elevate -- exalt, lift up.

Matthew 23:13 .

.	Greek	Strong's	Origin
"But woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and Pharisees,	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
hypocrites,	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you shut	κλείετε (kleiete)	2808: to shut	of uncertain origin
off the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
from people;	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
for you do not enter	εἰσέρχεσθε (eiserchesthe)	1525: to go in (to), enter	from eis and erchomai
in yourselves,		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun

nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
do you allow	ἀφίετε (aphiete)	863: to send away, leave alone, permit	from apo and hiémi (to send)
those	τὴν (tēn)	3588: the	the def. art.
who are entering	εἰσερχομένους (eiserchomenous)	1525: to go in (to), enter	from eis and erchomai
to go	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
in.			

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γραμματεῖς **noun - vocative 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

φarisαιοι **noun - vocative plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-face'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

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.

ΚΑΤΕΣΘΙΕΤΕ verb - present active indicative - second person

katesthio **kat-es-thee'-o**: to eat down, i.e. devour -- devour.

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.

ΟΙΚΙΑΣ noun - accusative plural feminine

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

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.

ΧΗΡΩΝ noun - genitive plural feminine

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

ΚΑΙ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΡΟΦΑΣΕΙ noun - dative singular feminine

prophasis **prof'-as-is**: an outward showing, i.e. pretext -- cloke, colour, pretence, show.

ΜΑΚΡΑ adjective - accusative plural neuter

makros **mak-ros'**: long (in place (distant) or time (neuter plural) -- far, long.

ΠΡΟΣΕΥΧΟΜΕΝΟΙ verb - present middle or passive deponent participle - nominative plural masculine

proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

ΔΙΑ preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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).

ΛΗΨΕΣΘΕ verb - future middle deponent indicative - second person

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ΠΕΡΙΣΣΟΤΕΡΟΝ adjective - accusative singular neuter - comparative or contracted

perissos **per-is-sos'**: exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

κριμα **noun - accusative singular neuter**

krima **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

Matthew 23:14 .

This verse was added by scribes. Early manuscripts of Matthew do not contain Matthew 23:14. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
["Woe		3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, scribes		1122: a writer, scribe	from gramma
and Pharisees,		5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
hypocrites,		5273: one who answers, an actor, a hypocrite	from hupokrinomai
because		3754: that, because	conjunction from neut. of hostis,
you devour		2719: to eat up	from kata and esthió
widows'		5503: a widow	of uncertain derivation
houses,		3614: a house, dwelling	from oikos
and for a pretense		4392: a pretense	from pro and phainó
you make		4336: to pray	from pros and euchomai
long		3117: long, far distant	from a prim. root
prayers;		4336: to pray	from pros and euchomai

therefore	1223: through, on account of, because of	a prim. preposition
you will receive	2983: to take, receive	from a prim. root lab-
greater	4053: abundant	from peri
condemnation].	2917: a judgment	from krinó

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γραμματεις **noun - vocative 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

φαρισαιοι **noun - vocative plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

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.

κλειετε **verb - present active indicative - second person**

kleio **kli'-o**: to close -- 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.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

εμπροσθεν **preposition**

emprosten **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

εισερχεσθε **verb - present middle or passive deponent indicative - second person**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

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.

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.

εισερχομενους **verb - present middle or passive deponent participle - accusative plural masculine**
eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

αφιετε **verb - present active indicative - second person**
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.

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).

Matthew 23:15 .

.	Greek	Strong's	Origin
"Woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and Pharisees,	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
hypocrites,	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you travel around	περιάγετε (periagete)	4013: to lead around, to go about	from peri and agó
on sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
and land	ξηρὰν (xēran)	3584: dry	a prim. word
to make	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
one	ἓνα (ena)	1520: one	a primary number

proselyte;	προσῆλυτον (prosēluton)	4339: one who has arrived (at Judaism), a proselyte	from proserchomai
and when	ὅταν (otan)	3752: whenever	from hote and an
he becomes	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
one, you make	ποιεῖτε (poieite)	4160: to make, do	a prim. word
him twice as much	διπλότερον (diploteron)	1362: twofold, double	from dis and perhaps ploos
a son	υἱὸν (uion)	5207: a son	a prim. word
of hell	γεέννης (geennēs)	1067: Gehenna, a valley W. and S. of Jer., also a symbolic name for the final place of punishment of the ungodly	of Hebrew origin gay and Hinnom
as yourselves.		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γραμματεῖς **noun - vocative 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

φarisaiοι **noun - vocative plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

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.

περιαγετε **verb - present active indicative - second person**

periago **per-ee-ag'-o**: to take around (as a companion); reflexively, to walk around -- compass, go (round) about, lead about.

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

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.

ξηραν **noun - accusative singular feminine**

xeros **xay-ros'**: arid; by implication, shrunken, earth (as opposed to water) -- dry land, withered.

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)

ενα **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.)

ποιειτε verb - present active indicative - second person
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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

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.

γεεννης noun - genitive singular feminine
geena gheh'-en-nah: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

διπλοτερον adjective - accusative singular masculine - comparative or contracted
diploous dip-looce': two-fold -- double, two-fold more.

υμων personal pronoun - second person genitive plural
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Matthew 23:16 .

.	Greek	Strong's	Origin
"Woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, blind	τυφλοὶ (tuphloi)	5185: blind	of uncertain origin
guides,	ὁδηγοὶ (odēgoi)	3595: a leader, guide	from hodos and hēgeomai
who say,	λέγοντες (legontes)	3004: to say	a prim. verb

Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
swears	ὀμόση (omosē)	3660: to swear, take an oath	and omnumi; a prim. verb
by the temple,	ναῶ (naō)	3485: a temple	probably akin to naió (to inhabit)
[that] is nothing;	οὐδέν (ouden)	3762: no one, none	from oude and heis
but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
swears	ὀμόση (omosē)	3660: to swear, take an oath	and omnumi; a prim. verb
by the gold	χρυσῶ (chrusō)	5557: gold	a prim. word
of the temple	ναοῦ (naou)	3485: a temple	probably akin to naió (to inhabit)
is obligated.'	ὀφείλει (opheilei)	3784: to owe	a prim. word

KJV Lexicon

ουαἰ **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμῖν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ὁδηγοὶ **noun - vocative plural masculine**

hodegos **hod-ayg-os'**: a conductor (literally or figuratively (teacher) -- guide, leader.

τυφλοὶ **adjective - vocative plural masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

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.

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.

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.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ομοση verb - aorist active subjunctive - third person singular

omnuo om-noo'-o: to swear, i.e. take (or declare on) oath -- swear.

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.

ναω noun - dative singular masculine

naos nah-os': a fane, shrine, temple -- shrine, temple.

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

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ομοση verb - aorist active subjunctive - third person singular

omnuo om-noo'-o: to swear, i.e. take (or declare on) oath -- swear.

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.

χρυσω **noun - dative singular masculine**
chrusos khroo-sos': gold; by extension, a golden article, as an ornament or coin -- gold.

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.

ναου **noun - genitive singular masculine**
naos nah-os': a fane, shrine, temple -- shrine, temple.

οφείλει **verb - present active indicative - third person singular**
opheilo of-i'-lo: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

Matthew 23:17 .

.	Greek	Strong's	Origin
"You fools	μωροὶ (mōroi)	3474: dull, stupid, foolish	a prim. word
and blind men!	τυφλοί (tuphloi)	5185: blind	of uncertain origin
Which	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is more important,		3173: great	a prim. word
the gold	χρυσὸς (chrusos)	5557: gold	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
the temple	ναὸς (naos)	3485: a temple	probably akin to naió (to inhabit)
that sanctified	ἀγιάσας (agiasas)	37: to make holy, consecrate, sanctify	from hagios

the gold?

χρυσόν
(chruson)

5557: gold

a prim. word

KJV Lexicon

μωροὶ **adjective - vocative plural masculine**

moros mo-ros': dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τυφλοὶ **adjective - vocative plural masculine**

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

τίς **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.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon mide'-zone: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

χρυσος **noun - nominative singular masculine**

chrusos khroo-sos': gold; by extension, a golden article, as an ornament or coin -- gold.

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναος **noun - nominative singular masculine**

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιαζων **verb - present active participle - nominative singular masculine**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρυσον **noun - accusative singular masculine**

chrusos **khroo-sos'**: gold; by extension, a golden article, as an ornament or coin -- gold.

Matthew 23:18 .

.	Greek	Strong's	Origin
"And, 'Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
swears	ὀμώσῃ (omosē)	3660: to swear, take an oath	and omnumi; a prim. verb
by the altar,	θυσιαστηρίῳ (thusiastērīō)	2379: an altar	from a derivation of thusia and -térion (suff. denoting place)
[that] is nothing,	οὐδέν (ouden)	3762: no one, none	from oude and heis
but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
swears	ὀμώσῃ (omosē)	3660: to swear, take an oath	and omnumi; a prim. verb

by the offering	δῶρω (dōrō)	1435: a gift, present, spec. a sacrifice	from didómi
on it, he is obligated.'	ὀφείλει (opheilei)	3784: to owe	a prim. word

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

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.

ἐάν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ὀμοση verb - aorist active subjunctive - third person singular

omnuo om-noo'-o: to swear, i.e. take (or declare on) oath -- swear.

ἐν preposition

en en: in, at, (up-)on, by, etc.

ὁ 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.

θυσιαστηριῶν noun - dative singular neuter

thusiasterion thoo-see-as-tay'-ree-on: a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

οὐδέν 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.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ομοση verb - aorist active subjunctive - third person singular

omnuo om-noo'-o: to swear, i.e. take (or declare on) oath -- swear.

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.

δωρω noun - dative singular neuter

doron do'-ron: specially, a sacrifice -- gift, offering.

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.

επανω adverb

epano ep-an'-o: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

αυτου personal pronoun - genitive singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οφειλει verb - present active indicative - third person singular

opheilo of-i'-lo: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

Matthew 23:19 .

.	Greek	Strong's	Origin
"You blind men,	τυφλοί (tuphloi)	5185: blind	of uncertain origin
which	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

is more important,	μειζον (meizon)	3173: great	a prim. word
the offering,	δῶρον (dōron)	1435: a gift, present, spec. a sacrifice	from didómi
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
the altar	θυσιαστήριον (thusiastērion)	2379: an altar	from a derivation of thusia and -tērion (suff. denoting place)
that sanctifies	ἀγιάζον (agiazon)	37: to make holy, consecrate, sanctify	from hagios
the offering?	δῶρον (dōron)	1435: a gift, present, spec. a sacrifice	from didómi

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μωροι **adjective - vocative plural masculine**

moros mo-ros': dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τυφλοι **adjective - vocative plural masculine**

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

μειζον **adjective - nominative singular neuter - comparative or contracted**

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.

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.

δωρον **noun - nominative singular neuter**

doron **do'-ron:** specially, a sacrifice -- gift, offering.

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.

θυσιαστηριον **noun - nominative singular neuter**

thusiasterion **thoo-see-as-tay'-ree-on:** a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

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.

αγιαζον **verb - present active participle - nominative singular neuter**

hagiazō **hag-ee-ad'-zo:** to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

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.

δωρον **noun - accusative singular neuter**

doron **do'-ron:** specially, a sacrifice -- gift, offering.

Matthew 23:20 .

.	Greek	Strong's	Origin
"Therefore,	οὕτως (oun)	3767: therefore, then, (and) so	a prim. word
whoever	ὅς (o)	3588: the	the def. art.

swears	ὀμόσας (omosas)	3660: to swear, take an oath	and omnumi; a prim. verb
by the altar,	θυσιαστηρίῳ (thusiastēriō)	2379: an altar	from a derivation of thusia and - térion (suff. denoting place)
swears	ὀμνύει (omnuei)	3660: to swear, take an oath	and omnumi; a prim. verb
[both] by the altar		2379: an altar	from a derivation of thusia and - térion (suff. denoting place)
and by everything	πάντι (pasin)	3956: all, every	a prim. word
on 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.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ομοσας verb - aorist active participle - nominative singular masculine

omnuo om-noo'-o: to swear, i.e. take (or declare on) oath -- swear.

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.

θυσιαστηριω noun - dative singular neuter

thusiasterion thoo-see-as-tay'-ree-on: a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

ομνυει **verb - present active indicative - third person singular**
omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative 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

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

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.

επανω **adverb**
epano **ep-an'-o**: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

αυτου **personal pronoun - genitive singular neuter**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Matthew 23:21 .

.	Greek	Strong's	Origin
"And whoever	ὅ (o)	3588: the	the def. art.
swears	ὀμόσας (omosas)	3660: to swear, take an oath	and omnumi; a prim. verb
by the temple,	ναὼ (naō)	3485: a temple	probably akin to naió (to inhabit)
swears	ὀμνύει (omnuei)	3660: to swear, take an oath	and omnumi; a prim. verb
[both] by the temple	αὐτῷ	846: (1) self (emphatic) (2) he,	an intensive pronoun, a prim.

	(autō)	she, it (used for the third pers. word pron.) (3) the same	
and by Him who dwells within	ΚΑΤΟΙΚΟΥΝΤΙ (katoikounti)	2730: to inhabit, to settle	from kata and oikeó
it.			

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

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ομοσας verb - aorist active participle - nominative singular masculine

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

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.

ναω noun - dative singular masculine

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

ομνυει verb - present active indicative - third person singular

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

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

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.

κατοικησαντι verb - aorist active participle - dative singular masculine

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

Matthew 23:22 .

.	Greek	Strong's	Origin
"And whoever	ὁ (o)	3588: the	the def. art.
swears	ὀμόσας (omosas)	3660: to swear, take an oath	and omnumi; a prim. verb
by heaven,	οὐρανῷ (ouranō)	3772: heaven	a prim. word
swears	ὀμνύει (omnuei)	3660: to swear, take an oath	and omnumi; a prim. verb
[both] by the throne	θρόνῳ (thronō)	2362: a throne	probably from thranos (bench)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and by Him who sits	καθήμενῳ (kathēmenō)	2521: to be seated	from kata and hémai (to sit)
upon it.			

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

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.

ὀμοσας **verb - aorist active participle - nominative singular masculine**

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

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.

οὐρανῷ **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.

ὀμνυει **verb - present active indicative - third person singular**

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

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.

θρονῷ **noun - dative singular masculine**

thronos **thron'-os**: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

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).

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.
καθημενω verb - present middle or passive deponent participle - dative singular masculine kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).
επανω adverb epano ep-an'-o: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.
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

Matthew 23:23 .

.	Greek	Strong's	Origin
"Woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and Pharisees,	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
hypocrites!	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
For you tithe	ἀποδεκατοῦτε (apodekatoute)	586b: to pay a tenth of, tithe	from apo and dekatoó
mint	ῥόδυσμον (ēduosmon)	2238: sweet smelling	from the same as hēdeós and osmé
and dill	ἄνηθον (anēthon)	432: anise, dill	of uncertain origin

and cummin,	κύμινον (kuminon)	2951: cummin	of Semitic origin, cf. kammon
and have neglected	ἀφήκατε (aphēkate)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the weightier provisions	βαρύτερα (barutera)	926: heavy	a prim. word
of the law:	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
justice	κρίσιν (krisin)	2920: a decision, judgment	from krinó
and mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
and faithfulness;	πίστιν (pistin)	4102: faith, faithfulness	from peithó
but these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
are the things you should	ἔδει (edei)	1163: it is necessary	a form of deó
have done	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
without	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
neglecting	ἀφείναι (apheinai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the others.	κακεῖνα (kakeina)	2548: and that one	from kai and ekeinos

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**
humīn **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γραμματεῖς **noun - vocative plural masculine**
grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

καὶ **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φarisαιοὶ **noun - vocative plural masculine**
Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ὑποκριταὶ **noun - vocative plural masculine**
hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

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.

ἀποδεκᾶτοτε **verb - present active indicative - second person**
apodekatoo **ap-od-ek-at-o'-o**: to tithe (as debtor or creditor) -- (give, pay, take) tithe.

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.

ἡδυσμὸν **noun - accusative singular neuter**
heduosmon **hay-doo'-os-mon**: a sweet-scented plant, i.e. mint -- mint.

καὶ **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ἀνῆθον **noun - accusative singular neuter**
anethon **an'-ay-thon**: dill -- anise.

καὶ **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.

κuminum noun - accusative singular neuter

kuminon koo'-min-on: dill or fennel (cummin) -- cummin.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφηκατε verb - aorist active indicative - second person

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.

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.

βαρυτερα adjective - accusative plural neuter - comparative or contracted

barus bar-ooce': weighty, i.e. (fig) burdensome, grave -- grievous, heavy, weightier.

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.

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.

κρισιν noun - accusative singular feminine

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

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.

ελεον noun - accusative singular masculine

eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

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.

πιστις 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.

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.

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.

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)

κακεινα demonstrative pronoun - nominative plural neuter - comparative or contracted

kakeinos kak-i'-nos: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

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.

αφιεναι verb - present active middle or passive deponent

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.

Matthew 23:24 .

.	Greek	Strong's	Origin
"You blind	τυφλοί (tuphloi)	5185: blind	of uncertain origin
guides,	όδηγοί (odēgoi)	3595: a leader, guide	from hodos and hégeomai

who strain	διυλίζοντες (diulizontes)	1368: to strain thoroughly, strain out	from dia and hulizó (to strain)
out a gnat	κώνωπα (kōnōpa)	2971: a gnat	probably from kónos; (cone- shaped) and óps (eye, face)
and swallow	καταπίνοντες (katapinontes)	2666: to drink down	from kata and pinó
a camel!	κάμηλον (kamēlon)	2574: camel	of Hebrew origin gamal

KJV Lexicon

οδηγοι **noun - vocative plural masculine**

hodegos **hod-ayg-os'**: a conductor (literally or figuratively (teacher) -- guide, leader.

τυφλοι **adjective - vocative plural masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

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.

διυλιζοντες **verb - present active participle - nominative plural masculine**

diulizo **dee-oo-lid'-zo**: to strain out -- strain at (probably by misprint).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κωνωπα **noun - accusative singular masculine**

konops **ko'-nopes**: a mosquito (from its stinging proboscis) -- gnat.

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).

καμηλον **noun - accusative singular masculine**
kamelos **kam'-ay-los**: a camel -- camel.

καταπινοντες **verb - present active participle - nominative plural masculine**
katapino **kat-ap-ee'-no**: to drink down, i.e. gulp entire -- devour, drown, swallow (up).

Matthew 23:25 .

.	Greek	Strong's	Origin
"Woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and Pharisees,	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
hypocrites!	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
For you clean	καθαρίζετε (katharizete)	2511: to cleanse	from katharos
the outside	ἔξωθεν (exōthen)	1855: from without	from exó
of the cup	ποτηρίου (potēriou)	4221: a wine cup	a dim. form derivation from pinó
and of the dish,	παροψίδος (paropsidos)	3953: a side dish of delicacies	from para and the same as opsarion
but inside	ἔσωθεν (esōthen)	2081: from within	from esó
they are full	γέμουσιν (gemousin)	1073: to be full	a prim. word
of robbery	ἀρπαγῆς (arpagēs)	724: pillage, plundering	from harpazó
and self-indulgence.	ἀκρασίας (akrasias)	192: want of power	from akratés

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γραμματεῖς **noun - vocative 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

φarisαιοι **noun - vocative plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

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.

καθαριζετε **verb - present active indicative - second person**

katharizo **kath-ar-id'-zo**: to cleanse -- (make) clean(-se), purge, purify.

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.

εξωθεν **adverb**

exothen **ex'-o-then**: external(-ly) -- out(-side, -ward, -wardly), (from) without.

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.

ποτηριου **noun - genitive singular neuter**

poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

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.

παροψιδος noun - genitive singular feminine

paropsis par-op-sis': a side-dish (the receptacle) -- platter.

εσωθεν adverb

esothern es'-o-then: from inside; (inside) -- inward(-ly), (from) within, without.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γεμουσιν verb - present active indicative - third person

gemo ghem'-o: to swell out, i.e. be full -- be full.

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)

αρπαγης noun - genitive singular feminine

harpagē har-pag-ay': pillage (properly abstract) -- extortion, ravening, spoiling.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

Matthew 23:26 .

.	Greek	Strong's	Origin
"You blind	τυφλέ (tuphle)	5185: blind	of uncertain origin
Pharisee,	Φαρισαῖε (pharisaie)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
first		4413: first, chief	contr. superl. of pro

clean	καθάρισον (katharison)	2511: to cleanse	from katharos
the inside	ἐντός (entos)	1787: within, among	from en
of the cup	ποτηρίου (potēriou)	4221: a wine cup	a dim. form derivation from pinó
and of the dish,	παροψίδος (paropsidos)	3953: a side dish of delicacies	from para and the same as opsarion
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the outside	ἐκτός (ektos)	1622: the exterior, fig. (as a preposition) aside from, besides	from ek
of it may become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
clean	καθαρόν (katharon)	2513: clean (adjective)	a prim. word
also.	καί (kai)	2532: and, even, also	a prim. conjunction

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φαρισαίε **noun - vocative singular masculine**

Pharisaïos far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

τυφλε **adjective - vocative singular masculine**

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

καθαρισον **verb - aorist active middle - second person singular**

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

πρωτον **adverb**

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning,

chiefly (at, at the) first (of all).

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.

εντος adverb

entos en-tos': inside (adverb or noun) -- within.

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.

ποτηριου noun - genitive singular neuter

poterion pot-ay'-ree-on: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

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.

παροψιδος noun - genitive singular feminine

paropsis par-op-sis': a side-dish (the receptacle) -- platter.

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.

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.)

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.

εκτος adverb

ektos ek-tos': the exterior; figuratively (as a preposition) aside from, besides -- but, except(-ed), other than, out of, outside, unless, without.

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

καθαρον **adjective - nominative singular neuter**
katharos **kath-ar-os'**: clean -- clean, clear, pure.

Matthew 23:27 .

.	Greek	Strong's	Origin
"Woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and Pharisees,	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
hypocrites!	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
For you are like	παρομοιάζετε (paromoiazete)	3945: to be like	from paromoios
whitewashed	κεκονιαμένοις (kekoniamenois)	2867: to plaster over	from konia (dust)
tombs	τάφοις (taphois)	5028: a burial, hence a grave	from thaptó
which	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
on the outside	ἔξωθεν (exōthen)	1855: from without	from exó
appear	φαίνονται (phainontai)	5316: to bring to light, to cause to appear	from a prim. root
beautiful,	ὡραῖοι (ōraioi)	5611: seasonable, timely	from hóra
but inside	ἔσωθεν (esōthen)	2081: from within	from esó
they are full	γέμουσιν (gemousin)	1073: to be full	a prim. word

of dead men's	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
bones	ὀστέων (osteōn)	3747: a bone	a prim. word
and all	πάσης (pasēs)	3956: all, every	a prim. word
uncleanness.	ἀκαθαρσίας (akatharsias)	167: uncleanness	from akathartos

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γραμματεῖς **noun - vocative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

και **conjunction**

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Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

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.

παρομοιαζεται **verb - present active indicative - second person**

paromoïazo **par-om-oy-ad'-zo**: to resemble -- be like unto.

ταφοις **noun - dative plural masculine**
taphos taf'-os: a grave (the place of interment) -- sepulchre, tomb.

κεκονιαμένοις **verb - perfect passive participle - dative plural masculine**
koniao kon-ee-ah'-o: by analogy, lime); to whitewash -- whiten.

οιτινες **relative pronoun - nominative plural masculine**
hostis hos'-tis: which some, i.e. any that; also (definite) which same

εξωθεν **adverb**
exothern ex'-o-then: external(-ly) -- out(-side, -ward, -wardly), (from) without.

μεν **particle**
men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

φαινονται **verb - present middle or passive indicative - third person**
phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

ωραιοι **adjective - nominative plural masculine**
horaios ho-rah'-yos: belonging to the right hour or season (timely), i.e. (by implication) flourishing (beauteous (figuratively) -- beautiful.

εσωθεν **adverb**
esothern es'-o-then: from inside; (inside) -- inward(-ly), (from) within, without.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γεμουσιν **verb - present active indicative - third person**
gemo ghem'-o: to swell out, i.e. be full -- be full.

οστέων **noun - genitive plural neuter**
osteon os-teh'-on: a bone -- bone.

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

πασης **adjective - genitive singular feminine**
pas pas: apparently a primary word; all, any, every, the whole

ακαθαρσιας **noun - genitive singular feminine**
akatharsia ak-ath-ar-see'-ah: impurity (the quality), physically or morally -- uncleanness.

Matthew 23:28 .

.	Greek	Strong's	Origin
"So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
you, too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
outwardly	ἐξωθεν (exōthen)	1855: from without	from exó
appear	φαίνεσθε (phainesthe)	5316: to bring to light, to cause to appear	from a prim. root
righteous	δίκαιοι (dikaioi)	1342: correct, righteous, by impl. innocent	from diké
to men,	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
but inwardly	ἐσωθεν (esōthen)	2081: from within	from esó
you are full	μεστοὶ (mestoi)	3324: full	of uncertain origin
of hypocrisy	ὑποκρίσεως (upokriseōs)	5272: a reply, answer, playacting, hypocrisy	from hupokrinomai
and lawlessness.	ἀνομίας (anomias)	458: lawlessness	from anomos

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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.

καὶ **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.

εξωθεν **adverb**
exothern **ex'-o-then**: external(-ly) -- out(-side, -ward, -wardly), (from) without.

μεν **particle**
men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

φαινεσθε **verb - present passive indicative - second person**
phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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.

δίκαιοι **adjective - nominative plural masculine**
dikaios **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

εσωθεν **adverb**
esothern **es'-o-then**: from inside; (inside) -- inward(-ly), (from) within, without.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μεστοι **adjective - nominative plural masculine**
mestos **mes-tos'**: replete -- full.

εστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

υποκρισεως **noun - genitive singular feminine**
hupokrisis **hoop-ok'-ree-sis**: acting under a feigned part, i.e. (figuratively) deceit (hypocrisy) -- condemnation, dissimulation, hypocrisy.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανομιας **noun - genitive singular feminine**
anomia **an-om-ee'-ah**: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

Matthew 23:29 .

.	Greek	Strong's	Origin
"Woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and Pharisees,	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
hypocrites!	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
For you build	οικοδομεῖτε (oikodomeite)	3618: to build a house	from oikodomos
the tombs	τάφους (taphous)	5028: a burial, hence a grave	from thaptó
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 adorn	κοσμεῖτε (kosmeite)	2885: to order, arrange	from kosmos
the monuments	μνημεῖα (mnēmeia)	3419: a memorial, a monument	from mnémé
of the righteous,	δικαίων (dikaiōn)	1342: correct, righteous, by impl. innocent	from diké

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ουαι [interjection](#)

ouai [oo-ah'-ee](#): woe -- alas, woe.

υμιν [personal pronoun - second person dative plural](#)

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γραμματεῖς **noun - vocative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φarisαιοι **noun - vocative plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

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.

οικοδομεῖτε **verb - present 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.

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.

τάφους **noun - accusative plural masculine**

taphos **taf'-os**: a grave (the place of interment) -- sepulchre, tomb.

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.

προφητῶν **noun - genitive plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κοσμεῖτε **verb - present active indicative - second person**

kosmeo **kos-meh'-o**: to put in proper order, i.e. decorate; specially, to snuff (a wick) -- adorn, garnish, trim.

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.

μνημεια noun - accusative plural neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

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.

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).

Matthew 23:30 .

.	Greek	Strong's	Origin
and say,	λέγετε (legete)	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
we had been	ἤμεθα (ēmetha)	1510: I exist, I am	a prol. form of a prim. and defective verb
[living] in the days	ἡμέραις (ēmerais)	2250: day	a prim. word
of our fathers,	πατέρων (paterōn)	3962: a father	a prim. word
we would not have been	ἤμεθα (ēmetha)	1510: I exist, I am	a prol. form of a prim. and defective verb
partners	κοινωνοὶ (koinōnoi)	2844: a sharer	from koinos
with them in [shedding] the blood	αἵματι (aimati)	129: blood	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

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

λεγετε verb - present active indicative - second person

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.

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.

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.

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.

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.

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

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.

κοινωνοι **adjective - nominative plural masculine**

koinonos **koy-no-nos'**: a sharer, i.e. associate -- companion, fellowship, partaker, partner.

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

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.

αἵματι **noun - dative 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.

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.

προφητῶν **noun - genitive plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Matthew 23:31 .

.	Greek	Strong's	Origin
"So	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
you testify	μαρτυρεῖτε (martureite)	3140: to bear witness, testify	from martus
against yourselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that you are sons	υἱοί (uioi)	5207: a son	a prim. word

of those	τῶν (tōn)	3588: the	the def. art.
who murdered	φονευσάντων (phoneusantōn)	5407: to kill, murder	from phoneus
the prophets.	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

KJV Lexicon

ΩΣΤΕ conjunction

hoste **hose'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

μαρτυρεите verb - present active indicative - second person

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

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.

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.

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.

ΕΣΤΕ verb - present indicative - second person

este **es-teh'**: ye are -- be, have been, belong.

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.

φονευσαντων verb - aorist active participle - genitive plural masculine

phoneuo **fon-yoo'-o**: to be a murderer (of) -- kill, do murder, 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.

προφητας **noun - accusative plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Matthew 23:32 .

.	Greek	Strong's	Origin
"Fill	πληρώσατε (plērōsate)	4137: to make full, to complete	from plérés
up, then,	καὶ (kai)	2532: and, even, also	a prim. conjunction
the measure	μέτρον (metron)	3358: a measure	a prim. word
[of the guilt] of your fathers.	πατέρων (paterōn)	3962: a father	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

υμεῖς **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

πληρώσατε **verb - aorist active middle - 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

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.

μετρον **noun - accusative singular neuter**

metron **met'-ron**: a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.

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.

υμων **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Matthew 23:33 .

.	Greek	Strong's	Origin
"You serpents,	ὄφεις (opheis)	3789: a snake	a prim. word
you brood	γεννήματα (gennēmata)	1081: offspring	from gennaó
of vipers,	ἐχιδνῶν (echidnōn)	2191: a viper	from echis (a viper, adder)
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will you escape	φύγητε (phugēte)	5343: to flee	a prim. verb
the sentence	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó
of hell?	γεέννης (geennēs)	1067: Gehenna, a valley W. and S. of Jer., also a symbolic name for the final place of punishment of the ungodly	of Hebrew origin gay and Hinnom

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οφεις **noun - vocative plural masculine**

ophis of'-is: a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan -- serpent.

γεννηματα noun - vocative plural neuter

gennema ghen'-nay-mah: offspring; by analogy, produce -- fruit, generation.

εχιδνων noun - genitive plural feminine

echidna ekh'-id-nah: an adder or other poisonous snake -- viper.

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).

φυγητε verb - second aorist active subjunctive - second person

pheugo fyoo'-go: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (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.

κρισεως noun - genitive singular feminine

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

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.

γεεννης noun - genitive singular feminine

geena gheh'-en-nah: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

Matthew 23:34 .

.	Greek	Strong's	Origin
"Therefore,	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle

I am sending	ἀποστέλλω (apostellō)	649: to send, send away	from apo and stelló
you prophets	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and wise men	σοφούς (sophous)	4680: skilled, wise	a prim. word
and scribes;	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
some	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
of them you will kill	ἀποκτενεῖτε (apokteneite)	615: to kill	from apo and kteinó (to kill)
and crucify,	σταυρώσετε (staurōsete)	4717: to fence with stakes, to crucify	from stauros
and some	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
of them you will scourge	μαστιγώσετε (mastigōsete)	3146: to scourge	from mastix
in your synagogues,	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and persecute	διώξετε (diōxete)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
from city	πόλεως (poleōs)	4172: a city	a prim. word
to city,	πόλιν (polin)	4172: a city	a prim. word

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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).

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.

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).

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).

ΠΡΟΦΗΤΑΣ noun - accusative 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

ΣΟΦΟΥΣ adjective - accusative plural masculine

sophos sof-os': wise (in a most general application) -- wise.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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)

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

ἀποκτενεῖτε verb - future active indicative - second person

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σταυρώσετε verb - future active indicative - second person

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

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)

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

μαστιγώσετε verb - future active indicative - second person

mastigoo mas-tig-o'-o: to flog -- scourge.

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.

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διωξετε **verb - future active indicative - second person**

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

πολεως **noun - genitive singular 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

πολιν **noun - accusative singular feminine**

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

Matthew 23:35 .

.	Greek	Strong's	Origin
so	ὅπως (opōs)	3704: as, how, that	from hos, and pōs
that upon you may fall	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
[the guilt of] all	πάν (pan)	3956: all, every	a prim. word
the righteous	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
blood	αἷμα (aima)	129: blood	of uncertain origin
shed	ἐκχυννόμενον (ekchunnomenon)	1632b: to pour out, fig. to bestow	from the same as ekcheó
on earth,	γῆς (gēs)	1093: the earth, land	a prim. word
from the blood	αἵματος (aimatos)	129: blood	of uncertain origin
of righteous	δικαίου (dikaiou)	1342: correct, righteous, by impl. innocent	from diké

Abel	Ἄβελ (abel)	6: Abel, a son of Adam	of Hebrew origin Hebel
to the blood	αἵματος (aimatos)	129: blood	of uncertain origin
of Zechariah,	Ζαχαρίου (zachariou)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah
the son	υἱοῦ (uiou)	5207: a son	a prim. word
of Berechiah,	Βαραχίου (barachiou)	914: Barachiah, the father of a man killed in the temple	of Hebrew origin Berekyah
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you murdered	ἐφονεύσατε (ephoneusate)	5407: to kill, murder	from phoneus
between	μεταξὺ (metaxu)	3342: between, after	from meta and xun (see sun)
the temple	ναοῦ (naou)	3485: a temple	probably akin to naió (to inhabit)
and the altar.	θυσιαστηρίου (thusiastēriou)	2379: an altar	from a derivation of thusia and -térion (suff. denoting place)

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.

ελθῆ **verb - second aorist active subjunctive - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

παν adjective - nominative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

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.

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).

εκχυνομενον verb - present passive participle - nominative singular neuter

ekcheo ek-kheh'-o, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

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.

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.

αβελ proper noun

Abel ab'-el: Abel, the son of Adam -- Abel.

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

dikaïos dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

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).

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.

ζαχαριου noun - genitive singular masculine

Zacharias dzakh-ar-ee'-as: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

υιου noun - genitive singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

βαραχιου noun - genitive singular masculine

Barachias bar-akh-ee'-as: Barachias (i.e. Berechijah), an Israelite -- Barachias.

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.

εφονευσατε verb - aorist active indicative - second person

phoneuo fon-yoo'-o: to be a murderer (of) -- kill, do murder, slay.

μεταξυ adverb

metaxu met-ax-oo': betwixt (of place or person); (of time) as adjective, intervening, or (by implication) adjoining -- between, mean while, next.

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.

ναου noun - genitive singular masculine

naos nah-os': a fane, shrine, temple -- shrine, temple.

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.

θυσιαστηριου noun - genitive singular neuter

thusiasterion thoo-see-as-tay'-ree-on: a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

Matthew 23:36 .

.	Greek	Strong's	Origin
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, all	πάντα (panta)	3956: all, every	a prim. word
these	ταῦτα (tauta)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
things	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
will come	ἔξει (ēxei)	2240: to have come, be present	a prim. verb
upon this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
generation.	γενεάν (genean)	1074: race, family, generation	from ginomai

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αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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).

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.

ηξει **verb - future active indicative - third person singular**

heko **hay'-ko**: to arrive, i.e. be present -- come.

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ταυτα **demonstrative pronoun - nominative 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.

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.

γενεαν **noun - accusative singular feminine**

genea **ghen-eh-ah'**: a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

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.

Matthew 23:37 .

.	Greek	Strong's	Origin
"Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
who kills	ἀποκτείνουσα (apokteinousa)	615: to kill	from apo and kteinó (to kill)
the prophets	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and stones	λιθοβολοῦσα (lithobolousa)	3036: to pelt with stones, to stone	from lithos and balló
those	ἡ (ē)	3588: the	the def. art.
who are sent	ἀπεσταλμένους (apestalmenous)	649: to send, send away	from apo and stelló
to her! How often	ποσάκις (posakis)	4212: how often?	interrog. adverb from posos
I wanted	ἠθέλησα (ēthelēsa)	2309: to will, wish	a prim. verb
to gather	ἐπισυναγαγεῖν (episunagagein)	1996: to gather together	from epi and sunagó
your children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
together,	ἐπισυνάγει (episunagei)	1996: to gather together	from epi and sunagó
the way	τρόπον (tropon)	5158: a way, manner, fashion	from the same as tropé
a hen	ὄρνις (ornis)	3733: a bird, spec. a rooster or hen	a prim. word
gathers		1996: to gather together	from epi and sunagó

her chicks	νοσσία (nossia)	3556a: a young bird	dim. of nossos
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
her wings,	πτέρυγας (pterugas)	4420: a wing	from pteron (feather, bird's wing); from petomai
and you were unwilling.	οὐκ (ouk)	3756: not, no	a prim. word

KJV Lexicon

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

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.

αποκτενουσα **verb - present active participle - nominative singular feminine**

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.

προφητας **noun - accusative 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

λιθοβολουσα **verb - present active participle - nominative singular feminine**
lithoboleo **lith-ob-ol-eh'-o**: to throw stones, i.e. lapidate -- stone, cast stones.

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.

απεσταλμενους **verb - perfect passive participle - accusative 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

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

ποσakis **adverb**
posakis **pos-ak'-is**: how many times -- how oft(-en).

ηθελησα **verb - aorist active indicative - first 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

επισυναγαγειν **verb - second aorist active middle or passive deponent**
episunago **ep-ee-soon-ag'-o**: to collect upon the same place -- gather (together).

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.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

επισυναγει **verb - present active indicative - third person singular**
episunago **ep-ee-soon-ag'-o**: to collect upon the same place -- gather (together).

ορνις **noun - nominative singular masculine**

ornis or'-nis: a bird (as rising in the air), i.e. (specially), a hen (or female domestic fowl) -- hen.

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.

νοσσια noun - accusative plural neuter

nossion nos-see'-on: a birdling -- chicken.

εαυτης reflexive pronoun - third person genitive 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.

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

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.

πτερυγας noun - accusative plural feminine

pterux pter'-oox: a wing -- wing.

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.

ηθελησατε verb - aorist active indicative - second 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

Matthew 23:38 .

.	Greek	Strong's	Origin
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
your house	οἶκος (oikos)	3624: a house, a dwelling	a prim. word

is being left	ἀφίεται (aphietai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
to you desolate!		2048: solitary, desolate	a prim. word

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ἰδοῦ **verb - second aorist active middle - second person singular**
idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ἀφίεται **verb - present 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.

ὑμῖν **personal pronoun - second person dative plural**
humín **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

οἶκος **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.

ὑμῶν **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ἐρημος **adjective - nominative singular masculine**
eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

Matthew 23:39 .

.	Greek	Strong's	Origin
"For I say	λέγω (legō)	3004: to say	a prim. verb

to you, from now	ἄρτι (arti)	737: just now	of uncertain origin
on you will not see		3708: to see, perceive, attend to	a prim. verb
Me until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
you say,		3004: to say	a prim. verb
BLESSED	εὐλογημένος (eulogēmenos)	2127: to speak well of, praise	from eu and logos
IS HE WHO COMES	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
IN THE NAME	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
OF THE LORD!"	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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λέγω **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.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὑμῖν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

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.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ιδητε **verb - second aorist active subjunctive - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

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

ειπητε **verb - second aorist active subjunctive - second person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ευλογημενος **verb - perfect passive participle - nominative 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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ονοματι **noun - dative 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.

Matthew 24:1 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out from the temple		2413: sacred, a sacred thing, a temple	a prim. word
and was going away	ἐπορεύετο (eporeueto)	4198: to go	from poros (a ford, passage)
when	Καὶ (kai)	2532: and, even, also	a prim. conjunction
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
up to point	ἐπιδείξαι (epideixai)	1925: to show, to prove	from epi and deiknumi
out the temple		2413: sacred, a sacred thing, a temple	a prim. word
buildings	οἰκοδομας (oikodomas)	3619: (the act of) building, a building	from oikos and the same as dóma
to Him.			

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.

ο definite article - nominative singular masculine
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.

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.

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.

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

προσηλθον verb - aorist active indicative - third person
proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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.

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

επιδειξαι **verb - aorist active middle or passive deponent**

epideiknumi **ep-ee-dike'-noo-mee**: to exhibit (physically or mentally) -- shew.

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

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.

οικοδομας **noun - accusative plural feminine**

oikodome oy-kod-om-ay': architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

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.

Matthew 24:2 .

.	Greek	Strong's	Origin
And He said	λέγω (legō)	3004: to say	a prim. verb
to them, "Do you not see	βλέπετε (blepete)	991: to look (at)	a prim. verb
all	πάντα (panta)	3956: all, every	a prim. word
these things?		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb

to you, not one stone	λίθος (lithos)	3037: a stone	a prim. word
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
will be left	ἀφεθῇ (aphethē)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
upon another,	λίθον (lithon)	3037: a stone	a prim. word
which	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will not be torn down."	καταλυθήσεται (kataluthēsetai)	2647: to destroy, overthrow	from kata and luó

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).

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

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.

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.

παντα adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

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.

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

αφεθη verb - aorist passive subjunctive - 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.

ωδε adverb

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

λιθος noun - nominative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

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.

λιθον noun - accusative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

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.

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

Matthew 24:3 .

.	Greek	Strong's	Origin
As He was sitting	Καθημένου (kathēmenou)	2521: to be seated	from kata and hémai (to sit)
on the Mount	ὄρους (orous)	3735: a mountain	a prim. word
of Olives,	ἐλαιῶν (elaiōn)	1636: an olive (the tree or the fruit)	a prim. word
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
to Him privately,	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
saying, "Tell	λέγοντες (legontes)	3004: to say	a prim. verb
us, when	πότε (pote)	4219: when?	interrog. adverb from the same as pote
will these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
happen,		1510: I exist, I am	a prol. form of a prim. and defective verb
and what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

[will be] the sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
of Your coming,	παρουσίας (parousias)	3952: a presence, a coming	from the pres. part. of pareimi
and of the end	συντελείας (sunteleias)	4930: a joint payment (for public service), joint action, spec. completion	from sunteleó
of the age?"	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration

KJV Lexicon

καθήμενου **verb - present middle or passive deponent participle - genitive 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).

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.

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).

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.

ελαιων **noun - genitive plural feminine**

elaia **el-ah'-yah**: an olive (the tree or the fruit) -- olive (berry, tree).

προσηλθον verb - aorist active indicative - third person
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

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.

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

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.

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.

ημιν personal pronoun - first person dative plural
hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

ποτε particle - interrogative
pote pot'-eh: interrogative adverb, at what time -- + how long, when.

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.

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.

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 - 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.

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.

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).

παρουσίας **noun - genitive singular feminine**

parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

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.

συντελειας **noun - genitive singular feminine**

sunteleia **soon-tel'-i-ah**: entire completion, i.e. consummation (of a dispensation) -- end.

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.

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)

Matthew 24:4 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "See	βλέπετε (blepete)	991: to look (at)	a prim. verb
to it that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
misleads	πλανήσῃ (planēsē)	4105: to cause to wander, to wander	from plané
you.			

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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

αποκριθεὶς **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai ap-ok-ree'-nom-ahēe: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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.

ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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
βλέπετε verb - present active imperative - second person blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.
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
ὑμας personal pronoun - second person accusative plural humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).
πλανησῃ verb - aorist active subjunctive - third person singular planao plan-ah'-o: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

Matthew 24:5 .

.	Greek	Strong's	Origin
"For many	πολλοὶ (polloi)	4183: much, many	a prim. word
will come	ἐλεύσονται (eleusontai)	2064: to come, go	a prim. verb
in My name,	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
'I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the Christ,'	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
and will mislead	πλανήσουσιν (planēsousin)	4105: to cause to wander, to wander	from plané

many.

πολλούς
(pollous)

4183: much, many

a prim. word

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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.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ελευσονται **verb - future middle deponent indicative - third person**

erchomai er'-khom-ahee: 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.

ὁ **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.

ὄνομα **noun - dative 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.

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.

εγώ **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.

ο definite article - nominative singular masculine
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.
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.
πλανησουσιν verb - future active indicative - third person
planao plan-ah'-o : to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

Matthew 24:6 .

.	Greek	Strong's	Origin
"You will	μελλήσετε (mellēsete)	3195: to be about to	a prim. verb
be hearing	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
of wars	πολέμους (polemous)	4171: war	a prim. word
and rumors	ἀκοάς (akoas)	189: hearing, the sense of hearing	from akouó
of wars.	πολέμων (polemōn)	4171: war	a prim. word
See	ὁρᾶτε (orate)	3708: to see, perceive, attend to	a prim. verb
that you are not frightened,	θροεῖσθε (throeisthe)	2360: to be troubled	from throos (a noise, tumult)
for [those things] must	δεῖ (dei)	1163: it is necessary	a form of deó
take place,	γενέσθαι	1096: to come into being, to	from a prim. root gen-

	(genesthai)	happen, to become	
but [that] is not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
the end.	τέλος (telos)	5056: an end, a toll	a prim. word

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μελλησετε **verb - future active indicative - second person**

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).

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.

πολεμους **noun - accusative plural masculine**

polemos **pol'-em-os**: warfare (literally or figuratively; a single encounter or a series) -- battle, fight, war.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

πολεμων **noun - genitive plural masculine**

polemos **pol'-em-os**: warfare (literally or figuratively; a single encounter or a series) -- battle, fight, war.

ορατε **verb - present active imperative - second person**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

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.

θροεῖσθε **verb - present passive imperative - second person**

throeo **thro-eh'-o**: to clamor, i.e. (by implication) to frighten -- trouble.

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.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πάντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

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.)

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.

οὐπω **adverb**

oupo **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

ἐστιν **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.

τέλος **noun - nominative singular neuter**

telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

Matthew 24:7 .

.	Greek	Strong's	Origin
"For nation	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
will rise	ἐγερθήσεται (egerthēsetai)	1453: to waken, to raise up	a prim. verb
against	ἐπὶ	1909: on, upon	a prim. preposition

	(epi)		
nation,	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
kingdom,	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
and in various	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
places	τόπους (topous)	5117: a place	a prim. word
there will be famines	λιμοὶ (limoi)	3042: hunger, famine	a prim. word
and earthquakes.	σεισμοὶ (seismoi)	4578: a commotion, shaking	from seió

KJV Lexicon

εγερθησεται **verb - future passive indicative - third person singular**
egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἔθνος **noun - nominative 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.

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.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βασίλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

βασίλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσονται **verb - future indicative - third person**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

λιμοι **noun - nominative plural masculine**

limos **lee-mos'**: a scarcity of food -- dearth, famine, hunger.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λοιμοι **noun - nominative plural 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

σεισμοι **noun - nominative plural masculine**

seismos **sice-mos'**: a commotion, i.e. (of the air) a gale, (of the ground) an earthquake -- earthquake, tempest.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τοπους **noun - accusative plural masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

Matthew 24:8 .

.	Greek	Strong's	Origin
"But all	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are [merely] the beginning	ἀρχή (archē)	746: beginning, origin	from archó
of birth pangs.	ὠδίνων (ōdinōn)	5604: a birth pang	akin to oduné

KJV Lexicon

παντα **adjective - nominative plural neuter**

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).

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.

αρχη **noun - nominative singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

ωδινων **noun - genitive plural feminine**

odin **o-deen'**: a pang or throe, especially of childbirth -- pain, sorrow, travail.

Matthew 24:9 .

.	Greek	Strong's	Origin
"Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they will deliver	παράδωσουσιν (paradōsousin)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
you to tribulation,	θλίψιν (thlipsin)	2347: tribulation	from thlibó
and will kill	ἀποκτενοῦσιν (apoktenousin)	615: to kill	from apo and kteinó (to kill)
you, and you will be hated	μισούμενοι (misoumenoi)	3404: to hate	from misos (hatred)
by all	πάντων (pantōn)	3956: all, every	a prim. word
nations	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of My name.	ὄνομα (onoma)	3686: a name, authority, cause	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.

παράδωσουσιν **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.

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

θλιψιν noun - accusative singular feminine

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκτενουσιν verb - future active indicative - third person

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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

εσεσθε 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.

μισουμενοι verb - present passive participle - nominative plural masculine

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

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 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.

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.

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.

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.

Matthew 24:10 .

.	Greek	Strong's	Origin
"At that time	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
many	πολλοὶ (polloi)	4183: much, many	a prim. word
will fall away	σκανδαλισθήσονται (skandalisthēsontai)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
and will betray	παραδώσουσιν (paradōsousin)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
one	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
and hate	μισήσουσιν (misēsousin)	3404: to hate	from misos (hatred)
one another.		240: of one another	a reciporical pronoun

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΤΟΤΕ adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

σκανδαλισθησονται verb - future passive indicative - third person

skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλληλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μισησουσιν verb - future active indicative - third person

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

αλληλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

Matthew 24:11 .

.	Greek	Strong's	Origin
"Many	πολλοὶ (polloi)	4183: much, many	a prim. word
FALSE prophets	ψευδοπροφῆται (pseudoprophētai)	5578: a false prophet	from pseudés and prophētés

will arise	ἐγερθήσονται (egerthēsontai)	1453: to waken, to raise up	a prim. verb
and will mislead	πλανήσουσιν (planēsousin)	4105: to cause to wander, to wander	from plané
many.	πολλούς (pollous)	4183: much, many	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

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.

ψευδοπροφηται **noun - nominative plural masculine**

pseudoprophetes psyoo-dop-rof-ay'-tace: a spurious prophet, i.e. pretended foreteller or religious impostor -- false prophet.

εγερθησονται **verb - future passive indicative - third person**

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

πλανησουσιν **verb - future active indicative - third person**

planao plan-ah'-o: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

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.

Matthew 24:12 .

▪			
.	Greek	Strong's	Origin

"Because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
lawlessness	ἀνομίαν (anomial)	458: lawlessness	from anomos
is increased,	πληθυνθῆναι (plēthunthēnai)	4129: to increase, to be increased	from plēthos
most people's	πολλῶν (pollōn)	4183: much, many	a prim. word
love	ἀγάπη (agapē)	26: love, goodwill	from agapaō
will grow cold.	ψυγήσεται (psugēsetai)	5594: to breathe, blow, to make cool	a prim. verb

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

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.

πληθυνθῆναι verb - aorist passive middle or passive deponent

plethuno play-thoo'-no: to increase (transitively or intransitively) -- abound, multiply.

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.

ἀνομίαν noun - accusative singular feminine

anomia an-om-ee'-ah: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

ψυγησεται **verb - second future passive indicative - third person singular**
psucho **psoo'-kho**: to breathe, i.e. (by implication, of reduction of temperature by evaporation) to chill (figuratively) -- wax cold.

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.

αγαπη **noun - nominative singular feminine**
agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

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.

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.

Matthew 24:13 .

.	Greek	Strong's	Origin
"But the one who endures	ὑπομείνας (upomeinas)	5278: to stay behind, to await, endure	from hupo and menó
to the end,	τέλος (telos)	5056: an end, a toll	a prim. word
he will be saved.	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)

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).

υπομεινας verb - aorist active participle - nominative singular masculine
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.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τελος noun - accusative singular neuter
telos tel'-os: continual, custom, end(-ing), finally, uttermost.

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.

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.

Matthew 24:14 .

.	Greek	Strong's	Origin
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
shall be preached	κηρυχθήσεται (kēruchthēsetai)	2784: to be a herald, proclaim	of uncertain origin
in the whole	ὅλη (olē)	3650: whole, complete	a prim. word
world	οἰκουμένη (oikoumenē)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó
as a testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
to all	παῖσιν (pasin)	3956: all, every	a prim. word
the nations,	ἔθνεσιν	1484: a race, a nation, pl. the	probably from a prim. root

	(ethnesin)	nations (as distinct from Isr.)	
and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the end	τέλος (telos)	5056: an end, a toll	a prim. word
will come.	ἔξει (ēxei)	2240: to have come, be present	a prim. verb

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

κηρυχθῆσεται verb - future passive indicative - third person singular

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

τούτο 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).

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.

εὐαγγέλιον noun - nominative 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.

βασιλείας noun - genitive singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

εν preposition

en en: in, at, (up-)on, by, 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.

οικουμενη noun - dative singular feminine

oikoumene oy-kou-men'-ay: land, i.e. the (terrene part of the) globe; specially, the Roman empire -- earth, world.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

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.

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

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ηξει verb - future active indicative - third person singular

heko hay'-ko: to arrive, i.e. be present -- come.

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.

τελος noun - nominative singular neuter

telos tel'-os: continual, custom, end(-ing), finally, uttermost.

Matthew 24:15 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὅταν (otan)	3752: whenever	from hote and an
you see		3708: to see, perceive, attend to	a prim. verb
the ABOMINATION	βδέλυγμα (bdelugma)	946: a detestable thing	from bdelussomai
OF DESOLATION	ἐρημώσεως (erēmōseōs)	2050: a making desolate	from erēmoó
which was spoken		3004: to say	a prim. verb
of through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Daniel	Δανιήλ (daniēl)	1158: Daniel, the prophet	of Hebrew origin Daniyyel
the prophet,	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
standing	ἐστὸς (estos)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in the holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
place	τόπῳ (topō)	5117: a place	a prim. word
(let the reader	ἀναγινώσκων (anaginōskōn)	314: to know certainly, know again, read	from ana and ginóskó
understand),	νοεῖτω (noeitō)	3539: to perceive, think	from nous

KJV Lexicon

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.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ιδητε **verb - second aorist active subjunctive - 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.

βδελυγμα **noun - accusative singular neuter**

bdelugma bdel'-oog-mah: a detestation, i.e. (specially) idolatry -- abomination.

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.

ερημωσης **noun - genitive singular feminine**

eremosis er-ay'-mo-sis: despoliation -- desolation.

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.

ρηθεν **verb - aorist passive participle - accusative singular neuter**

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

δανιηλ **proper noun**

Daniel dan-ee-ale': Daniel, an Israelite -- Daniel.

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.

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.

τοπω **noun - dative singular masculine**
topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

αγιω **adjective - dative singular masculine**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναγινωσκων **verb - present active participle - nominative singular masculine**
anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

νοειτω **verb - present active imperative - third person singular**
noieo **noy-eh'-o**: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, understand.

Matthew 24:16 .

.	Greek	Strong's	Origin
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
those	οί (oi)	3588: the	the def. art.
who	τῇ (tē)	3588: the	the def. art.
are in Judea		2453: Jewish, a Jew, Judea	from Ioudas
must flee	φευγέτωσαν (pheugetōsan)	5343: to flee	a prim. verb
to the mountains.	ὄρη (orē)	3735: a mountain	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.

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.

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**

loudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

φευγετωσαν **verb - present active imperative - third person**

pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

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.

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.

ορη **noun - accusative plural neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

Matthew 24:17 .

.	Greek	Strong's	Origin
"Whoever	ὅ	3588: the	the def. art.

	(ο)		
is on the housetop	δῶματος (dōmatos)	1430: a house, a housetop	from demó (to build)
must not go down	καταβάτω (katabatō)	2597: to go down	from kata and the same as basis
to get	ἄραι (arai)	142: to raise, take up, lift	a prim. verb
the things out that are in his house.	οἰκίας (oikias)	3614: a house, dwelling	from oikos

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.

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.

δῶματος noun - genitive singular neuter

doma do'-mah: an edifice, i.e. (specially) a roof -- housetop.

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.

καταβαίνειτω verb - present active imperative - third person singular

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

αἶροι verb - aorist active middle or passive deponent

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

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.

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.

οικίας noun - genitive 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

Matthew 24:18 .

.	Greek	Strong's	Origin
"Whoever	ὅ (o)	3588: the	the def. art.
is in the field	ἀγρῷ (agrō)	68: a field, the country	a prim. word
must not turn	ἐπιστρέψάτω (epistrepsatō)	1994: to turn, to return	from epi and strephó
back	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
to get	ἄραι (arai)	142: to raise, take up, lift	a prim. verb
his cloak.	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)

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

ο definite article - nominative singular masculine

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.

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.

αγρω noun - dative 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.

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.

ἐπιστρέψατω verb - aorist active middle - third person singular

epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

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.

αραι verb - aorist active middle or passive deponent

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

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.

ἱματια noun - accusative plural neuter

himation him-at'-ee-on: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

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

Matthew 24:19 .

.	Greek	Strong's	Origin
"But woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to those	ταῖς (tais)	3588: the	the def. art.
who are pregnant	γαστρὶ (gastri)	1064: the belly	of uncertain origin
and to those	ταῖς (tais)	3588: the	the def. art.
who are nursing babies	θηλαζούσαις (thēlazousais)	2337: to suckle	from thélé (a nipple)
in those	ταῖς (tais)	3588: the	the def. art.
days!	ἡμέραις (ēmerais)	2250: day	a prim. word

KJV Lexicon

οὐαὶ **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

ὅτε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

γαστρι **noun - dative singular feminine**

gaster gas-tare': the stomach; by analogy, the matrix; figuratively, a gourmand -- belly, + with child, womb.

εχουσαις **verb - present active participle - dative plural feminine**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

θηλαζουσαις **verb - present active participle - dative plural feminine**

thelazo thay-lad'-zo: to suckle, (by implication) to suck -- (give) suck(-ling).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

εκειναις **demonstrative pronoun - dative plural feminine**

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.

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.

Matthew 24:20 .

.	Greek	Strong's	Origin
"But pray	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
that your flight	φυγή (phugē)	5437: flight	from pheugō
will not be in the winter,	χειμῶνος (cheimōnos)	5494: winter, a storm	from the same as cheimazō
or	μηδὲ	3366: but not, and not	from mé and de

	(mēde)		
on a Sabbath.	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

KJV Lexicon

προσευχέσθε **verb - present middle or passive deponent imperative - second person**
proseuchomai pros-yoo'-khom-ahēe: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

γενηται verb - second aorist middle deponent subjunctive - 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.)

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.

φυγη noun - nominative singular feminine

phuge foog-ay': a fleeing, i.e. escape -- flight.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

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.

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no)

not (once, so much as).

σαββατω **noun - dative singular neuter**
sabbaton **sab'-bat-on**: sabbath (day), week.

Matthew 24:21 .

.	Greek	Strong's	Origin
"For then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
there will be a great	μεγάλη (megalē)	3173: great	a prim. word
tribulation,	θλίψις (thlipsis)	2347: tribulation	from thlibó
such	οἷα (oia)	3634: what sort or manner of	related to ho,, hos, and hosos
as has not occurred	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
since	ἀπ' (ap)	575: from, away from	a preposition and a prim. particle
the beginning	ἀρχῆς (archēs)	746: beginning, origin	from archó
of the world	κοσμοῦ (kosmou)	2889: order, the world	a prim. word
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
nor	οὐδ' (oud)	3761: and not, neither	from ou, and de
ever	οὐ (ou)	3756: not, no	a prim. word
will.			

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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.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τοτε **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

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.

οια **relative pronoun - nominative singular feminine**

hoios **hoy'-os**: such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so

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.

γεγονεν **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.)

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.

κοσμου **noun - genitive 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.

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).

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

ουδ 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.

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.

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.)

Matthew 24:22 .

.	Greek	Strong's	Origin
"Unless	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
those	ἐκεῖναι (ekeinai)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days	ἡμέραι (ēmerai)	2250: day	a prim. word

had been cut	ἐκολοβώθησαν (ekolobōthēsan)	2856: to curtail	from a derivation of the same as kolazó
short,	κολοβωθήσονται (kolobōthēsontai)	2856: to curtail	from a derivation of the same as kolazó
no	οὐκ (ouk)	3756: not, no	a prim. word
life	σὰρξ (sarx)	4561: flesh	a prim. word
would have been saved;	ἐσώθη (esōthē)	4982: to save	from sós (safe, well)
but for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the elect	ἐκλεκτοὺς (eklektous)	1588: select, by impl. favorite	from eklegó
those	ἐκεῖναι (ekeinai)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days	ἡμέραι (ēmerai)	2250: day	a prim. word
will be cut short.		2856: to curtail	from a derivation of the same as kolazó

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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

εἰ **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.

εκολωθησαν **verb - aorist passive indicative - third person**
koloboo **kol-ob-o'-o**: to dock, i.e. (figuratively) abridge -- shorten.

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.

εκειναι **demonstrative pronoun - nominative 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.

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.

αν **particle**
an **an**: denoting a supposition, wish, possibility or uncertainty

εσωθη **verb - aorist passive indicative - third person singular**
sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

πασα **adjective - nominative singular feminine**
pas **pas**: apparently a primary word; all, any, every, the whole

σαρξ **noun - nominative singular feminine**
sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

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).

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.

εκλεκτους **adjective - accusative plural masculine**
eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

κολοβωθησονται **verb - future passive indicative - third person**
koloboo **kol-ob-o'-o**: to dock, i.e. (figuratively) abridge -- shorten.

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.

ΕΚΕΙΝΑΙ demonstrative pronoun - nominative 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.

Matthew 24:23 .

.	Greek	Strong's	Origin
"Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
says		3004: to say	a prim. verb
to you, 'Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
is the Christ,'	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
There	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
[He is], 'do not believe	πιστεύσητε (pisteusēte)	4100: to believe, entrust	from pistis
[him].			

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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.

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

ΥΜΙΝ **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ΕΙΠΗ **verb - second aorist active subjunctive - 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.

ΩΔΕ **adverb**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Ο **definite article - nominative singular masculine**

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.

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.

ΩΔΕ **adverb**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

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)

Matthew 24:24 .

.	Greek	Strong's	Origin
"For FALSE Christs	ψευδόχριστοι (pseudochristoi)	5580: a false Christ or Messiah	from pseudés and Christos
and false prophets	ψευδοπροφήται (pseudoprophētai)	5578: a false prophet	from pseudés and prophētés
will arise	ἐγερθήσονται (egerthēsontai)	1453: to waken, to raise up	a prim. verb
and will show	δώσουσιν (dōsousin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
great	μεγάλα (megala)	3173: great	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
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
as to mislead,	πλανᾶσθαι (planasthai)	4105: to cause to wander, to wander	from plané
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,	δυνατόν (dunaton)	1415: strong, mighty, powerful	from dunamai
even	καὶ (kai)	2532: and, even, also	a prim. conjunction

the elect.

ἐκλεκτούς
(eklektous)

1588: select, by impl. favorite from eklegó

KJV Lexicon

εγερθησονται **verb - future passive indicative - third person**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ψευδοχριστοι **noun - nominative plural masculine**

pseudochristos **psyoo-dokh'-ris-tos**: a spurious Messiah -- false Christ.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ψευδοπροφηται **noun - nominative plural masculine**

pseudoprophetes **psyoo-dop-rof-ay'-tace**: a spurious prophet, i.e. pretended foreteller or religious impostor -- false prophet.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δωσουσιν **verb - future 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)

σημεια **noun - accusative plural neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

μεγαλα **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.

καὶ **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.

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.

πλανησαι **verb - aorist active middle or passive deponent**
planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray,
deceive, err, seduce, wander, be out of the way.;

ει **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.

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.

ελεκτους **adjective - accusative plural masculine**
eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

Matthew 24:25 .

.	Greek	Strong's	Origin
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I have told you in advance.		4275b: to say before	from pro and eipon, used as 2 aor. of prolegó

ἰδοῦ **verb - second aorist active middle - second person singular**
idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

προεῖρηκα **verb - perfect active indicative - first person singular**
proereo **pro-er-eh'-o**: to say already, predict -- foretell, say (speak, tell) before.

ὑμῖν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Matthew 24:26 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
they say		3004: to say	a prim. verb
to you, 'Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
He is in the wilderness,'	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
do not go	ἐξέλθῃτε (exelthēte)	1831: to go or come out of	from ek and erchomai
out, [or], 'Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
He is in the inner rooms,'	ταμείοις (tameiois)	5009: an inner chamber	later form of tamieion (treasury)
do not believe	πιστεύσητε (pisteusēte)	4100: to believe, entrust	from pistis
[them].			

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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).

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ειπωσιν **verb - second aorist active subjunctive - 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).

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

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.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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.

εξελθητε **verb - second aorist active subjunctive - second person**

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.

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

ταμείοις **noun - dative plural neuter**

tameion **tam-i'-on**: a dispensary or magazine, i.e. a chamber on the ground-floor or interior of an Oriental house (generally used for storage or privacy, a spot for retirement) -- secret chamber, closet, storehouse.

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)

Matthew 24:27 .

.	Greek	Strong's	Origin
"For just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as the lightning	ἀστραπή (astrapē)	796: lightning, brightness	from astraptó
comes	ἐξέρχεται (exerchetai)	1831: to go or come out of	from ek and erchomai
from the east	ἀνατολῶν (anatolōn)	395: a rising	from anatelló
and flashes	φαίνεται (phainetai)	5316: to bring to light, to cause to appear	from a prim. root
even	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
to the west,	δυσμῶν (dusmōn)	1424: a setting (as of the sun), by impl. (the) western (region)	from dunó
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
will the coming	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi

of the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
be.			

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ὥσπερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

αστραπή **noun - nominative singular feminine**

astrape **as-trap-ay'**: lightning; by analogy, glare -- lightning, bright shining.

ἐξερχεται **verb - present 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.

ἀπο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ανατολῶν **noun - genitive plural feminine**

anatole **an-at-ol-ay'**: a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural) -- dayspring, east, rising.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φαίνεται **verb - present middle or passive indicative - third person singular**

phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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).

δυσμων noun - genitive plural feminine

dusme doos-may': the sun-set, i.e. (by implication) the western region -- west.

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.

[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.

παρουσια noun - nominative singular feminine

parousia par-oo-see'-ah: a being near, (by implication) physically, aspect -- coming, presence.

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.

υιου noun - genitive 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.

Matthew 24:28 .

.	Greek	Strong's	Origin
"Wherever	ὅπου (opou)	3699: where	from hos, and pou
the corpse	πτῶμα (ptōma)	4430: a fall, hence a misfortune, ruin	from piptó
is, there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
the vultures	ἀετοί (aetoi)	105: an eagle	a prim. word
will gather.	συναχθήσονται (sunachthēsontai)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó

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οπου **adverb**

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

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.

πτωμα **noun - nominative singular neuter**

ptoma pto'-mah: a ruin, i.e. (specially), lifeless body (corpse, carrion) -- dead body, carcase, corpse.

ΕΚΕΙ adverb ekei ek-i' : there; by extension, thither -- there, thither(-ward), (to) yonder (place).
συναχθήσονται verb - future passive indicative - third person sunago soon-ag'-o : to lead together, i.e. collect or convene; specially, to entertain (hospitably)
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.
ΑΕΤΟΙ noun - nominative plural masculine aetos ah-et-os' : an eagle (from its wind-like flight) -- eagle.

Matthew 24:29 .

.	Greek	Strong's	Origin
"But immediately	Εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
after	μετ᾽ (meta)	3326: with, among, after	a prim. preposition
the tribulation	θλίψιν (thlipsin)	2347: tribulation	from thlibó
of those	ἐκείνων (ekeinōn)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
THE SUN	ἥλιος (ēlios)	2246: the sun	a prim. word
WILL BE DARKENED,	σκοτισθήσεται (skotisthēsetai)	4654: to darken	from skotos
AND THE MOON	σελήνη (selēnē)	4582: the moon	from selas (a bright flame)
WILL NOT GIVE	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
ITS LIGHT,	φέγγος (phengos)	5338: light, brightness	a prim. word

AND THE STARS	ἀστέρες (asteres)	792: a star	from a prim. root ster-
WILL FALL	πεσοῦνται (pesountai)	4098: to fall	from a redupl. of the prim. root pet
from the sky,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
and the powers	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
of the heavens	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
will be shaken.	σαλευθήσονται (saleuthēsontai)	4531: to agitate, shake, by ext. to cast down	from salos

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εὐθεὼς **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).

μετά **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.

θλιψιν **noun - accusative singular feminine**

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

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.

ΕΚΕΙΝΩΝ **demonstrative pronoun - genitive 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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλιος **noun - nominative singular masculine**

helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

σκοτισθησεται **verb - future passive indicative - third person singular**

skotizo **skot-id-zo**: to obscure -- darken.

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.

σεληνη **noun - nominative singular feminine**

selene **sel-ay'-nay**: the moon -- moon.

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.

δωσει **verb - future 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)

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.

φεγγος **noun - accusative singular neuter**

pheggos **feng'-gos**: brilliancy -- light.

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

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.

αστερες noun - nominative plural masculine

aster as-tare': a star (as strown over the sky), literally or figuratively -- star.

πεσονται verb - future middle or passive deponent indicative - third person

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 masculine

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

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.

δυναμεις noun - nominative plural feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

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.

ουρανων noun - genitive 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.

σαλευθησονται verb - future passive indicative - third person

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.

Matthew 24:30 .

.	Greek	Strong's	Origin
"And then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
of the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will appear	φανήσεται (phanēsetai)	5316: to bring to light, to cause to appear	from a prim. root
in the sky,	οὐρανῶ (ouranō)	3772: heaven	a prim. word
and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
all	πᾶσαι (pasai)	3956: all, every	a prim. word
the tribes	φυλαὶ (phulai)	5443: a clan or tribe	from phuó
of the earth	γῆς (gēs)	1093: the earth, land	a prim. word
will mourn,	κόψονται (kopsontai)	2875: to cut (off), strike, by ext. to mourn	from a prim. root kop-
and they will see		3708: to see, perceive, attend to	a prim. verb
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)
COMING	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb

ON THE CLOUDS	νεφελῶν (nephelōn)	3507: a cloud	from nephos
OF THE SKY	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
with power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
and great	πολλῆς (pollēs)	4183: much, many	a prim. word
glory.	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeō

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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

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

φανησεται verb - second future passive indicative - third person singular

phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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.

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.

υιου noun - genitive 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.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

κοπονται verb - future middle deponent indicative - third person

kopto kop'-to: to chop; specially, to beat the breast in grief -- cut down, lament, mourn, (be-)wail.

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.

φυλαι noun - nominative plural feminine

phule foo-lay': an offshoot, i.e. race or clan -- kindred, tribe.

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

οφονται verb - future middle deponent indicative - third person

optanomai op-tan'-om-ahee: appear, look, see, shew self.

τον definite article - accusative singular masculine

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.

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.

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 feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεφελων noun - genitive plural feminine

nephele nef-el'-ay: cloudiness, i.e. (concretely) a cloud -- cloud.;

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.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

δυναμεις **noun - genitive singular 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

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.

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.

Matthew 24:31 .

.	Greek	Strong's	Origin
"And He will send forth	ἀποστελεῖ (apostelei)	649: to send, send away	from apo and stelló
His angels	ἀγγέλους (angelous)	32a: a messenger, angel	a prim. word
with A GREAT	μεγάλης (megalēs)	3173: great	a prim. word
TRUMPET	σάλπιγγος (salpingos)	4536: a trumpet	from salpizó
and THEY WILL GATHER TOGETHER	ἐπισυνάξουσιν (episunaxousin)	1996: to gather together	from epi and sunagó
His elect	ἐκλεκτοὺς (eklektous)	1588: select, by impl. favorite	from eklegó
from the four	τεσσάρων (tessarōn)	5064: four	a prim. cardinal number
winds,	ἀνέμων (anemōn)	417: wind	from a prim. root ane- (to blow, breathe)
from one end	ἄκρων (akrōn)	206: highest, extreme	from akros; from the same as akantha

of the sky	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
to the other.	ἄκρων (akrōn)	206: highest, extreme	from akros; from the same as akantha

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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

αποστελει verb - future 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).

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.

αγγελους noun - accusative plural 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

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

σαλπιγος noun - genitive singular feminine

salpigx sal'-pinx: a trumpet -- trump(-et).

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.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπισυναξουσιν verb - future active indicative - third person

episunago ep-ee-soon-ag'-o: to collect upon the same place -- gather (together).

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.

ἐκλεκτοὺς adjective - accusative plural masculine

eklektos ek-lek-tos': select; by implication, favorite -- chosen, elect.

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

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.

τεσσαρῶν adjective - genitive plural masculine

tessares tes'-sar-es: four -- four.

ἀνέμων noun - genitive plural masculine

anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

ἀπὸ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ἀκρῶν noun - genitive plural neuter

akron ak'-ron: the extremity -- one end... other, tip, top, uttermost participle

οὐρανῶν noun - genitive 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.

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).

ἀκρῶν noun - genitive plural neuter

akron ak'-ron: the extremity -- one end... other, tip, top, uttermost participle

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

Matthew 24:32 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
learn	μάθετε (mathete)	3129: to learn	from the root math-
the parable	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballó
from the fig tree:	συκῆς (sukēs)	4808: a fig tree	from sukon
when	ὅταν (otan)	3752: whenever	from hote and an
its branch	κλάδος (klados)	2798: a branch	from klaó
has already	ἤδη (ēdē)	2235: already	a prim. adverb of time
become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
tender	ἀπαλός (apalos)	527: tender	of uncertain origin
and puts forth	ἐκφύη (ekphuē)	1631: to sprout up	from ek and phuó
its leaves,	φύλλα (phulla)	5444: a leaf	a prim. word
you know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that summer	θέρος (theros)	2330: summer	from theró (to heat)

is near;

ἐγγύς
(engus)

1451: near (in place or time) of uncertain origin

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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.

συκης **noun - genitive singular feminine**

suke soo-kay': a fig-tree -- fig tree.

μαθετε **verb - second aorist active middle - second person**

manthano man-than'-o: to learn (in any way) -- learn, understand.

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.

παραβολην **noun - accusative singular feminine**

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

ηδη **adverb**

ede ay'-day: even now -- already, (even) now (already), by this 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.

κλαδος **noun - nominative singular masculine**
klados **klad'-os**: a twig or bough (as if broken off) -- branch.

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

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.)

απαλος **adjective - nominative singular masculine**
apalos **ap-al-os'**: soft -- tender.

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.

φυλλα **noun - accusative plural neuter**
phullon **fool'-lon**: a sprout, i.e. leaf -- leaf.

εκφυη **verb - present active subjunctive - third person singular**
ekphuo **ek-foo'-o**: to sprout up -- put forth.

γινωσκετε **verb - present active indicative - second 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)

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.

εγγυς **adverb**
eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

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.

θερος **noun - nominative singular neuter**
theros **ther'-os**: heat, i.e. summer -- summer.

Matthew 24:33 .

.	Greek	Strong's	Origin
so,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
you too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
when	ὅταν (otan)	3752: whenever	from hote and an
you see		3708: to see, perceive, attend to	a prim. verb
all	πάντα (panta)	3956: all, every	a prim. word
these things,	ταῦτα (tauta)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
recognize	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that He is near,	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
[right] at the door.	θύραις (thurais)	2374: a door	a prim. word

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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.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὕμεις **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ιδητε verb - second aorist active subjunctive - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

παντα adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

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)

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 verb - present active imperative - second person

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγγυς conjunction

eggus eng-goos': near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

εστιν adverb

esti es-tee': he (she or it) is; also (with neuter plural) they are

επι verb - present indicative - third person singular

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.

θυραις preposition

thura thoo'-rah: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

noun - dative plural feminine

Matthew 24:34 .

■			
.	Greek	Strong's	Origin

"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, this	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
generation	γενεὰ (genea)	1074: race, family, generation	from ginomai
will not pass away	παρέλθῃ (parelthē)	3928: to pass by, to come to	from para and erchomai
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
all	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
take place.	γίνεται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-

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αμήν **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω **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**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

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.

παρελθῇ **verb - second aorist active subjunctive - third person singular**

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.

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.

γενεα **noun - nominative singular feminine**

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

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.

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

παντα **adjective - nominative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

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.

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.)

Matthew 24:35 .

	Greek	Strong's	Origin
"Heaven	οὐρανός (ouranos)	3772: heaven	a prim. word

and earth	γῆ (gē)	1093: the earth, land	a prim. word
will pass	παρελεύσεται (pareleusetai)	3928: to pass by, to come to	from para and erchomai
away,	παρέλθωσιν (parelthōsin)	3928: to pass by, to come to	from para and erchomai
but My words	λόγοι (logoi)	3056: a word (as embodying an idea), a statement, a speech	from legó
will not pass away.		3928: to pass by, to come to	from para and erchomai

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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.

ουρανός 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.

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.

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.

παρελευσονται verb - future middle deponent indicative - third person

parerchomai par-er'-khom-ahce: 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.

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).

λογοι 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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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.

παρελθωσιν verb - second aorist active subjunctive - third person

parerchomai par-er'-khom-ah-ee: 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.

Matthew 24:36 .

.	Greek	Strong's	Origin
"But of that day	ἡμέρας (ēmeras)	2250: day	a prim. word
and hour	ᾠρας (ōras)	5610: a time or period, an hour	a prim. word
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
knows,		3609a: to have seen or perceived, hence to know	perf. of eidon

not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
the angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
of heaven,	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
the Son,	υἱὸς (uios)	5207: a son	a prim. word
but the Father	πατὴρ (patēr)	3962: a father	a prim. word
alone.	μόνος (monos)	3441: alone	a prim. word

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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

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.

ημερας **noun - genitive singular feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εκεινης **demonstrative pronoun - genitive 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

ωρας noun - genitive singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

οιδεν verb - perfect active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

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.

αγγελοι noun - nominative plural masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

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.

ουρανων noun - genitive 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.

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.

ο definite article - nominative singular masculine

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

μονος adjective - nominative singular masculine

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

Matthew 24:37 .

.	Greek	Strong's	Origin
"For the coming	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi
of the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will be just like	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
the days	ἡμέραι (ēmerai)	2250: day	a prim. word
of Noah.	Νῶε (nōe)	3575: Noah, a patriarch	of Hebrew origin Noach

KJV Lexicon

ὥσπερ adverb

hosper hoce'-per: just as, i.e. exactly like -- (even, like) as.

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.

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.

νωε proper noun

Noe no'-eh: Noe, (i.e. Noach), a patriarch -- Noe.

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.

εσται verb - future indicative - third person singular

esomai es'-om-ahē: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

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.

παρουσια noun - nominative singular feminine

parousia par-oo-see'-ah: a being near, (by implication) physically, aspect -- coming, presence.

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.

υιου noun - genitive 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.

Matthew 24:38 .

.	Greek	Strong's	Origin
"For as in those	ἐκεῖναις	1565: that one (or neut. that	from ekei

	(ekeinais)	thing), often intensified by the art. preceding	
days	ἡμέραις (ēmerais)	2250: day	a prim. word
before	πρὸ (pro)	4253: before	a prim. preposition
the flood	κατακλυσμοῦ (kataklusmou)	2627: a flood	from katakluzó
they were eating	τρώγοντες (trōgontes)	5176: to gnaw, munch, crunch	a prim. word
and drinking,	πίνοντες (pinontes)	4095: to drink	a prim. word
marrying	γαμοῦντες (gamountes)	1060: to marry	from gamos
and giving in marriage,	γαμίζοντες (gamizontes)	1061a: to give in marriage	from gamos
until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
the day	ἡμέρας (ēmeras)	2250: day	a prim. word
that Noah	Νῶε (nōe)	3575: Noah, a patriarch	of Hebrew origin Noah
entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the ark,	κιβωτόν (kibōton)	2787: a wooden box	of uncertain origin

KJV Lexicon

ὥσπερ **adverb**

hosper **hose'-per**: just as, i.e. exactly like -- (even, like) as.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

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.

ἡμέραις noun - dative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

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.

πρό 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.

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.

κατακλυσμοῦ noun - genitive singular masculine

kataklysmos kat-ak-looce-mos': an inundation -- flood.

τρώγοντες verb - present active participle - nominative plural masculine

trogo tro'-go: to gnaw or chew, i.e. (generally) to eat -- eat.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πίνοντες verb - present active participle - nominative plural masculine

pino pee'-no: to imbibe -- drink.

γαμούντες verb - present active participle - nominative plural masculine

gameo gam-eh'-o: to wed (of either sex) -- marry (a wife).

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

εγκαμίζοντες **verb - present active participle - nominative plural masculine**
ekgamizo **ek-gam-id'-zo**: to marry off a daughter -- give in marriage.

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.

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).

νωε **proper noun**
Noe **no'-eh**: Noe, (i.e. Noah), a patriarch -- Noe.

εις **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.

κιβωτον **noun - accusative singular feminine**
kibotos **kib-o-tos'**: a box, i.e. the sacred ark and that of Noah -- ark.

Matthew 24:39 .

.	Greek	Strong's	Origin
and they did not understand	ἐγνώσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the flood	κατακλυσμός (kataklysmos)	2627: a flood	from katakluzó

came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
and took	ἤρεν (ēren)	142: to raise, take up, lift	a prim. verb
them all	ἅπαντας (apantas)	537a: all, the whole	from alpha (as a cop. prefix) and pas
away;		142: to raise, take up, lift	a prim. verb
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
will the coming	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi
of the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
be.			

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.

ἐγνώσαν 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)

ἐως 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).

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.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατακλυσμος **noun - nominative singular masculine**
kataklusmos **kat-ak-looce-mos'**: an inundation -- flood.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρεν **verb - aorist active 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

απαντας **adjective - accusative plural masculine**
hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

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.

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.

παρουσια **noun - nominative singular feminine**
parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

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.

υιου noun - genitive 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.

Matthew 24:40 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
there will be two men	ἔσονται (esontai)	1417: two	a primary number
in the field;	ἀγρῷ (agrō)	68: a field, the country	a prim. word
one	εἷς (eis)	1520: one	a primary number
will be taken	παραλαμβάνεται (paralambanetai)	3880: to receive from	from para and lambanó
and one	εἷς (eis)	1520: one	a primary number
will be left.	ἀφίεται (aphietai)	863: to send away, leave alone, permit	from apo and hiémi (to send)

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.

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

εσονται verb - future indicative - third person

esomai es'-om-ahee: 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.

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.

αγρω noun - dative 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.

ο definite article - nominative singular masculine

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 adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

παραλαμβάνεται verb - present passive indicative - third person singular

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).

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.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

αφίεται verb - present 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.

Matthew 24:41 .

.	Greek	Strong's	Origin
"Two	δύο (duo)	1417: two	a primary number
women [will be] grinding	ἀλήθουσai (alēthousai)	229: to grind	from the same as aleuron
at the mill;	μύλω (mulō)	3458: a mill, a millstone	from the same as mulikos
one	μία (mia)	1520: one	a primary number
will be taken	παραλαμβάνεται (paralambanetai)	3880: to receive from	from para and lambanó
and one	μία (mia)	1520: one	a primary number
will be left.	ἀφίεται (aphietai)	863: to send away, leave alone, permit	from apo and hiémi (to send)

KJV Lexicon

δύο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

αληθουσai **verb - present active participle - nominative plural feminine**

aletho **al-ay'-tho**: to grind -- grind.

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.

μυλωνι **noun - dative singular masculine**

mulon **moo'-lone**: a mill-house -- mill.

μια **adjective - nominative singular feminine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

παραλαμβάνεται verb - present passive indicative - third person singular

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).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μία adjective - nominative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

αφίεται verb - present 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.

Matthew 24:42 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
be on the alert,	Γρηγορεῖτε (grēgoreite)	1127: to be awake, to watch	formed from perf. of egeiró
for you do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
which	ποία (poia)	4169: of what sort?	from the same as posos
day	ἡμέρα (ēmera)	2250: day	a prim. word
your Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
is coming.	ἔρχεται (erchetai)	2064: to come, go	a prim. verb

KJV Lexicon

γρηγορεῖτε **verb - present active imperative - second person**

gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

οἶδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ποία **interrogative pronoun - dative singular feminine**

poios **poy'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

ώρα **noun - dative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ἐρχεται **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.

Matthew 24:43 .

■			
.	Greek	Strong's	Origin

"But be sure	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
of this,	Ἐκεῖνο (ekeino)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
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
the head of the house	οἰκοδεσπότης (oikodespotēs)	3617: the master of a house	from oikos and despotēs
had known		3609a: to have seen or perceived, hence to know	perf. of eidon
at what	ποῖα (poia)	4169: of what sort?	from the same as posos
time of the night	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
the thief	κλέπτης (kleptēs)	2812: a thief	from kleptó
was coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
he would have been on the alert	ἐγρηγόρησεν (egrēgorēsen)	1127: to be awake, to watch	formed from perf. of egeiró
and would not have allowed	εἴασεν (eiasen)	1439: to let alone, leave	a prim. verb, see also ea
his house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
to be broken into.	διορυχθῆναι (dioruchthēnai)	1358: to dig through (as of breaking into a house)	from dia and orussó

KJV Lexicon

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΓΙΝΩΣΚΕΤΕ **verb - present active indicative - second 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)

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)

ΟΤΙ **verb - present active imperative - second person**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΙ **conjunction**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ΗΔΕΙ **conditional**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

Ο **verb - pluperfect active indicative - third person singular**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΙΚΟΔΕΣΠΟΤΗΣ **definite article - nominative singular masculine**

oikodespotes **oy-kod-es-pot'-ace**: the head of a family -- goodman (of the house), householder, master of the house.

ΠΟΙΟΣ **noun - nominative singular masculine**

poios **poy'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

ΦΥΛΑΚΗ **interrogative pronoun - 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.

Ο **noun - 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.

κλεπτης **definite article - nominative singular masculine**
kleptes **klep'-tace**: a stealer -- thief.

ερχεται **noun - nominative singular masculine**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εγρηγορησεν **verb - present middle or passive deponent indicative - third person singular**
gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

αν **verb - aorist active indicative - third person singular**
an **an**: denoting a supposition, wish, possibility or uncertainty

και **particle**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **conjunction**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αν **particle - nominative**
an **an**: denoting a supposition, wish, possibility or uncertainty

ειασεν **particle**
eao **eh-ah'-o**: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

διορυγναι **verb - aorist active indicative - third person singular**
diorusso **dee-or-oos'-so**: to penetrate burglariously -- break through (up).

την **verb - second aorist passive middle or passive deponent**
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 **definite article - accusative singular feminine**
oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

αυτου **noun - 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

personal pronoun - genitive singular masculine

Matthew 24:44 .

■			
.	Greek	Strong's	Origin

"For this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
must be ready;	ἔτοιμοι (etoimoi)	2092: prepared	a prim. word
for the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
at an hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
when	ἧ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you do not think	δοκεῖτε (dokeite)	1380: to have an opinion, to seem	from dokos (opinion)
[He will].			

KJV Lexicon

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

γινεσθε verb - present middle or passive deponent imperative - second 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.)

ετοιμοι adjective - nominative plural masculine

hetoimos het-oy'-mos: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

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.

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.

ωρα noun - dative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

δοκειτε verb - present active indicative - second person

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.

ο definite article - nominative singular masculine

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.

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.

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.

Matthew 24:45 .

.	Greek	Strong's	Origin
"Who	Τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
then		686: therefore (an illative particle)	a prim. particle
is the faithful	πιστός (pistos)	4103: faithful, reliable	from peithó
and sensible	φρόνιμος (phronimos)	5429: practically wise, sensible	from phroneó
slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
his master	κύριος (kurios)	2962: lord, master	from kuros (authority)
put in charge	κατέστησεν (katestēsen)	2525: to set in order, appoint	from kata and histémi
of his household	οἰκετείας (oiketēias)	3610a: a household (of servants)	from oiketēs
to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them their food	τροφὴν (trophēn)	5160: nourishment, food	from trephó
at the proper time?	καιρῷ (kairō)	2540: time, season	a prim. word

KJV Lexicon

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.

αρα **particle - interrogative**

ara **ar'-ah**: denoting an interrogation to which a negative answer is presumed -- therefore.

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.

πιστος **adjective - nominative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

δουλος **noun - nominative singular 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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φρονιμος **adjective - nominative singular masculine**

phronimos **fron'-ee-mos**: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

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.

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.

ο **definite article - nominative singular masculine**

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.

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.

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.

θεραπειας **noun - genitive singular feminine**

therapeia ther-ap-i'-ah: attendance (specially, medical, i.e. cure); figuratively and collectively, domestics -- healing, household.

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

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.

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)

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.

τροφην **noun - accusative singular feminine**

trophe trof-ay': nourishment; by implication, rations (wages) -- food, meat.

εν **preposition**

en en: in, at, (up-)on, by, 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.

Matthew 24:46 .

.	Greek	Strong's	Origin
"Blessed	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
is that slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
his master	κύριος (kurios)	2962: lord, master	from kuros (authority)
finds	εὕρησει (eurēsei)	2147: to find	a prim. verb
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
doing	ποιοῦντα (poiounta)	4160: to make, do	a prim. word
when he comes.	ἐλθῶν (elthōn)	2064: to come, go	a prim. verb

KJV Lexicon

μακάριος **adjective - nominative singular masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλος **noun - nominative singular 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.

εκεινος **demonstrative pronoun - nominative 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.

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.

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.

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.

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.

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

ευρησει verb - future active indicative - third person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

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)

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.

Matthew 24:47 .

.	Greek	Strong's	Origin
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you that he will put him in charge	καταστήσει (katastēsei)	2525: to set in order, appoint	from kata and histēmi
of all	πᾶσιν (pasin)	3956: all, every	a prim. word
his possessions.		5225: to begin, to be ready or	from hupo and archó

at hand, to be

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**

humin **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.

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.

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.

υπαρχουσιν **verb - present active participle - dative plural neuter**

huparchonta **hoop-ar'-khon-tah**: things extant or in hand, i.e. property or possessions -- goods, that which one has, things which (one) possesseth, substance, that hast.

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

καταστησει **verb - future 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.

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

Matthew 24:48 .

.	Greek	Strong's	Origin
"But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
that evil	κακός (kakos)	2556: bad, evil	a prim. word
slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
says		3004: to say	a prim. verb
in his heart,	καρδία (kardia)	2588: heart	a prim. word
My master	κύριος (kurios)	2962: lord, master	from kuros (authority)
is not coming for a long time,'	χρονίζει (chronizei)	5549: to spend or take time, delay	from chronos

KJV Lexicon

εάν **conditional**
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπη **verb - second aorist active subjunctive - 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.

κακος adjective - nominative singular masculine

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

δουλος noun - nominative singular 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.

εκεινος demonstrative pronoun - nominative 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.

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).

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

χρονιζει verb - present active indicative - third person singular

chronizo khron-id'-zo: to take time, i.e. linger -- delay, tarry.

ο definite article - nominative singular masculine

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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.

Matthew 24:49 .

.	Greek	Strong's	Origin
and begins		757: to rule, to begin	a prim. verb
to beat	τύπτειν (tuptein)	5180: to strike, smite, beat	a prim. verb
his fellow slaves	συνδούλους (sundoulous)	4889: a fellow servant	from sun and doulos
and eat	ἐσθίη (esthiē)	2068: to eat	akin to edó (to eat)
and drink	πίνη (pinē)	4095: to drink	a prim. word
with drunkards;	μεθυσόντων (methuontōn)	3184: to be drunken	from methu (wine)

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

ἀρχεται **verb - aorist middle subjunctive - third person singular**

archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).

τυπτεῖν **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.

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.

συνδουλους **noun - accusative plural masculine**
sundoulos soon'-doo-los: a co-slave, i.e. servitor or ministrant of the same master (human or divine) -- fellowservant.

εσθιειν **verb - present active infinitive**
esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

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

πινειν **verb - present active infinitive**
pino pee'-no: to imbibe -- drink.

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.

μεθυοντων **verb - present active participle - genitive plural masculine**
methuo meth-oo'-o: to drink to intoxication, i.e. get drunk -- drink well, make (be) drunk(-en).

Matthew 24:50 .

.	Greek	Strong's	Origin
the master	κύριος (kurios)	2962: lord, master	from kuros (authority)
of that slave	δούλου (doulou)	1401: a slave	of uncertain derivation
will come	ἔξει (ēxei)	2240: to have come, be present	a prim. verb
on a day	ἡμέρα (ēmera)	2250: day	a prim. word
when	ἢ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

he does not expect	προσδοκᾷ (prosdoka)	4328: to await, expect	from pros and dokeuó (to watch)
[him] and at an hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
which	ἥ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he does not know,	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-

KJV Lexicon

ηξει **verb - future active indicative - third person singular**

heko **hay'-ko**: to arrive, i.e. be present -- come.

ο **definite article - nominative singular masculine**

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.

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.

δουλου **noun - genitive singular 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.

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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)

time, while, years.

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.

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.

προσδοκα verb - present active indicative - third person singular

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

εν preposition

en en: in, at, (up-)on, by, etc.

ωρα noun - dative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

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-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

Matthew 24:51 .

.	Greek	Strong's	Origin
and will cut him in pieces	διχοτομήσει (dichotomēsei)	1371: to cut in two, cut asunder	from the same as dichazó and temnó (to cut)
and assign	θήσει (thēsei)	5087: to place, lay, set	from a prim. root the-
him a place	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)

with the hypocrites;	ὑποκριτῶν (upokritōn)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
in that place		3313: a part, share, portion	from meiromai (to receive one's portion)
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
will be weeping	κλαυθμὸς (klauthmos)	2805: weeping	from klaió
and gnashing	βρυγμὸς (brugmos)	1030: a biting, a gnashing of teeth	from bruchó
of teeth.	ὀδόντων (odontōn)	3599: a tooth	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

διχοτομήσει verb - future active indicative - third person singular

dichotomeo dee-khot-om-eh'-o: to bisect, i.e. (by extension) to flog severely -- cut asunder (in sunder).

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

καὶ 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.

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).

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

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.

υποκριτων noun - genitive plural masculine

hupokrites hoop-ok-ree-tace': an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite.

θησει verb - future 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.

εκει adverb

ekai ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλαυθμος noun - nominative singular masculine

klauthmos klowth-mos': lamentation -- wailing, weeping, wept.

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.

βρυγμος noun - nominative singular masculine

brugmos broog-mos': a grating (of the teeth) -- gnashing.

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.

οδοντων **noun - genitive plural masculine**
odous **od-ooce**: a tooth -- tooth.

Matthew 25:1 .

.	Greek	Strong's	Origin
"Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of heaven	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
will be comparable	ὁμοιωθήσεται (omoiōthēsetai)	3666: to make like	from homoiōs
to ten	δέκα (deka)	1176: ten	a primary number
virgins,	παρθένοις (parthenois)	3933: a maiden, a virgin	of uncertain origin
who	αἵτινες (aitines)	3748: whoever, anyone who	from hos, and tis
took	λαβοῦσαι (labousai)	2983: to take, receive	from a prim. root lab-
their lamps	λαμπάδας (lampadas)	2985: a torch	from lampó
and went	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
out to meet	ὑπάντησιν (upantēsin)	5222: a going to meet	from hupantaó
the bridegroom.	νυμφίου (numphiou)	3566: a bridegroom	from numphé

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.

ομοιωθησεται **verb - future passive indicative - third person singular**

homoioo hom-oy-o'-o: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

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.

βασίλεια **noun - nominative singular feminine**

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουρανων **noun - genitive 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.

δεκα **numeral (adjective)**

deka dek'-ah: ten -- (eight-)een, ten.

παρθενοις **noun - dative plural feminine**

parthenos par-then'-os: a maiden; by implication, an unmarried daughter -- virgin.

αιτινες **relative pronoun - nominative plural feminine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

λαβουσαι **verb - second aorist active participle - nominative plural feminine**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

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.

λαμπαδας **noun - accusative plural feminine**

lampas lam-pas': a lamp or flambeau -- lamp, light, torch.

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

ἐξηλθον **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.

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

ἀπαντησιν **noun - accusative singular feminine**

apantesis **ap-an'-tay-sis**: a (friendly) encounter -- meet.

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.

νυμφίου **noun - genitive singular masculine**

numphios **noom-fee'-os**: a bride-groom -- bridegroom.

Matthew 25:2 .

.	Greek	Strong's	Origin
"Five	πέντε (pente)	4002: five	a prim. cardinal number
of them were foolish,	μωραὶ (mōrai)	3474: dull, stupid, foolish	a prim. word
and five	πέντε (pente)	4002: five	a prim. cardinal number
were prudent.	φρόνιμοι (phronimoi)	5429: practically wise, sensible	from phroneó

KJV Lexicon

πέντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

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.

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 feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φρονιμοὶ **adjective - nominative plural feminine**

phronimos **fron'-ee-mos**: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὶ **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.

πέντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

μωραὶ **adjective - nominative plural feminine**

moros **mo-ros'**: dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

Matthew 25:3 .

.	Greek	Strong's	Origin
"For when the foolish	μωραὶ (mōrai)	3474: dull, stupid, foolish	a prim. word
took	λαβοῦσαι (labousai)	2983: to take, receive	from a prim. root lab-
their lamps,	λαμπάδας (lampadas)	2985: a torch	from lampó
they took	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-

no	οὐκ (ouk)	3756: not, no	a prim. word
oil	ἐλαιον (elaion)	1637: olive oil	from elaia
with them,			

KJV Lexicon

αἰτινες **relative pronoun - nominative plural feminine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

μωραι **adjective - nominative plural feminine**

moros **mo-ros'**: dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

λαβουσαι **verb - second aorist active participle - nominative plural feminine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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.

λαμπαδας **noun - accusative plural feminine**

lampas **lam-pas'**: a lamp or flambeau -- lamp, light, torch.

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

οук **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ελαβον **verb - second aorist active indicative - third person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

μεθ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

ελαιον noun - accusative singular neuter
elaion **el'-ah-yon**: olive oil -- oil.

Matthew 25:4 .

.	Greek	Strong's	Origin
but the prudent	φρόνιμοι (phronimoi)	5429: practically wise, sensible	from phroneó
took	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
oil	ἔλαιον (elaion)	1637: olive oil	from elaia
in flasks	ἀγγείοις (angeiois)	30: a vessel	from aggos
along with their lamps.	λαμπάδων (lampadōn)	2985: a torch	from lampó

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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.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φρονιμοι adjective - nominative plural feminine
phronimos fron'-ee-mos: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

ελαβον verb - second aorist active indicative - third person
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ελαιον **noun - accusative singular neuter**
elaion **el'-ah-yon**: olive oil -- oil.

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.

αγγειοις **noun - dative plural neuter**
aggeion **ang-eye'-on**: a receptacle -- vessel.

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

μετα **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

λαμπαδων **noun - genitive plural feminine**
lampas **lam-pas'**: a lamp or flambeau -- lamp, light, torch.

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

Matthew 25:5 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
while the bridegroom	νυμφίου (numphiou)	3566: a bridegroom	from numphé
was delaying,	χρονίζοντος (chronizontos)	5549: to spend or take time, delay	from chronos
they all	πᾶσαι (pasai)	3956: all, every	a prim. word

got drowsy	ἐνύσταξαν (enustaxan)	3573: to nod in sleep, to fall asleep	of uncertain origin
and [began] to sleep.	ἐκάθευδον (ekatheudon)	2518: to sleep	from kata and heudó (to sleep)

KJV Lexicon

χρονίζοντος **verb - present active participle - genitive singular masculine**
chronizo khron-id'-zo: to take time, i.e. linger -- delay, tarry.

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.

νυμφίου **noun - genitive singular masculine**

numphios noom-fee'-os: a bride-groom -- bridegroom.

ενυσταξαν **verb - aorist active indicative - third person**

nustazo noos-tad'-zo: to nod, i.e. (by implication) to fall asleep; figuratively, to delay -- slumber.

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

εκαθευδον **verb - imperfect active indicative - third person**

katheudo kath-yoo'-do: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

Matthew 25:6 .

.	Greek	Strong's	Origin
"But at midnight	μέσης	3319: middle, in the midst	a prim. word

	(mesēs)		
there was a shout,	κραυγή (kraugē)	2906: an outcry	from krazó
'Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the bridegroom!	νυμφίος (numphios)	3566: a bridegroom	from numphé
Come	ἐξέρχεσθε (exerchesthe)	1831: to go or come out of	from ek and erchomai
out to meet	ἀπάντησιν (apantēsín)	529: a meeting	from apantaó
[him].'			

KJV Lexicon

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

νυκτος **noun - genitive singular feminine**

nux noox: night -- (mid-)night.

κραυγη **noun - nominative singular feminine**

krauge krow-gay': an outcry (in notification, tumult or grief) -- clamour, cry(-ing).

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.)

ιδου **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, 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.

νυμφίος noun - nominative singular masculine
numphios noom-fee'-os: a bride-groom -- bridegroom.

ἐρχεται 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.

ἐξέρχεσθε verb - present middle or passive deponent imperative - second 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.

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

ἀπαντησιν noun - accusative singular feminine
apantesis ap-an'-tay-sis: a (friendly) encounter -- meet.

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

Matthew 25:7 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
all	πᾶσαι (pasai)	3956: all, every	a prim. word
those	ἐκεῖναι (ekeinai)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
virgins	παρθένοι (parthenoi)	3933: a maiden, a virgin	of uncertain origin
rose	ἠγέρθησαν (ēgerthēsan)	1453: to waken, to raise up	a prim. verb
and trimmed	ἐκόσμησαν (ekosmēsan)	2885: to order, arrange	from kosmos
their lamps.	λαμπάδας	2985: a torch	from lampó

(lampadas)

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.

ηγερθησαν **verb - aorist passive indicative - third person**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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.

παρθενοι **noun - nominative plural feminine**

parthenos **par-then'-os**: a maiden; by implication, an unmarried daughter -- virgin.

εκειναι **demonstrative pronoun - nominative 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

εκοσμησαν **verb - aorist active indicative - third person**

kosmeo **kos-meh'-o**: to put in proper order, i.e. decorate; specially, to snuff (a wick) -- adorn, garnish, trim.

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.

λαμπαδας **noun - accusative plural feminine**

lampas **lam-pas'**: a lamp or flambeau -- lamp, light, torch.

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

Matthew 25:8 .

.	Greek	Strong's	Origin
"The foolish	μωραὶ (mōrai)	3474: dull, stupid, foolish	a prim. word
said	εἶπαν (eipan)	3004: to say	a prim. verb
to the prudent,	φρονίμοις (phronimois)	5429: practically wise, sensible	from phroneó
'Give	δοτε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us some	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
of your oil,	ἐλαίου (elaiou)	1637: olive oil	from elaia
for our lamps	λαμπάδες (lampades)	2985: a torch	from lampó
are going	σβέννυνται (sbennuntai)	4570: to quench	a prim. verb
out.'			

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μωραι **adjective - nominative plural feminine**

moros mo-ros': dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

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.

φρονιμοις adjective - dative plural feminine

phronimos fron'-ee-mos: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

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.

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)

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) 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)

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.

ελαιου noun - genitive singular neuter

elaion el'-ah-yon: olive oil -- oil.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -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.

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.

λαμπαδες noun - nominative plural feminine

lampas lam-pas': a lamp or flambeau -- lamp, light, torch.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

σβεννυνται **verb - present passive indicative - third person**
sbennumi **sben'-noo-mee**: to extinguish -- go out, quench.

Matthew 25:9 .

.	Greek	Strong's	Origin
"But the prudent	φρόνιμοι (phronimoi)	5429: practically wise, sensible	from phroneó
answered,	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
'No,	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
there will not be enough	ἀρκέση (arkesē)	714: to assist, suffice	a prim. verb
for us and you [too]; go	πορεύεσθε (poreuesthe)	4198: to go	from poros (a ford, passage)
instead	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
to the dealers	πωλοῦντας (pōlountas)	4453: to exchange or barter, to sell	a prim. word
and buy	ἀγοράσατε (agorasate)	59: to buy in the marketplace, purchase	from agora
[some] for yourselves.'	ἐαυταῖς (eautais)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

KJV Lexicon

απεκρίθησαν **verb - aorist middle deponent indicative - third person**
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).

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.

φρονιμοι **adjective - nominative plural feminine**

phronimos **fron'-ee-mos**: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

λεγουσαι **verb - present active participle - nominative plural feminine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μηποτε **adverb**

meποτε **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.

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.

αρκεση **verb - aorist active subjunctive - third person singular**

arkeo **ar-keh'-o**: to ward off, i.e. (by implication) to avail (figuratively, be satisfactory) -- be content, be enough, suffice, be sufficient.

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

υμιν **personal pronoun - second person dative plural**

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

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.

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.

πωλουντας **verb - present active participle - accusative plural masculine**
poleo po-leh'-o: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγορασατε **verb - aorist active middle - second person**
agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

εαυταις **reflexive pronoun - third person dative plural 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.

Matthew 25:10 .

.	Greek	Strong's	Origin
"And while they were going away	ἀπερχομένων (aperchomenōn)	565: to go away, go after	from apo and erchomai
to make the purchase,	ἀγοράσαι (agorasai)	59: to buy in the marketplace, purchase	from agora
the bridegroom	νυμφίος (numphios)	3566: a bridegroom	from numphé
came,	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
and those	οἱ (o)	3588: the	the def. art.
who were ready	ἑτοιμοί (etoimoi)	2092: prepared	a prim. word
went	εἰσῆλθον (eisēlthon)	1525: to go in (to), enter	from eis and erchomai
in with him to the wedding feast;	γάμους (gamous)	1062: a wedding	a prim. word
and the door	θύρα	2374: a door	a prim. word

	(thura)		
was shut.	ἐκλείσθη (ekleisthē)	2808: to shut	of uncertain origin

KJV Lexicon

απερχομενων **verb - present middle or passive deponent participle - genitive plural feminine**
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).

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

αγορασαι **verb - aorist active middle or passive deponent**

agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

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.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυμφιος **noun - nominative singular masculine**

numphios noom-fee'-os: a bride-groom -- bridegroom.

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.

ετοιμοι **adjective - nominative plural feminine**
hetoimos **het-oy'-mos**: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

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).

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

εις **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.

γαμους **noun - accusative plural masculine**
gamos **gam'-os**: nuptials -- marriage, wedding.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκλεισθη **verb - aorist passive indicative - third person singular**
kleio **kli'-o**: to close -- shut (up).

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.

θυρα **noun - nominative singular feminine**
thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

Matthew 25:11 .

.	Greek	Strong's	Origin
"Later	ὕστερον (usteron)	5305: afterwards, later	neut. of husteros
the other	λοιπαὶ (loipai)	3062: the rest, the remaining	from leipó

virgins	παρθένοι (parthenoi)	3933: a maiden, a virgin	of uncertain origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
came,	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
saying,	λέγουσαι (legousai)	3004: to say	a prim. verb
Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
open	ἄνοιξον (anoixon)	455: to open	from ana and oigó (to open)
up for us.'			

KJV Lexicon

ὕστερον **adverb**

husteron **hoos'-ter-on**: more lately, i.e. eventually -- afterward, (at the) last (of all).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

έρχονται **verb - present 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.

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.

λοιπαι **adjective - nominative plural feminine**

loipoy **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

παρθενοι **noun - nominative plural feminine**

parthenos **par-then'-os**: a maiden; by implication, an unmarried daughter -- virgin.

λεγουσαι **verb - present active participle - nominative plural feminine**

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.

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.

ανοιξον **verb - aorist active middle - second person singular**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

Matthew 25:12 .

.	Greek	Strong's	Origin
"But he answered,	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
"Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

οιδα **verb - perfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Matthew 25:13 .

■			
.	Greek	Strong's	Origin

"Be on the alert	γρηγορεῖτε (grēgoreite)	1127: to be awake, to watch	formed from perf. of egeiró
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
for you do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
the day	ἡμέραν (ēmeran)	2250: day	a prim. word
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
the hour.	ῥαν (ōran)	5610: a time or period, an hour	a prim. word

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γρηγορεῖτε **verb - present active imperative - second person**

gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

οὖν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

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.

οἶδατε **verb - perfect active indicative - second person**

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.

ἡμέραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

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.

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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

ο **definite article - nominative singular masculine**

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.

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.

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.

Matthew 25:14 .

.	Greek	Strong's	Origin
"For [it is] just like	Ὅσπερ (ōsper)	5618: just as, even as	from hós and per
a man	ἄνθρωπος	444: a man, human, mankind	probably from anér and óps (eye,

	(anthrōpos)		face)
[about] to go on a journey,	ἀποδημῶν (apodēmōn)	589: to be or go abroad	from apodēmos
who called	ἐκάλεσεν (ekalesen)	2564: to call	a prim. word
his own	ιδίους (idious)	2398: one's own, distinct	a prim. word
slaves	δούλους (doulous)	1401: a slave	of uncertain derivation
and entrusted	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
his possessions		5225: to begin, to be ready or at hand, to be	from hupo and archó
to them.			

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ὥσπερ **adverb**

hosper **hose'-per**: just as, i.e. exactly like -- (even, like) as.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

άνθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αποδημων **verb - present active participle - nominative singular masculine**

apodemeo **ap-od-ay-meh'-o**: to go abroad, i.e. visit a foreign land -- go (travel) into a far country, journey.

εκάλεσεν **verb - aorist active 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)).

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
δουλους 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.
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.
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.
υπαρχοντα verb - present active participle - accusative plural neuter
huparchonta hoop-ar'-khon-tah: things extant or in hand, i.e. property or possessions -- goods, that which one has, things which (one) possesseth, substance, that hast.
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

Matthew 25:15 .

.	Greek	Strong's	Origin
"To one	ἓν (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
five	πέντε (pente)	4002: five	a prim. cardinal number

talents,	τάλαντα (talanta)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root
to another,	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
two,	δύο (duo)	1417: two	a primary number
and to another,	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
one,	ἐν (en)	1520: one	a primary number
each	ἐκάστω (ekastō)	1538: each, every	a prim. word
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to his own	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
ability;	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
and he went on his journey.	ἀπεδήμησεν (apedēmēsen)	589: to be or go abroad	from apodēmos

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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

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.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, 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)

πεντε numeral (adjective)

pente pen'-teh: five -- five.

ταλанта noun - accusative plural neuter

talanton tal'-an-ton: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν adjective - accusative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκαστω adjective - dative singular masculine

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

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.

ιδιαν adjective - accusative singular feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

δυναμιν **noun - accusative singular 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

απεδημῆσεν **verb - aorist active indicative - third person singular**
apodemeo **ap-od-ay-meh'-o**: to go abroad, i.e. visit a foreign land -- go (travel) into a far country, journey.

ευθεως **adverb**
eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

Matthew 25:16 .

.	Greek	Strong's	Origin
"Immediately		2112: at once, directly	adverb from euthus
the one who had received	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
the five	πέντε (pente)	4002: five	a prim. cardinal number
talents	τάλαντα (talanta)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root
went	πορευθεῖς (poreutheis)	4198: to go	from poros (a ford, passage)
and traded	ἡργάσατο (ērgasato)	2038b: to work, labor	from ergon
with them, and gained	ἐκέρδησεν (ekerdēsen)	2770: to gain	from kerdos
five	πέντε (pente)	4002: five	a prim. cardinal number
more	ἄλλα (alla)	243: other, another	a prim. word

talents.

KJV Lexicon

πορευθεις **verb - aorist 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.

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.

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.

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

ταλαντα **noun - accusative plural neuter**

talanton **tal'-an-ton**: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ειργασατο **verb - aorist middle 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.

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

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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)

αλλα adjective - accusative plural neuter

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

πεντε numeral (adjective)

pente pen'-teh: five -- five.

ταλанта noun - accusative plural neuter

talanton tal'-an-ton: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

Matthew 25:17 .

.	Greek	Strong's	Origin
"In the same manner	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
the one who [had received] the two	δύο (duo)	1417: two	a primary number
[talents] gained	ἐκέρδησεν (ekerdēsen)	2770: to gain	from kerdos
two	δύο (duo)	1417: two	a primary number
more.	ἄλλα (alla)	243: other, another	a prim. word

KJV Lexicon

ὡσαυτως adverb

hosautos ho-sow'-toce: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

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.

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.

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

εκερδησεν verb - aorist active indicative - third person singular

kerdaino ker-dah'-ee-no: to gain -- (get) gain, win.

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

αλλα adjective - accusative plural neuter

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

Matthew 25:18 .

.	Greek	Strong's	Origin
"But he who received	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
the one	έν (en)	1520: one	a primary number
[talent] went away,	ἀπελθών (apelthōn)	565: to go away, go after	from apo and erchomai
and dug	ὥρυξεν (ōruxen)	3736: to dig	a prim. verb

[a hole] in the ground	γῆν (gēn)	1093: the earth, land	a prim. word
and hid	ἐκρυψεν (ekrupsen)	2928: to hide	a prim. verb
his master's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
money.	ἀργύριον (argurion)	694: silvery, by ext. a piece of silver	from arguros

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).

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.

εν adjective - accusative singular neuter

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

λαβων verb - second aorist active participle - nominative singular masculine

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

απελθων verb - second aorist active participle - nominative singular masculine

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.

ωρυξεν verb - aorist active indicative - third person singular

orusso **or-oos'-so**: to burrow in the ground, i.e. dig -- dig.

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.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεκρυψεν verb - aorist active indicative - third person singular

apokrupto ap-ok-roop'-to: to conceal away (i.e. fully); figuratively, to keep secret -- hide.

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.

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).

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.

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

Matthew 25:19 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
a long	πολὺν (polun)	4183: much, many	a prim. word

time	χρόνον (chronon)	5550: time	a prim. word
the master	κύριος (kurios)	2962: lord, master	from kuros (authority)
of those	ἐκείνων (ekeinōn)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
slaves	δούλων (doulōn)	1401: a slave	of uncertain derivation
came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and settled	συναίρει (sunairei)	4868: to take up together, i.e. settle accounts	from sun and airó
accounts	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
with them.			

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).

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.

πολυν **adjective - accusative 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.

έρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο definite article - nominative singular masculine

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.

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.

δουλων noun - genitive 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.

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

συναιρει verb - present active indicative - third person singular

sunairo **soon-ah'-ee-ro**: to make up together, i.e. (figuratively) to compute (an account) -- reckon, take.

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

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.

Matthew 25:20 .

.	Greek	Strong's	Origin
"The one who had received	λαβῶν (labōn)	2983: to take, receive	from a prim. root lab-
the five	πέντε (pente)	4002: five	a prim. cardinal number
talents	τάλαντα (talanta)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root
came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
up and brought	προσήνεγκεν (prosēnenken)	4374: to bring to, i.e. to offer	from pros and pheró
five	πέντε (pente)	4002: five	a prim. cardinal number
more	ἄλλα (alla)	243: other, another	a prim. word
talents,	τάλαντα (talanta)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root
saying,	λέγων (legōn)	3004: to say	a prim. verb
'Master,	κύριε (kurie)	2962: lord, master	from kuros (authority)
you entrusted	παρέδωκας (paredōkas)	3860: to hand over, to give or deliver over, to betray	from para and didómi
five	πέντε (pente)	4002: five	a prim. cardinal number
talents	τάλαντα (talanta)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root
to me. See,		2396: see! behold!	from eidon, used as an interj.
I have gained	ἐκέρδησα	2770: to gain	from kerdos

	(ekerdēsa)		
five	πέντε (pente)	4002: five	a prim. cardinal number
more	ἄλλα (alla)	243: other, another	a prim. word
talents.'	τάλαντα (talanta)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	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

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

ο **definite article - nominative singular masculine**
 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.

πεντε **numeral (adjective)**
 pente **pen'-teh**: five -- five.

ταλαντα **noun - accusative plural neuter**
 talanton **tal'-an-ton**: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

λαβων **verb - second aorist active participle - nominative singular masculine**
 lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

προσηνεγκεν **verb - aorist active indicative - third person singular**
 prospero **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.

αλλα **adjective - accusative plural neuter**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

ταλαντα **noun - accusative plural neuter**

talanton **tal'-an-ton**: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

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.

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.

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

ταλαντα **noun - accusative plural neuter**

talanton **tal'-an-ton**: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

παρεδωκας **verb - aorist active indicative - second 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.

ιδε **verb - aorist active middle - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αλλα **adjective - accusative plural neuter**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

ταλαντα **noun - accusative plural neuter**

talanton **tal'-an-ton**: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

εκερδησα **verb - aorist active indicative - first person singular**

kerdaino **ker-dah'-ee-no**: to gain -- (get) gain, win.

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.

αὐτοῖς 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

Matthew 25:21 .

.	Greek	Strong's	Origin
"His master	κύριος (kurios)	2962: lord, master	from kuros (authority)
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to him, 'Well done,	εὖ (eu)	2095: well	adverb from eus (good)
good	ἀγαθὲ (agathe)	18: good	of uncertain origin
and faithful	πίστε (piste)	4103: faithful, reliable	from peithó
slave.	δοῦλε (doule)	1401: a slave	of uncertain derivation
You were faithful	πιστός (pistos)	4103: faithful, reliable	from peithó
with a few things,	ὀλίγα (oliga)	3641: few, little, small	a prim. word
I will put you in charge	καταστήσω (katastēsō)	2525: to set in order, appoint	from kata and histémi
of many things;	πολλῶν (pollōn)	4183: much, many	a prim. word
enter	εἰσελθε (eiselthe)	1525: to go in (to), enter	from eis and erchomai
into the joy	χαρὰν	5479: joy, delight	from chairó

	(charan)		
of your master.'	κυρίου	2962: lord, master	from kuros (authority)
	(kuriou)		

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.

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.

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

ευ **adverb**

eu **yoo**: (adverbially) well -- good, well (done).

δουλε **noun - vocative singular 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.

αγαθε **adjective - vocative 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

ΠΙΣΤΕ adjective - vocative singular masculine

pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

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.

ΟΛΙΓΑ adjective - accusative plural 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.

ΗΣ verb - imperfect indicative - second person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ΠΙΣΤΟΣ adjective - nominative singular masculine

pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

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.

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.

ΣΕ personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

ΚΑΤΑΣΤΗΣΩ verb - future active indicative - first person singular

kathistemi kath-is'-tay-mee: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

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.

χαράν noun - accusative singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

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.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 25:22 .

.	Greek	Strong's	Origin
"Also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the one	ὁ (o)	3588: the	the def. art.
who	ταῦ (ta)	3588: the	the def. art.
[had received] the two	δύο (duo)	1417: two	a primary number
talents	τάλαντα (talanta)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root
came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
up and said,		3004: to say	a prim. verb
'Master,	κύριε (kurie)	2962: lord, master	from kuros (authority)
you entrusted	παρέδωκας (paredōkas)	3860: to hand over, to give or deliver over, to betray	from para and didōmi

two	δύο (duo)	1417: two	a primary number
talents	τάλαντα (talanta)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root
to me. See,		2396: see! behold!	from eidon, used as an interj.
I have gained	ἐκέρδησα (ekerdēsa)	2770: to gain	from kerdos
two	δύο (duo)	1417: two	a primary number
more	ἄλλα (alla)	243: other, another	a prim. word
talents.'	τάλαντα (talanta)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root

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).

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.

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.

δυο numeral (adjective)

duo **doo'-o**: two -- both, twain, two.

ταλанта noun - accusative plural neuter

talanton **tal'-an-ton**: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

λαβων verb - second aorist active participle - nominative singular masculine

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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.

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.

δυο numeral (adjective)

duo **doo'-o**: two -- both, twain, two.

ταλанта noun - accusative plural neuter

talanton **tal'-an-ton**: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

μοι personal pronoun - first person dative singular

moi **moy**: to me -- I, me, mine, my.

παρεδωκας verb - aorist active indicative - second 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.

ιδε verb - aorist active middle - second person singular

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αλλα adjective - accusative plural neuter

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δυο numeral (adjective)

duo **doo'-o**: two -- both, twain, two.

ταλанта noun - accusative plural neuter

talanton **tal'-an-ton**: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

εκερδησα verb - aorist active indicative - first person singular

kerdaino **ker-dah'-ee-no**: to gain -- (get) gain, win.

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.

αὐτοῖς 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

Matthew 25:23 .

.	Greek	Strong's	Origin
"His master	κύριος (kurios)	2962: lord, master	from kuros (authority)
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to him, 'Well done,	εὖ (eu)	2095: well	adverb from eus (good)
good	ἀγαθὲ (agathe)	18: good	of uncertain origin
and faithful	πιστέ (piste)	4103: faithful, reliable	from peithó
slave.	δοῦλε (doule)	1401: a slave	of uncertain derivation
You were faithful	πιστός (pistos)	4103: faithful, reliable	from peithó
with a few things,	ὀλίγα (oliga)	3641: few, little, small	a prim. word
I will put you in charge	καταστήσω (katastēsō)	2525: to set in order, appoint	from kata and histémi
of many things;	πολλῶν (pollōn)	4183: much, many	a prim. word
enter	εἰσελθε (eiselthe)	1525: to go in (to), enter	from eis and erchomai
into the joy	χαρᾶν	5479: joy, delight	from chairó

	(charan)		
of your master.'	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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.

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.

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

ευ **adverb**

eu **yoo**: (adverbially) well -- good, well (done).

δουλε **noun - vocative singular 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.

αγαθε **adjective - vocative 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

πιστε **adjective - vocative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-

ly), sure, true.

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.

ολιγα adjective - accusative plural 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.

ης verb - imperfect indicative - second person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

πιστος adjective - nominative singular masculine

pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

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.

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.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

καταστησω verb - future active indicative - first person singular

kathistemi kath-is'-tay-mee: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

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.

χαραν noun - accusative singular feminine

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

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.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 25:24 .

.	Greek	Strong's	Origin
"And the one also	καὶ (kai)	2532: and, even, also	a prim. conjunction
who had received	εἰληφώς (eilēphōs)	2983: to take, receive	from a prim. root lab-
the one	ἐν (en)	1520: one	a primary number
talent	τάλαντον (talanton)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root
came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
up and said,		3004: to say	a prim. verb
'Master,	κύριε (kurie)	2962: lord, master	from kuros (authority)
I knew	ἔγνων (egnōn)	1097: to come to know, recognize, perceive	from a prim. root gnō-
you to be a hard	σκληρὸς (sklēros)	4642: hard, rough	from skelló (to dry)
man,	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)

reaping	θερίζων (therizōn)	2325: to reap	from theros
where	ὅπου (opou)	3699: where	from hos, and pou
you did not sow	ἐσπειρας (espeiras)	4687: to sow (seed)	a prim. verb
and gathering	συνάγων (sunagōn)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
where	ὅθεν (othen)	3606: from where, for which reason	from hos,
you scattered	διεσκόρπισας (dieskorpisas)	1287: generally to separate, spec. to winnow, fig. to squander	from dia and skorpizó
no	οὐκ (ouk)	3756: not, no	a prim. word

[seed].

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).

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.

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.

εν adjective - accusative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ταλαντον noun - accusative singular neuter

talanton tal'-an-ton: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

ειληφως verb - perfect active participle - nominative singular masculine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

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.

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.

εγνων verb - second aorist active indicative - first 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)

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

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.

σκληρος adjective - nominative singular masculine

skleros sklay-ros': dry, i.e. hard or tough (figuratively, harsh, severe) -- fierce, hard.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

θεριζων verb - present active participle - nominative singular masculine

therizo ther-id'-zo: to harvest -- reap.

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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.

εσπειρας verb - aorist active indicative - second person singular
speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναγων verb - present active participle - nominative singular masculine
sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

οθεν adverb

hothen hoth'-en: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

ου particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

διασκορπισας verb - aorist active indicative - second person singular
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.

Matthew 25:25 .

.	Greek	Strong's	Origin
And I was afraid,	φοβηθεῖς (phobētheis)	5399: to put to flight, to terrify, frighten	from phobos
and went away	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and hid	ἐκρυψα (ekrupsa)	2928: to hide	a prim. verb
your talent	τάλαντον (talanton)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root
in the ground.	γῆ (gē)	1093: the earth, land	a prim. word
See,		2396: see! behold!	from eidon, used as an interj.

you have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
what	τὸ (to)	3588: the	the def. art.
is yours.'	σόν (son)	4674: your	poss. pronoun from su

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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

φοβηθεῖς **verb - aorist 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.

ἀπελθὼν **verb - second aorist active participle - nominative singular masculine**

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.

ἐκρυψα **verb - aorist active indicative - first person singular**

krupto kroop'-to: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

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.

ταλαντον **noun - accusative singular neuter**

talanton tal'-an-ton: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

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.

ιδε verb - aorist active middle - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

εχεις verb - present active indicative - second person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

σου possessive pronoun - second person accusative singular neuter

sos sos: thine -- thine (own), thy (friend).

Matthew 25:26 .

.	Greek	Strong's	Origin
"But his master	κύριος (kurios)	2962: lord, master	from kuros (authority)
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to him, 'You wicked,	πονηρὲ (ponēre)	4190: toilsome, bad	from poneó (to toil)
lazy	ὀκνηρὲ (oknēre)	3636: shrinking, timid, hence idle, lazy, troublesome	from okneó
slave,	δοῦλε (doule)	1401: a slave	of uncertain derivation
you knew		3609a: to have seen or perceived, hence to know	perf. of eidon
that I reap	θερίζω (therizō)	2325: to reap	from theros
where	ὅπου	3699: where	from hos, and pou

	(οπου)		
I did not sow	ἔσπειρα (espeira)	4687: to sow (seed)	a prim. verb
and gather	συνάγω (sunagō)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
where	ὅθεν (othen)	3606: from where, for which reason	from hos,
I scattered	διεσκόρπισα (dieskorpisa)	1287: generally to separate, spec. to winnow, fig. to squander	from dia and skorpizó
no	οὐκ (ouk)	3756: not, no	a prim. word
[seed].			

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.

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.

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

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

επο 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

πονηρε adjective - vocative singular 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;

δουλε noun - vocative singular 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οκνηρε adjective - vocative singular masculine

okneros ok-nay-ros': tardy, i.e. indolent; (figuratively) irksome -- grievous, slothful.

ηδεις verb - pluperfect active indicative - second 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.

θεριζω verb - present active indicative - first person singular

therizo ther-id'-zo: to harvest -- reap.

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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.

εσπειρα verb - aorist active indicative - first person singular

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναγω verb - present active indicative - first person singular

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

οθεν adverb

hothen hoth'-en: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

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.

διασκορπισα verb - aorist active indicative - first person singular

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.

Matthew 25:27 .

.	Greek	Strong's	Origin
Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
you ought	ἔδει (edei)	1163: it is necessary	a form of δεό
to have put	βαλεῖν (balein)	906: to throw, cast	a prim. word
my money	ἀργύρια (arguria)	694: silvery, by ext. a piece of silver	from arguros
in the bank,	τραπεζίταις (trapezitaís)	5133: a money-changer, banker	from trapeza
and on my arrival	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
I would have received my [money] back	ἐκομισάμην (ekomisamēn)	2865: to bear, carry	from komeó (to take care of)
with interest.	τόκῳ (tokō)	5110: a bringing forth, birth, fig. interest, usury	from tiktó

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εἶδει **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.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

βαλεῖν **verb - second aorist active middle or passive deponent**

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.

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.

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).

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

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.

τραπεζιταις **noun - dative plural masculine**

trapezites trap-ed-zee'-tace: a money-broker or banker -- exchanger.

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.

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

εκομισαμην verb - aorist middle indicative - first person singular
komizo kom-id'-zo: to provide for, i.e. (by implication) to carry off (as if from harm;
 genitive case obtain) -- bring, receive.

αν particle
an an: denoting a supposition, wish, possibility or uncertainty

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.

εμου possessive pronoun - first person accusative singular neuter
emos em-os': my -- of me, mine (own), my.

συν preposition
sun soon: with or together, i.e. by association, companionship, process, resemblance,
 possession, instrumentality, addition, etc.

τοκω noun - dative singular masculine
tokos tok'-os: interest on money loaned (as a produce) -- usury.

Matthew 25:28 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
take away	ἄρατε (arate)	142: to raise, take up, lift	a prim. verb
the talent	τάλαντον (talanton)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root
from him, and give	δοτε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to the one who has	ἔχοντι (echonti)	2192: to have, hold	a prim. verb
the ten	δέκα (deka)	1176: ten	a primary number
talents.'	τάλαντα (talanta)	5007: a balance, hence that which is weighed, i.e. a talent (about 3000 shekels in weight, cf. NH3603)	from a prim. root

KJV Lexicon

αραιε **verb - aorist active middle - second 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

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

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.

ταλάντων **noun - accusative singular neuter**

talanton tal'-an-ton: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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)

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.

ἔχοντι **verb - present active participle - dative singular 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.

δεκα **numeral (adjective)**

deka **dek'-ah**: ten -- (eight-)een, ten.

ταλαντα **noun - accusative plural neuter**

talanton **tal'-an-ton**: a balance (as supporting weights), i.e. (by implication) a certain weight (and thence a coin or rather sum of money) or talent -- talent.

Matthew 25:29 .

.	Greek	Strong's	Origin
"For to everyone	παντὶ (panti)	3956: all, every	a prim. word
who has,	ἔχοντι (echonti)	2192: to have, hold	a prim. verb
[more] shall be given,	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
and he will have an abundance;	περισσευθήσεται (perisseuthēsetai)	4052: to be over and above, to abound	from perissos
but from the one who does not have,	ἔχοντος (echontos)	2192: to have, hold	a prim. verb
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he does have	ἔχει (echei)	2192: to have, hold	a prim. verb
shall be taken away.	ἀρθήσεται (arthēsetai)	142: to raise, take up, lift	a prim. verb

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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.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εχοντι **verb - present active participle - dative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

παντι **adjective - dative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

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)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περισσευθησεται **verb - future passive indicative - third person singular**

perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

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).

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.

εχοντος **verb - present active participle - genitive singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.
ΕΧΕΙ	verb - present active indicative - third person singular
echo ekh'-o:	(used in certain tenses only) a primary verb; to hold
αρθησεται	verb - future 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
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

Matthew 25:30 .

.	Greek	Strong's	Origin
"Throw	ἐκβάλετε (ekbalete)	1544b: to expel, to drive, cast or send out	from ek and balló
out the worthless	ἄχρεϊον (achreion)	888: useless	from alpha (as a neg. prefix) and chreios (useful)
slave	δοῦλον (doulon)	1401: a slave	of uncertain derivation
into the outer	ἐξώτερον (exōteron)	1857: outer	cptv. of exó
darkness;	σκότος (skotos)	4655: darkness	a prim. word
in that place there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
will be weeping	κλαυθμός (klauthmos)	2805: weeping	from klaió
and gnashing	βρυγμός (brugmos)	1030: a biting, a gnashing of teeth	from bruchó

of teeth.

ὀδόντων
(odontōn)

3599: a tooth

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

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.

αχρεῖον **adjective - accusative singular masculine**

achreios akh-ri'-os: useless, i.e. (euphemistically) unmeritorious -- unprofitable.

δουλον **noun - accusative singular 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.

εκβαλετε **verb - second aorist active middle - second 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).

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.

σκοτος **noun - accusative singular neuter**

skotos skot'-os: shadiness, i.e. obscurity -- darkness.

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.

εξωτερον **adjective - accusative singular neuter**

exoteros ex-o'-ter-os: exterior -- outer.

ΕΚΕΙ adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλαυθμος noun - nominative singular masculine

klauthmos klowth-mos': lamentation -- wailing, weeping, wept.

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.

βρυγμος noun - nominative singular masculine

brugmos broog-mos': a grating (of the teeth) -- gnashing.

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.

οδοντων noun - genitive plural masculine

odous od-ooce: a tooth -- tooth.

Matthew 25:31 .

.	Greek	Strong's	Origin
"But when	Ὅταν (otan)	3752: whenever	from hote and an
the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
comes	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
in His glory,	δόξῃ	1391: opinion (always good in	from dokeó

	(doxē)	N.T.), hence praise, honor, glory	
and all	πάντες (pantes)	3956: all, every	a prim. word
the angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
with Him, then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He will sit	καθήσει (kathisei)	2523: to make to sit down, to sit down	another form of kathezomai
on His glorious	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
throne.	θρόνου (thronou)	2362: a throne	probably from thranos (bench)

KJV Lexicon

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελθη verb - second aorist active subjunctive - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο definite article - nominative singular masculine

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.

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.

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.

δοξη noun - dative 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.

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

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.

αγιοι adjective - nominative plural masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

αγγελοι noun - nominative plural masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

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

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

καθισει verb - future 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.

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.

θρονου noun - genitive singular masculine

thronos thron'-os: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

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.

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

Matthew 25:32 .

.	Greek	Strong's	Origin
"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
will be gathered	συναχθήσονται (sunachthēsontai)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
Him; and He will separate	ἀφορίσει (aphorisei)	873: to mark off by boundaries from, i.e. set apart	from apo and horizó
them from one another,	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun

as the shepherd	ποιμήν (poimēn)	4166: a shepherd	of uncertain origin
separates	ἀφορίζει (aphorizei)	873: to mark off by boundaries from, i.e. set apart	from apo and horizó
the sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
from the goats;	ἐρίφων (eriphōn)	2056: a young goat	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

συναχθήσεται verb - future passive indicative - third person singular

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

εμπροσθεν preposition

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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 - 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφοριει verb - future 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.

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 neuter

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ωσπερ adverb

hosper hoce'-per: just as, i.e. exactly like -- (even, like) 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.

ποιμην noun - nominative singular masculine

poimen poy-mane': a shepherd -- shepherd, pastor.

αφοριζει verb - present 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.

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.

προβατα noun - accusative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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.

εριφων noun - genitive plural masculine

eriphos **er'-if-os**: a kid or (genitive case) goat -- goat, kid.

Matthew 25:33 .

.	Greek	Strong's	Origin
and He will put	στήσει (stēsei)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
the sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
on His right,	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
and the goats	ἐρίφια (eriphia)	2055: a little young goat	dim. of eriphos
on the left.	εὐωνύμων (euōnumōn)	2176: of good name, euph. for left	from eu and onoma

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

στήσει verb - future active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

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.

μέν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

πρόβατα noun - accusative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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).

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

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ερίφια noun - accusative plural neuter

eriphion er-if'-ee-on: a kidling, i.e. (genitive case) goat (symbolically, wicked person) -- goat.

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)

ευωνυμῶν adjective - genitive plural masculine

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.

Matthew 25:34 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the King	βασιλεὺς (basileus)	935: a king	of uncertain origin
will say		3004: to say	a prim. verb
to those	ὅ (o)	3588: the	the def. art.
on His right,	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word

'Come,	δεῦτε (deute)	1205: come!	pl. of deuro
you who are blessed	εὐλογημένοι (eulogēmenoi)	2127: to speak well of, praise	from eu and logos
of My Father,	πατρός (patros)	3962: a father	a prim. word
inherit	κληρονομήσατε (klēronomēsate)	2816: to inherit	from kléronomos
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
prepared	ἡτοιμασμένην (ētoimasmenēn)	2090: to prepare	from hetoimos
for you from the foundation	καταβολῆς (katabolēs)	2602: a laying down	from kataballó
of the world.	κόσμου (kosmou)	2889: order, the world	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.

επει **verb - future active indicative - third person singular**

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), 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.

βασιλευς **noun - nominative singular masculine**

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

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.

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).

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

δευτε verb - adverbial imperative imperative - second person

deute dyoo'-teh: come hither! -- come, follow.

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.

ευλογημενοι verb - perfect passive participle - nominative plural masculine

eulogeo yoo-log-eh'-o: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

κληρονομησατε verb - aorist active middle - second person

kleronomeo klav-ron-om-eh'-o: to be an heir to -- be heir, (obtain by) inherit(-ance).

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.

ητοιμασμενην verb - perfect passive participle - accusative singular feminine

hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.

υμιν personal pronoun - second person dative plural

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

βασιλειαν noun - accusative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, +

reign.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

καταβολης **noun - genitive singular feminine**

katabole kat-ab-ol-ay': a deposition, i.e. founding; figuratively, conception -- conceive, foundation.

κοσμου **noun - genitive 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.

Matthew 25:35 .

.	Greek	Strong's	Origin
For I was hungry,	ἐπείνασα (epeinasa)	3983: to hunger, be hungry	from peina (hunger)
and you gave	ἐδώκατε (edōkate)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me [something] to eat;		2068: to eat	akin to edó (to eat)
I was thirsty,	ἐδίψησα (edipsēsa)	1372: to thirst	from dipsa (thirst)
and you gave Me [something] to drink;	ἐποτίσατε (epotisate)	4222: to give to drink	from potos (drink, for drinking)
I was a stranger,	ξένος (xenos)	3581: foreign, a foreigner, guest	a prim. word
and you invited	συνηγάγετε (sunēgagete)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
Me in;			

KJV Lexicon

επειναισα **verb - aorist active indicative - first person singular**

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

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

εδωκατε **verb - aorist active indicative - 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)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

φαγειν **verb - second aorist active middle or passive deponent**

phago **fag'-o**: to eat -- eat, meat.

εδιψησα **verb - aorist active indicative - first person singular**

dipsao **dip-sah'-o**: to thirst for -- (be, be a-)thirst(-y).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εποτισατε **verb - aorist active indicative - second person**

potizo **pot-id'-zo**: to furnish drink, irrigate -- give (make) to drink, feed, water.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ξενος **adjective - nominative singular masculine**

xenos **xen'-os**: foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

ημην **verb - imperfect indicative - first person singular**

emen **ay'-mane**: I was -- be, was. (Sometimes unexpressed).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνηγαγετε **verb - second aorist active indicative - second person**
sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain
(hospitably)

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

Matthew 25:36 .

.	Greek	Strong's	Origin
naked,	γυμνός (gumnos)	1131: naked, poorly clothed	a prim. word
and you clothed	περιεβάλετε (periebalete)	4016: to throw around, put on	from peri and balló
Me; I was sick,	ἡσθένησα (ēsthenēsa)	770: to be weak, feeble	from asthenés
and you visited	ἐπεσκέψασθε (epeskepsasthe)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos
Me; I was in prison,	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
and you came	ἦλθατε (ēlthate)	2064: to come, go	a prim. verb
to Me.'			

KJV Lexicon

γυμνος **adjective - nominative singular masculine**
gumnos **goom-nos'**: nude (absolute or relative, literal or figurative) -- naked.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

περιεβαλετε **verb - second aorist active indicative - second person**
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.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

ησθηνησα **verb - aorist active indicative - first person singular**
astheneo **as-then-eh'-o**: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επισκεψασθε **verb - aorist middle deponent indicative - 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.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

εν **preposition**
en **en**: in, at, (up-)on, by, 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.

ημην **verb - imperfect indicative - first person singular**
emen **ay'-mane**: I was -- be, was. (Sometimes unexpressed).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθετε **verb - second aorist active indicative - second 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

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

Matthew 25:37 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the righteous	δίκαιοι (dikaioi)	1342: correct, righteous, by impl. innocent	from diké
will answer	ἀποκριθήσονται (apokrithēsontai)	611: to answer	from apo and krinó
Him, 'Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
when	πότε (pote)	4219: when?	interrog. adverb from the same as pote
did we see		3708: to see, perceive, attend to	a prim. verb
You hungry,	πεινῶντα (peinōnta)	3983: to hunger, be hungry	from peina (hunger)
and feed	ἐθρέψαμεν (ethrepsamen)	5142: to make to grow, to nourish, feed	a prim. verb
You, or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
thirsty,	διψῶντα (dipsōnta)	1372: to thirst	from dipsa (thirst)
and give You [something] to drink?	ἐποτίσαμεν (epotisamen)	4222: to give to drink	from potos (drink, for drinking)

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.

αποκριθησονται **verb - future passive deponent indicative - third person**

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.

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

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.

δικαιοι **adjective - nominative plural masculine**

dikaioi **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

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.

ποτε **particle - interrogative**

pote **pot'-eh**: interrogative adverb, at what time -- + how long, when.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

ειδομεν **verb - second aorist active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

πεινωντα **verb - present active participle - accusative singular masculine**

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθρεψαμεν **verb - aorist active indicative - first person**

trepho **tref'-o**: to stiffen, i.e. fatten (by implication, to cherish (with food, etc.), pamper, rear) -- bring up, feed, nourish.

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.

διψωντα **verb - present active participle - accusative singular masculine**

dipsao **dip-sah'-o**: to thirst for -- (be, be a-)thirst(-y).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εΠΟΤΙΣΑΜΕΝ verb - aorist active indicative - first person

potizo pot-id'-zo: to furnish drink, irrigate -- give (make) to drink, feed, water.

Matthew 25:38 .

.	Greek	Strong's	Origin
And when	ΠΟΤΕ (pote)	4219: when?	interrog. adverb from the same as pote
did we see		3708: to see, perceive, attend to	a prim. verb
You a stranger,	ΞΕΝΟΝ (xenon)	3581: foreign, a foreigner, guest	a prim. word
and invite	συνηγάγομεν (sunēgagomen)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
You in, or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
naked,	γυμνὸν (gumnon)	1131: naked, poorly clothed	a prim. word
and clothe	περιεβάλομεν (periebalomen)	4016: to throw around, put on	from peri and balló
You?			

KJV Lexicon

ΠΟΤΕ particle - interrogative

pote pot'-eh: interrogative adverb, at what time -- + how long, when.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σε personal pronoun - second person accusative singular

se **seh**: thee -- thee, thou, thy house.

ειδομεν verb - second aorist active indicative - first person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ξενον adjective - accusative singular masculine

xenos **xen'-os**: foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, 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

συναγαγομεν verb - second aorist active indicative - first person

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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.

γυμνον adjective - accusative singular masculine

gumnos **goom-nos'**: nude (absolute or relative, literal or figurative) -- naked.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιεβαλομεν verb - second aorist active indicative - first person

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.

Matthew 25:39 .

.	Greek	Strong's	Origin
When	πότε (pote)	4219: when?	interrog. adverb from the same as pote
did we see		3708: to see, perceive, attend to	a prim. verb
You sick,	ἀσθενούντα (asthenounta)	770: to be weak, feeble	from asthenés

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
in prison,	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
and come	ἤλθομεν (ēlthomen)	2064: to come, go	a prim. verb
to You?'			

KJV Lexicon

ΠΟΤΕ **particle - interrogative**

pote **pot'-eh:** interrogative adverb, at what time -- + how long, when.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σε **personal pronoun - second person accusative singular**

se **seh:** thee -- thee, thou, thy house.

ειδομεν **verb - second aorist active indicative - first person**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

ασθενη **adjective - accusative singular masculine**

asthenes **as-then-ace':** strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

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.

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.

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-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

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

Matthew 25:40 .

.	Greek	Strong's	Origin
"The King	βασιλεὺς (basileus)	935: a king	of uncertain origin
will answer	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and say	λέγω (legō)	3004: to say	a prim. verb
to them, "Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, to the extent	ἐφ' (eph)	1909: on, upon	a prim. preposition
that you did	ἐποιήσατε (epoiēsate)	4160: to make, do	a prim. word
it to one	ἐνὶ (eni)	1520: one	a primary number
of these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
brothers	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of Mine,		1473: I (only expressed when	a prim. pronoun of the first pers.

		emphatic)	
[even] the least	ἐλαχίστων (elachistōn)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
[of them], you did	ἐποιήσατε (epoiēsate)	4160: to make, do	a prim. word
it to 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

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.

ο definite article - nominative singular masculine

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.

επει verb - future active indicative - third person singular

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), 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

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

ὅσον **correlative pronoun - accusative singular neuter**
hosos **hos'-os**: as (much, great, long, etc.) as

ποιήσατε **verb - aorist active indicative - second person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ἐνι **adjective - dative singular masculine**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

τούτων **demonstrative pronoun - genitive plural masculine**
touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

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.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

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.

ἐλαχίστων **adjective - genitive plural masculine**
elachistos **el-akh'-is-tos**: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

ἐμοι **personal pronoun - first person dative singular**
emoi **em-oy'**: to me -- I, me, mine, my.

ποιήσατε **verb - aorist active indicative - second person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

Matthew 25:41 .

■			
.	Greek	Strong's	Origin

"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
say		3004: to say	a prim. verb
to those	τοῖς (tois)	3588: the	the def. art.
on His left,	εὐωνύμων (euōnumōn)	2176: of good name, euph. for left	from eu and onoma
Depart	πορεύεσθε (poreuesthe)	4198: to go	from poros (a ford, passage)
from Me, accursed	κατηραμένοι (katēramenoi)	2672: to curse	from katara
ones, into the eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aiōn
fire	πῦρ (pur)	4442: fire	a prim. word
which has been prepared	ἡτοιμασμένον (ētoimasmenon)	2090: to prepare	from hetoimos
for the devil	διαβόλῳ (diabolō)	1228: slanderous, accusing falsely	from diaboló
and his angels;	ἁγγέλοις (angelois)	32a: a messenger, angel	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.

επει **verb - future active indicative - third person singular**
ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

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.

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)

ευωνυμων **adjective - genitive plural masculine**
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.

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.

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μου **personal pronoun - first person genitive singular**
emou **em-oo'**: of me -- me, mine, my.

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.

κατηραμενοι **verb - perfect passive participle - nominative plural masculine**
kataraoimai **kat-ar-ah'-om-ahee**: to execrate; by analogy, to doom -- curse.

εις **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.

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.

αιωνιον **adjective - accusative singular neuter**

aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

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.

ητοιμασμενον **verb - perfect passive participle - accusative singular neuter**

hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

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.

διαβολω **adjective - dative singular masculine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

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.

αγγελοις **noun - dative plural 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

Matthew 25:42 .

.	Greek	Strong's	Origin
for I was hungry,	ἐπείνασα (epeinasa)	3983: to hunger, be hungry	from peina (hunger)
and you gave	ἐδώκατε (edōkate)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

Me [nothing] to eat;		2068: to eat	akin to edó (to eat)
I was thirsty,	ἐδίψῃσα (edipsēsa)	1372: to thirst	from dipsa (thirst)
and you gave	ἐποτίσατε (epotísate)	4222: to give to drink	from potos (drink, for drinking)
Me nothing	οὐκ (ouk)	3756: not, no	a prim. word
to drink;		4222: to give to drink	from potos (drink, for drinking)

KJV Lexicon

ΕΠΕΙΝΑΣΑ **verb - aorist active indicative - first person singular**

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

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

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.

ΕΔΩΚΑΤΕ **verb - aorist active indicative - 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)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

ΦΑΓΕΙΝ **verb - second aorist active middle or passive deponent**

phago **fag'-o**: to eat -- eat, meat.

εδιψησα verb - aorist active indicative - first person singular
dipsao dip-sah'-o: to thirst for -- (be, be a-)thirst(-y).

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.

εποτισατε verb - aorist active indicative - second person
potizo pot-id'-zo: to furnish drink, irrigate -- give (make) to drink, feed, water.

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

Matthew 25:43 .

.	Greek	Strong's	Origin
I was a stranger,	ξένος (xenos)	3581: foreign, a foreigner, guest	a prim. word
and you did not invite	συνηγάγετε (sunēgagete)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
Me in; naked,	γυμνός (gumnos)	1131: naked, poorly clothed	a prim. word
and you did not clothe	περιεβάλετε (periebalete)	4016: to throw around, put on	from peri and balló
Me; sick,	ἀσθενής (asthenēs)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
and in prison,	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
and you did not visit	ἐπεσκέψασθε (epeskepsasthe)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos
Me.'			

KJV Lexicon

ξενος **adjective - nominative singular masculine**

xenos **xen'-os**: foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

ημην **verb - imperfect indicative - first person singular**

emen **ay'-mane**: I was -- be, was. (Sometimes unexpressed).

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.

συνηγαγετε **verb - second aorist active indicative - second person**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

γυμνος **adjective - nominative singular masculine**

gumnos **goom-nos'**: nude (absolute or relative, literal or figurative) -- naked.

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.

περιεβαλετε **verb - second aorist active indicative - second person**

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.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ασθενης **adjective - nominative singular 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

εν preposition

en en: in, at, (up-)on, by, 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.

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.

επισκεψασθε verb - aorist middle deponent indicative - 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.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

Matthew 25:44 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
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	καὶ (kai)	2532: and, even, also	a prim. conjunction
will answer,	ἀποκριθήσονται (apokriithēsontai)	611: to answer	from apo and krinó
'Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
when	πότε	4219: when?	interrog. adverb from the same

	(pote)		as pote
did we see		3708: to see, perceive, attend to	a prim. verb
You hungry,	πεινῶντα (peinōnta)	3983: to hunger, be hungry	from peina (hunger)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
thirsty,	διψῶντα (dipsōnta)	1372: to thirst	from dipsa (thirst)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a stranger,	ξένον (xenon)	3581: foreign, a foreigner, guest	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
naked,	γυμνὸν (gumnon)	1131: naked, poorly clothed	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
sick,	ἀσθενῇ (asthenē)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
in prison,	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
and did not take care	διηκονήσαμεν (diēkonēsamen)	1247: to serve, minister	from diakonos
of You?'			

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.

αποκριθῶσονται **verb - future passive deponent indicative - third person**

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.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτοί **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

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.

ΠΟΤΕ **particle - interrogative**

pote **pot'-eh**: interrogative adverb, at what time -- + how long, when.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

εἶδομεν **verb - second aorist active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

πείνωντα **verb - present active participle - accusative singular masculine**

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

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.

διψωντα **verb - present active participle - accusative singular masculine**

dipsao **dip-sah'-o**: to thirst for -- (be, be a-)thirst(-y).

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.

ξενον **adjective - accusative singular masculine**

xenos **xen'-os**: foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

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.

γυμνον **adjective - accusative singular masculine**

gumnos **goom-nos'**: nude (absolute or relative, literal or figurative) -- naked.

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.

ασθενη **adjective - accusative singular masculine**

asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

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.

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.

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.

διακονησαμεν **verb - aorist active indicative - first person**

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

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

Matthew 25:45 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He will answer	ἀποκριθήσεται (apokrihēsetai)	611: to answer	from apo and krinó
them, 'Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγων (legōn)	3004: to say	a prim. verb
to you, to the extent	ἐφ' (eph)	1909: on, upon	a prim. preposition
that you did	ἐποιήσατε (epoiēsate)	4160: to make, do	a prim. word
not do	ἐποιήσατε (epoiēsate)	4160: to make, do	a prim. word
it to one	ἐνὶ (eni)	1520: one	a primary number
of the least	ἐλαχίστων (elachistōn)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
of these,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
you did not do		4160: to make, do	a prim. word
it to Me.'			

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.

αποκριθησεται **verb - future passive 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.

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

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.

αμην **hebrew transliterated word**
amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as
interjection, so be it) -- amen, verily.

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**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

οσον **correlative pronoun - accusative singular neuter**
hosos **hos'-os**: as (much, great, long, etc.) as

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.

εποιησατε **verb - aorist active indicative - second person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

επι **adjective - dative 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.

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.

ελαχιστων **adjective - genitive plural masculine**

elachistos el-akh'-is-tos: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

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.

εμοι **personal pronoun - first person dative singular**

emoi em-oy': to me -- I, me, mine, my.

εποιησατε **verb - aorist active indicative - second person**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Matthew 25:46 .

.	Greek	Strong's	Origin
"These	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
will go away	ἀπελεύσονται (apeleusontai)	565: to go away, go after	from apo and erchomai
into eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aiōn
punishment,	κόλασιν (kolasin)	2851: correction	from kolazó
but the righteous	δίκαιοι (dikaioi)	1342: correct, righteous, by impl. innocent	from diké
into eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aiōn
life."	ζωὴν (zōēn)	2222: life	from zaó

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απελευσονται verb - future middle deponent 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.

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κολασιν noun - accusative singular feminine

kolasis kol'-as-is: penal infliction -- punishment, torment.

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).

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).

δικαιοι adjective - nominative plural masculine

dikaiois dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ζων 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).

Matthew 26:1 .

▪			
.	Greek	Strong's	Origin

When	ὅτε (ote)	3753: when	from hos, and te
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had finished	ἐτέλεσεν (etelesen)	5055: to bring to an end, complete, fulfill	from telos
all	πάντας (pantas)	3956: all, every	a prim. word
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
He said		3004: to say	a prim. verb
to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó

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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

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.)

ὅτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ἐτέλεσεν **verb - aorist active indicative - third person singular**

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.

ο **definite article - nominative singular masculine**

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.

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.

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.

τουςτους **demonstrative pronoun - accusative plural masculine**

toutous **too'-tooce** : these (persons, as objective of verb or preposition) -- such, them, these, this.

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.

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.

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

Matthew 26:2 .

■			
.	Greek	Strong's	Origin
"You know		3609a: to have seen or perceived, hence to know	perf. of eidon

that after	μετὰ (meta)	3326: with, among, after	a prim. preposition
two	δύο (duo)	1417: two	a primary number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
is coming,	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
and the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is [to be] handed	παραδίδοται (paradidotai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
over for crucifixion."	σταυρωθῆναι (staurōthēnai)	4717: to fence with stakes, to crucify	from stauros

KJV Lexicon

οἶδατε **verb - perfect active indicative - second person**

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.

μετα **preposition**

meta **met-ah':** denoting accompaniment; amid (local or causal);

δύο **numeral (adjective)**

duo **doo'-o:** two -- both, twain, two.

ἡμέρας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

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.

πάσχα **aramaic transliterated word**

pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

γίνεται **verb - present 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.)

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.

υἱός **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.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

παραδίδοται **verb - present passive 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.

εις **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.

σταυρωθηναι **verb - aorist passive middle or passive deponent**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

Matthew 26:3 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the chief	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hiereus
priests	ἀρχιερέως (archiereōs)	749: high priest	from archó and hiereus
and the elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
of the people	λαοὺ (laou)	2992: the people	a prim. word
were gathered together	συνήχθησαν (sunēchthēsan)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
in the court	αὐλὴν (aulēn)	833: a courtyard, a court	of uncertain origin
of the high priest,		749: high priest	from archó and hiereus
named	λεγομένου (legomenou)	3004: to say	a prim. verb
Caiaphas;	Καϊάφα (kaiapha)	2533: Caiaphas, an Isr. high priest	of Aramaic 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.

συνήχθησαν verb - aorist passive indicative - third person

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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.

γραμματεῖς noun - nominative 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

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.

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.

εις 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.

αυλην noun - accusative singular feminine

aule ow-lay': a yard (as open to the wind); by implication, a mansion -- court, (sheep-)fold, hall, palace.

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.

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.

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.

λεγομενου verb - present passive participle - genitive singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

καιαφα noun - genitive singular masculine

Kaiaphas kah-ee-af'-as: the dell; Caiaphas (i.e. Cajepha), an Israelite -- Caiaphas.

Matthew 26:4 .

.	Greek	Strong's	Origin
and they plotted together	συνεβουλεύσαντο (sunebouleusanto)	4823: to take counsel together, advise	from sun and bouleuó
to seize	κρατήσωσιν (kratēsōsin)	2902: to be strong, rule	from kratos
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
by stealth	δόλω (dolō)	1388: a bait, fig. craft, deceit	from the root del-
and kill	ἀποκτείνωσιν (apokteinōsin)	615: to kill	from apo and kteinó (to kill)
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

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).

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.

τον **definite article - accusative singular masculine**

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.

δολω **noun - dative singular masculine**

dolos **dol'-os**: a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subtilty.

κρατησωσιν **verb - aorist active subjunctive - third 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).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκτεινωσιν **verb - present active subjunctive - third person**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

Matthew 26:5 .

.	Greek	Strong's	Origin
But they were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb

"Not during	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the festival,	ἐορτῇ (eortē)	1859: a feast, a festival	of uncertain derivation
otherwise	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
a riot	θόρυβος (thorubos)	2351: an uproar	from the same as throeó
might occur	γένηται (genētai)	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

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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.

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.

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.

εορτη **noun - dative singular feminine**
heorte **heh-or-tay'**: a festival -- feast, holyday.

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.

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.

θορυβος **noun - nominative singular masculine**
thorubos **thor'-oo-bos**: a disturbance -- tumult, uproar.

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.)

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.

Matthew 26:6 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was in Bethany,	Βηθανία (bēthania)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
at the home	οἰκία (oikia)	3614: a house, dwelling	from oikos
of Simon	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin

the leper,

λεπροῦ
(leprou)

3015: scaly, leprous

from lepis

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).

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

βηθανια **noun - dative singular feminine**

Bethania **bay-than-ee'-ah**: date-house; Beth-any, a place in Palestine -- Bethany.

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).

σιμωνος **noun - genitive singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

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.

λεπρου **adjective - genitive singular masculine**

lepros **lep-ros'**: scaly, i.e. leprous (a leper) -- leper.

Matthew 26:7 .

.	Greek	Strong's	Origin
a woman	γυνή (gunē)	1135: a woman	a prim. word
came	προσῆλθεν (prosēlthen)	4334: to approach, to draw near	from pros and erchomai
to Him with an alabaster vial	ἀλάβαστρον (alabastron)	211: a box of alabaster	of foreign origin
of very costly	βαρυτίμου (barutimou)	927: of great value	from barus and timé
perfume,	μύρου (murou)	3464: ointment	a prim. word
and she poured	κατέχεεν (katecheen)	2708: to pour down upon	from kata and cheó (to pour)
it on His head	κεφαλῆς (kephalēs)	2776: the head	a prim. word
as He reclined	ἀνακειμένου (anakeimenou)	345: to be laid up, to recline	from ana and keimai
[at the table].			

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προσῆλθεν **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

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

γυνή **noun - nominative singular feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

αλαβαστρον **noun - accusative singular neuter**
alabastron **al-ab'-as-tron**: an alabaster box, i.e. (by extension) a perfume vase (of any material) -- (alabaster) box.

μυρου **noun - genitive singular neuter**
muron **moo'-ron**: myrrh, i.e. (by implication) perfumed oil -- ointment.

εχουσα **verb - present active participle - nominative singular feminine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

βαρυτιμου **adjective - genitive singular neuter**
barutimos **bar-oo'-tim-os**: highly valuable -- very precious.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεχεεν **verb - aorist active indicative - third person singular**
katacheo **kat-akh-eh'-o**: to pour down (out) -- pour.

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.

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

ανακειμενου **verb - present middle or passive deponent participle - genitive singular masculine**
anakeimai **an-ak-i'-mahee**: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

Matthew 26:8 .

.	Greek	Strong's	Origin
But the disciples	μαθηται	3101: a disciple	from manthanó

	(mathētai)		
were indignant	ἠγανάκτησαν (ēganaktēsan)	23: to grieve much, hence to be indignant	of uncertain origin
when they saw		3708: to see, perceive, attend to	a prim. verb
[this], and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"Why	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
waste?	ἀπώλεια (apōleia)	684: destruction, loss	from apollumi

KJV Lexicon

ιδοντες **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).

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.

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

ηγανακτησαν **verb - aorist active indicative - third person**

aganakteo **ag-an-ak-teh'-o**: to be greatly afflicted, i.e. (figuratively) indignant -- be much

(sore) displeased, have (be moved with, with) indignation.

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.

εις 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.

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.

απωλεια noun - nominative singular feminine

apoleia ap-o'-li-a: ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

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.

Matthew 26:9 .

■			
.	Greek	Strong's	Origin
"For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[perfume] might	ἐδύνατο (edunato)	1410: to be able, to have power	a prim. verb
have been sold	πραθῆναι (prathēnai)	4097: to sell	from pernémi (to export for sale)
for a high price	πολλοῦ (pollou)	4183: much, many	a prim. word
and [the money] given	δοθῆναι (dothēnai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to the poor."	πτωχοῖς (ptōchois)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)

KJV Lexicon

ηδυνατο **verb - imperfect middle or passive deponent indicative - third person singular - attic**
dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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).

ὁ 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.

μύρον noun - nominative singular neuter

muron **moo'-ron**: myrrh, i.e. (by implication) perfumed oil -- ointment.

πράσθηναι verb - aorist passive middle or passive deponent

piprasko **pip-ras'-ko**: to traffic (by travelling), i.e. dispose of as merchandise or into slavery -- sell.

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.

καὶ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοθῆναι verb - aorist passive 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)

[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.

πτωχοῖς adjective - dative plural masculine

ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

Matthew 26:10 .

.	Greek	Strong's	Origin
But Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
aware	γνούς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
of this, said		3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you bother	κόπους (kopous)	2873: laborious toil	from koptó
the woman?	γυναικί (gunaiki)	1135: a woman	a prim. word
For she has done	ἡργάσατο (ērgasato)	2038b: to work, labor	from ergon
a good	καλὸν (kalon)	2570: beautiful, good	a prim. word
deed	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
to Me.			

KJV Lexicon

γνους **verb - second aorist active participle - nominative singular masculine**

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)

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.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

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.

κοπους noun - accusative plural masculine

kopos kop'-os: a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.

παρεχετε verb - present active indicative - second person

parecho par-ekh'-o: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

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.

εργον noun - accusative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

καλον adjective - accusative singular neuter

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

εργασατο verb - aorist middle 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.

εις 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).

Matthew 26:11 .

.	Greek	Strong's	Origin
"For you always	πάντοτε (pantote)	3842: at all times	from pas and tote
have	ἔχετε (echete)	2192: to have, hold	a prim. verb
the poor	πτωχοὺς (ptōchous)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
with you; but you do not always	πάντοτε (pantote)	3842: at all times	from pas and tote
have	ἔχετε (echete)	2192: to have, hold	a prim. verb
Me.			

KJV Lexicon

πάντοτε adverb
pantote pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).

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.

πτωχους **adjective - accusative plural masculine**

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

εχετε **verb - present active indicative - second person**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

μεθ **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

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.

εμε **personal pronoun - first person accusative singular**

eme em-eh': me -- I, me, my(-self).

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.

παντοτε **adverb**

pantote pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).

εχετε **verb - present active indicative - second person**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Matthew 26:12 .

.	Greek	Strong's	Origin
"For when she poured	βαλοῦσα (balousa)	906: to throw, cast	a prim. word
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
perfume	μύρον (muron)	3464: ointment	a prim. word

on My body,	σώματος (sōmatos)	4983: a body	of uncertain origin
she did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
it to prepare Me for burial.	ἐνταφιάσαι (entaphiasai)	1779: to prepare for burial	from a comp. of en and taphos

KJV Lexicon

βαλουσα **verb - second aorist active participle - nominative singular feminine**

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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

αυτη **demonstrative 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

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.

μυρον **noun - accusative singular neuter**

muron moo'-ron: myrrh, i.e. (by implication) perfumed oil -- ointment.

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).

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.

σώματος noun - genitive singular neuter soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.
μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.
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.
ενταφιασαι verb - aorist active middle or passive deponent entaphiazō en-taf-ee-ad'-zo: to inswathe with cerements for interment -- bury.
με personal pronoun - first person accusative singular me meh: me -- I, me, my.
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)

Matthew 26:13 .

.	Greek	Strong's	Origin
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, wherever	ὅπου (opou)	3699: where	from hos, and pou
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizō
is preached	κηρυχθῇ (kēruchthē)	2784: to be a herald, proclaim	of uncertain origin
in the whole	ὅλῳ (olō)	3650: whole, complete	a prim. word

world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
this woman		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
has done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be spoken	λαληθήσεται (lalēthēsetai)	2980: to talk	from lalos (talkative)
of in memory	μνημόσυνον (mnēmosunon)	3422: a memorial	from the same as mnēmoneuó
of her."			

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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).

κηρυχθη **verb - aorist passive subjunctive - third person singular**
kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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.

ευαγγελιον **noun - nominative singular neuter**
euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

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).

εν **preposition**
en **en**: in, at, (up-)on, by, 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.

κοσμω **noun - dative 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.

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.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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 **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

εις demonstrative pronoun - nominative singular feminine

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μνημοσυνον preposition

mnemosunon mnay-mos'-oo-non: a reminder (memorandum), i.e. record -- memorial.

αυτης noun - 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

personal pronoun - genitive singular feminine

Matthew 26:14 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
one	εἷς (eis)	1520: one	a primary number
of the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
named	λεγόμενος (legomenos)	3004: to say	a prim. verb
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
Iscariot,	Ἰσκαριώτης (iskariōtēs)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya
went	πορεύθεις (poreutheis)	4198: to go	from poros (a ford, passage)
to the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous

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.

πορευθεις **verb - aorist passive deponent participle - nominative singular masculine**

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.

εις **adjective - nominative 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.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγομενος **verb - present passive participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

ισκαριωτης **noun - nominative singular masculine**

Iskariotes **is-kar-ee-o'-tace**: inhabitant of Kerioth; Iscariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

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.

αρχιερείς **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.

Matthew 26:15 .

.	Greek	Strong's	Origin
and said,		3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you willing	θέλετε (thelete)	2309: to will, wish	a prim. verb
to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
me to betray	παραδώσω (paradōsō)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him to you?" And they weighed	ἔστησαν (estēsan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
out thirty	τριακόνα (triakonta)	5144b: thirty	cardinal number from treis and a modification of deka
pieces of silver	ἀργύρια (arguria)	694: silvery, by ext. a piece of silver	from arguros
to 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.

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.

θελετε verb - present active indicative - second 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

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

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)

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

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

παραδωσω verb - future active 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.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εστησαν verb - second aorist active indicative - third person

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

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

τριακοντα numeral (adjective)

triakonta tree-ak'-on-tah: thirty -- thirty.

αργυρια noun - accusative plural 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).

Matthew 26:16 .

.	Greek	Strong's	Origin
From then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
on he [began] looking	ἐζήτει (ezētei)	2212: to seek	of uncertain origin
for a good opportunity	εὐκαιρίαν (eukairian)	2120: fitting time	from eukairos
to betray	παραδῶ (paradō)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Jesus.			

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

ἀπο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τότε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ἐζητεῖ **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)

εὐκαιρίαν **noun - accusative singular feminine**

eukairia yoo-kahee-ree'-ah: a favorable occasion -- opportunity.

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.

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

παραδω **verb - second aorist active subjunctive - 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.

Matthew 26:17 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
on the first	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
[day] of Unleavened	ἄζύμων (azumōn)	106: unleavened	from alpha (as a neg. prefix) and zumé
Bread the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
to Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and asked,	λέγοντες (legontes)	3004: to say	a prim. verb
"Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
do You want	θέλεις (theleis)	2309: to will, wish	a prim. verb
us to prepare	ἐτοιμάσωμεν (etoimasōmen)	2090: to prepare	from hetoimos

for You to eat

2068: to eat

akin to edó (to eat)

the Passover?"

πάσχα
(pascha)

3957: the Passover, the
Passover supper or lamb

of Aramaic origin, cf. pesach

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).

πρωτη **adjective - dative singular feminine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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).

προσηλθον **verb - aorist active indicative - third person**

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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.

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.

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.

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

που **particle - interrogative**

pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

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

ετοιμασομεν **verb - future active indicative - first person**

hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

φαγειν **verb - second aorist active middle or passive deponent**

phago **fag'-o**: to eat -- eat, meat.

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.

πασχα **aramaic transliterated word**

pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

Matthew 26:18 .

.	Greek	Strong's	Origin
And He said,	λέγει (legei)	3004: to say	a prim. verb
"Go	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
into the city	πόλιν (polin)	4172: a city	a prim. word

to a certain man,	δεῖνα (deina)	1170: a certain one	of uncertain origin
and say		3004: to say	a prim. verb
to him, 'The Teacher	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
says,		3004: to say	a prim. verb
"My time	καιρός (kairos)	2540: time, season	a prim. word
is near;	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
I [am to] keep	ποιῶ (poiō)	4160: to make, do	a prim. word
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
at your house with My disciples.""	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

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.

υΠΑΓΕΤΕ verb - present active imperative - second person

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of

sight), literally or figuratively -- depart, get hence, go (a-)way.

εις 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.

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.

δεινα adjective - accusative singular masculine

deina di'-nah: so and so (when the person is not specified) -- such a man.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπατε verb - second aorist active middle - second person

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.

διδασκαλος noun - nominative singular masculine

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

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.

καιρος **kahee-ros'**: **noun - nominative singular masculine**
kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

εγγυς **adverb**
eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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.

ποιω **verb - present active indicative - first person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

πασχα **aramaic transliterated word**
pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

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.

μαθητων **noun - genitive plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

Matthew 26:19 .

■			
.	Greek	Strong's	Origin

The disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
did	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
as Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had directed	συνέταξεν (sunetaxen)	4929: to arrange (together)	from sun and tassó
them; and they prepared	ἡτοίμασαν (ētoimasan)	2090: to prepare	from hetoimos
the Passover.	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach

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

ἐποίησαν verb - aorist active indicative - third person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

ὥς adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

συνέταξεν verb - aorist active indicative - third person singular

suntasso soon-tas-so: to arrange jointly, i.e. (figuratively) to direct -- appoint.

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

ο **definite article - nominative singular masculine**

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.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ητοιμασαν **verb - aorist active indicative - third person**

hetoimazo **het-oy-mad'-zo:** to prepare -- prepare, provide, make ready.

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.

πασχα **aramaic transliterated word**

pascha **pas'-khah:** the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

Matthew 26:20 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when evening	Ὡψίας (opsias)	3798: evening	from opse
came,	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
Jesus was reclining	ἀνέκειτο (anekeito)	345: to be laid up, to recline	from ana and keimai
[at the table] with the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
disciples.	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

KJV Lexicon

οψίας **adjective - genitive singular feminine**

opsios **op'-see-os**: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide)).

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.)

ἀνέκειτο **verb - imperfect middle or passive deponent indicative - third person singular**

anakeimai **an-ak-i'-mahee**: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

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.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

Matthew 26:21 .

.	Greek	Strong's	Origin
As they were eating,	ἐσθιόντων (esthiontōn)	2068: to eat	akin to edó (to eat)
He said,	λέγω (legō)	3004: to say	a prim. verb
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb

to you that one	εἷς (eis)	1520: one	a primary number
of you will betray	παράδωσει (paradōsei)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
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

εσθιοντων **verb - present active participle - genitive plural masculine**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

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.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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**

humin **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.

εις **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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)

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

παραδωσει verb - future 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.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

Matthew 26:22 .

.	Greek	Strong's	Origin
Being deeply	σφόδρα (sphodra)	4970: very much	adverb from sphodros (excessive, violent)
grieved,	λυπούμενοι (lupoumenoi)	3076: to distress, to grieve	from lupé
they each	ἕκαστος (ekastos)	1538: each, every	a prim. word
one	εἷς (eis)	1520: one	a primary number
began		757: to rule, to begin	a prim. verb
to say	λέγειν (legein)	3004: to say	a prim. verb
to Him, "Surely	μήτι (mēti)	3385: can this be? (interrog. particle expecting a neg. answer)	from mé and the neut. of tis
not I, Lord?"	κύριε (kurie)	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

λυπουμενοι **verb - present passive participle - nominative plural masculine**

lupeo **loo-peh'-o**: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

σφοδρα **adverb**

sphodra **sfod'-rah**: vehemently, i.e. in a high degree, much -- exceeding(-ly), greatly, sore, very.

ηρξαντο **verb - aorist middle deponent indicative - third person**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

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.

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

εκαστος **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

μητι **particle - interrogative**

meti **may'-tee**: whether at all -- not (the particle usually not expressed, except by the form of the question).

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.

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.

Matthew 26:23 .

.	Greek	Strong's	Origin
And He answered,	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
"He who dipped	ἐμβάψας (embapsas)	1686: to dip in	from en and baptó
his hand	χεῖρα (cheira)	5495: the hand	a prim. word
with Me in the bowl	τρουβλίῳ (trubliō)	5165: a bowl, dish	of uncertain origin
is the one	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
who will betray	παράδωσει (paradōsei)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Me.			

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).

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.

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.

εμβαπας **verb - aorist active participle - nominative singular masculine**

embapto **em-bap'-to**: to overwhelm on, i.e. wet (a part of the person, etc.) by contact with a fluid -- dip.

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.

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.

τροβλιω **noun - dative singular neuter**

trublion **troob'-lee-on**: a bowl -- dish.

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.

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.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

παραδωσει **verb - future 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.

Matthew 26:24 .

■			
.	Greek	Strong's	Origin

"The Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
[is to] go,	ὑπάγει (upagei)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as it is written	γέγραπται (gegriptai)	1125: to write	a prim. verb
of Him; but woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to that man	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
by whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is betrayed!	παραδίδοται (paradidotai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
It would have been		1510: I exist, I am	a prol. form of a prim. and defective verb
good	καλὸν (kalon)	2570: beautiful, good	a prim. word
for that man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
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)
he had not been born."	ἐγεννήθη	1080: to beget, to bring forth	from genna (descent, birth)

(egennēthē)

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.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, 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.

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.

υπαγει **verb - present active indicative - third person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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).

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

ουαι interjection

ouai oo-ah'-ee: woe -- alas, woe.

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.

ανθρωπω noun - dative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εκεινω demonstrative pronoun - dative 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.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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.

ο definite article - nominative singular masculine

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.

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.

παραδιδοται verb - present passive 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.

καλον adjective - nominative singular neuter

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

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.

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
εἰ conditional ei i : if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.
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.
γεννηθῇ 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
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.
ἄνθρωπος noun - nominative singular masculine anthropos anth'-ro-pos : man-faced, i.e. a human being -- certain, man.
ἐκεῖνος demonstrative pronoun - nominative singular masculine ekenos 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.

Matthew 26:25 .

.	Greek	Strong's	Origin
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
who was betraying	παραδιδούς (paradidous)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him, said,	λέγει (legei)	3004: to say	a prim. verb
"Surely	μήτι (mēti)	3385: can this be? (interrog. particle expecting a neg. answer)	from mé and the neut. of tis
it is not I, Rabbi?"	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab
Jesus said to him,		3004: to say	a prim. verb

"You have said

[it] yourself."

σὺ
(su)

4771: you (early mod. Eng.
thou)

second pers. sing. pers. pronoun

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahēe**: 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).

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.

παραδιδους **verb - present active participle - nominative singular masculine**

paradidomi **par-ad-id'-o-mēe**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

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.

μητι **particle - interrogative**

meti **may'-tee**: whether at all -- not (the particle usually not expressed, except by the form of the question).

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.

ραββι hebrew transliterated word

rhabbi hrab-bee': my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

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.

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

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

ειπας verb - second aorist active indicative - 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.

Matthew 26:26 .

.	Greek	Strong's	Origin
While they were eating,	Ἔσθιόντων (esthiontōn)	2068: to eat	akin to edó (to eat)
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
took	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
[some] bread,	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
and after a blessing,	εὐλογήσας (eulogēsas)	2127: to speak well of, praise	from eu and logos
He broke	ἔκλασεν (eklasen)	2806: to break	a prim. verb
[it] and gave	δοῦς (dous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[it] to the disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó

and said,		3004: to say	a prim. verb
"Take,	λάβετε (labete)	2983: to take, receive	from a prim. root lab-
eat;		2068: to eat	akin to edó (to eat)
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is My body."	σῶμα (sōma)	4983: a body	of uncertain origin

KJV Lexicon

εσθιοντων **verb - present active participle - genitive plural masculine**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

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

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ο **definite article - nominative singular masculine**

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.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

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).

εκλασεν verb - aorist active indicative - third person singular

klao klah'-o: to break (specially, of bread) -- break.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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)

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

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.

λαβετε verb - second aorist active middle - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

φαγετε verb - second aorist active middle - second person

phago fag'-o: to eat -- eat, 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).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

to **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.

σωμα **noun - nominative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

Matthew 26:27 .

.	Greek	Strong's	Origin
And when He had taken	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
a cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
and given	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
thanks,	εὐχαριστήσας (eucharistēsas)	2168: to be thankful	from eucharistos
He gave		1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[it] to them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Drink	πίετε (piete)	4095: to drink	a prim. word
from it, all	πάντες (pantes)	3956: all, every	a prim. word
of 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

λαβων verb - second aorist active participle - nominative singular 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.

ποτηριον noun - accusative singular neuter

poterion pot-ay'-ree-on: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευχαριστησας verb - aorist active participle - nominative singular masculine

eucharistéo 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).

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

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.

πιιετε verb - second aorist active middle - second person

pino pee'-no: to imbibe -- drink.

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)

αυτου personal pronoun - genitive singular neuter

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

Matthew 26:28 .

.	Greek	Strong's	Origin
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is My blood	αἷμα (aima)	129: blood	of uncertain origin
of the covenant,	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi
which is poured	ἐκχυννόμενον (ekchunnomenon)	1632b: to pour out, fig. to bestow	from the same as ekcheó
out for many	πολλῶν (pollōn)	4183: much, many	a prim. word
for forgiveness	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíemi
of sins.	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

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).

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

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), 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.

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.

καινης adjective - genitive singular feminine

kainos kahee-nos': new (especially in freshness) -- new.

διαθηκης noun - genitive singular feminine

diatheke dee-ath-ay'-kay: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

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.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

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.

εκχυνομενον verb - present passive participle - nominative singular neuter

ekcheo ek-kheh'-o, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

εις 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).

Matthew 26:29 .

.	Greek	Strong's	Origin
"But I say	λέγω (legō)	3004: to say	a prim. verb
to you, I will not drink	πίω (piō)	4095: to drink	a prim. word
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
fruit		1079b: fruit, produce	from ginomai
of the vine	ἀμπέλου (ampelou)	288: vine	of uncertain origin
from now	ἄρτι (arti)	737: just now	of uncertain origin
on until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
that day	ἡμέρας (ēmeras)	2250: day	a prim. word
when	ὅταν (otan)	3752: whenever	from hote and an
I drink	πίνω (pinō)	4095: to drink	a prim. word
it new	καινὸν (kainon)	2537: new, fresh	a prim. word
with you in My Father's	πατρός (patros)	3962: a father	a prim. word
kingdom."	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó

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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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν **personal pronoun - second person dative plural**

humin 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.

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.

πιω **verb - second aorist active subjunctive - first person singular**

pino pee'-no: to imbibe -- drink.

απ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρτι **adverb**

arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

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)

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.

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.

γεννηματος **noun - genitive singular neuter**

gennema ghen'-nay-mah: offspring; by analogy, produce -- fruit, generation.

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.

αμπελου **noun - genitive singular feminine**

ampelos am'-pel-os: a vine (as coiling about a support) -- vine.

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.

εκεινης **demonstrative pronoun - genitive 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.

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.

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

πινω **verb - present active subjunctive - first person singular**

pino pee'-no: to imbibe -- drink.

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).

καινον **adjective - accusative singular neuter**

kainos kahee-nos': new (especially in freshness) -- new.

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.

βασίλεια **noun - dative 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.

πατρός **noun - genitive singular masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

Matthew 26:30 .

.	Greek	Strong's	Origin
After singing a hymn,	ὕμνησαντες (umnēsantes)	5214: to sing to, to laud	from humnos
they went	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
out to the Mount	ὄρος (oros)	3735: a mountain	a prim. word
of Olives.	ἐλαιῶν (elaiōn)	1636: an olive (the tree or the fruit)	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

ὕμνησαντες **verb - aorist active participle - nominative plural masculine**
humneo **hoom-neh'-o**: to hymn, i.e. sing a religious ode; by implication, to celebrate (God)
in song -- sing a hymn (praise unto).

ἐξηλθον **verb - second aorist active indicative - third 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.

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.

ορος **noun - accusative singular neuter**
oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

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.

ελαιων **noun - genitive plural feminine**
elaia **el-ah'-yah**: an olive (the tree or the fruit) -- olive (berry, tree).

Matthew 26:31 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "You will all	πάντες (pantes)	3956: all, every	a prim. word
fall away	σκανδαλισθήσεσθε (skandalisthēsesthe)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
because	ἐν	1722: in, on, at, by, with	a prim. preposition denoting position and by impl.

	(en)		instrumentality
of Me this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
night,	νυκτὶ (nukti)	3571: night, by night	a prim. word
for it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
I WILL STRIKE DOWN	πατάξω (pataxō)	3960: to beat (of the heart), to strike	of uncertain origin
THE SHEPHERD,	ποιμένα (poimena)	4166: a shepherd	of uncertain origin
AND THE SHEEP	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
OF THE FLOCK	ποιμνης (poimnēs)	4167: a flock	probably from poimén
SHALL BE SCATTERED.'	διασκορπισθήσονται (diaskorpisthēsontai)	1287: generally to separate, spec. to winnow, fig. to squander	from dia and skorpizó

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.

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.

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.

ιησους noun - nominative singular masculine
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

παντες adjective - nominative plural masculine
pas pas: apparently a primary word; all, any, every, the whole

υμεις personal pronoun - second person nominative plural
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

σκανδαλισθησεσθε verb - future passive indicative - second person
skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

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.

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.

νυκτι noun - dative singular feminine
nux noox: night -- (mid-)night.

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.

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)

παταξω verb - future active indicative - first person singular
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.

ποιμένα **noun - accusative singular masculine**
poimen **poy-mane'**: a shepherd -- shepherd, pastor.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διασκορπισθῆσεται **verb - future passive indicative - third person singular**
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.

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.

προβατα **noun - nominative plural neuter**
probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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.

ποιμνης **noun - genitive singular feminine**
poimne **poym'-nay**: a flock -- flock, fold.

Matthew 26:32 .

.	Greek	Strong's	Origin
"But after	μετὰ (meta)	3326: with, among, after	a prim. preposition
I have been raised,	ἐγερθῆναι (egerthēnai)	1453: to waken, to raise up	a prim. verb
I will go ahead	προάξω (proaxō)	4254: to lead forth, to go before	from pro and agó
of you to Galilee."	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

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.

εγερθηναι **verb - aorist passive middle or passive deponent**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

προαξω **verb - future 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.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εις **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.

γαλιλαιαν **noun - accusative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

Matthew 26:33 .

.	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, "[Even] though	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
all	πάντες (pantes)	3956: all, every	a prim. word
may fall	σκανδαλισθήσονται (skandalisthēsontai)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
away	σκανδαλισθήσομαι (skandalisthēsomai)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
because	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
of You, I will never	οὐδέποτε (oudepote)	3763: never	from oude and pote
fall away."		4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai ap-ok-ree'-nom-ahēe: 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.

πέτρος **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.

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

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

σκανδαλισθησονται verb - future passive indicative - third person

skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

εν preposition

en en: in, at, (up-)on, by, etc.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

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).

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.

σκανδαλισθησομαι verb - future passive indicative - first person singular

skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

Matthew 26:34 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-

to him, "Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you that 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
before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
a rooster	ἀλέκτορα (alektora)	220: a rooster	of uncertain origin
crows,	φωνῆσαι (phōnēsai)	5455: to call out	from phóné
you will deny	ἀπαρνήση (aparnēsē)	533: to deny	from apo and arneomai
Me three times."	τρὶς (tris)	5151: three times	adverb from treis

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.

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.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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.

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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

πριν **adverb**

prin **prin**: prior, sooner -- before (that), ere.

αλεκτορα **noun - accusative singular masculine**

alektor **al-ek'-tore**: a cock or male fowl -- cock.

φωνησαι **verb - aorist active middle or passive deponent**

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.

τρεις **adverb**

tris **trece**: three times -- three times, thrice.

απαρνηση **verb - future middle deponent indicative - second person singular**

aparneomai **ap-ar-neh'-om-ahee**: to deny utterly, i.e. disown, abstain -- deny.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

Matthew 26:35 .

.	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	λέγει (legei)	3004: to say	a prim. verb
to Him, "Even if	κὰν (kan)	2579: and if	from kai and ean
I have	δέη (deē)	1163: it is necessary	a form of deó
to die	ἀποθανεῖν (apothanein)	599: to die	from apo and thnéskó
with You, I will not deny	ἀπαρνήσομαι (aparnēsomai)	533: to deny	from apo and arneomai
You." All	πάντες (pantes)	3956: all, every	a prim. word
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
said	εἶπαν (eipan)	3004: to say	a prim. verb
the same thing	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
too.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

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.

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.

Πέτρος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

καὶ conditional - contracted form

kan kan: and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

δεῖν verb - present impersonal active subjunctive - 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.

ἐγὼ personal pronoun - first person accusative singular

me meh: me -- I, me, my.

σύν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

σοὶ personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

ἀποθάνειν 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).

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.

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.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

ἀπαρνησάμην verb - aorist middle deponent subjunctive - first person singular

aparneomai ap-ar-neh'-om-ahee: to deny utterly, i.e. disown, abstain -- deny.

ομοίως adverb

homoios hom-oy'-oce: similarly -- likewise, so.

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
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.
μαθηται noun - nominative 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.

Matthew 26:36 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
with them to a place	χωρίον (chōrion)	5564: a place, property	dim. of chōra
called	λεγόμενον (legomenon)	3004: to say	a prim. verb
Gethsemane,	Γεθσημανὶ (gethsēmani)	1068: Gethsemane, an olive orchard on the Mt. of Olives	of Hebrew origin gath and shemen
and said	λέγει (legei)	3004: to say	a prim. verb

to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"Sit	καθίσατε (kathisate)	2523: to make to sit down, to sit down	another form of kathezomai
here	αὐτοῦ (autou)	847: there, here	adverb from autos
while	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I go over	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
and pray."	προσεύξωμαι (proseuxōmai)	4336: to pray	from pros and euchomai

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.

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahēe**: 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);

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

ο **definite article - nominative singular masculine**

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χωριον noun - accusative singular neuter

chorion kho-ree'-on: a spot or plot of ground -- field, land, parcel of ground, place, possession.

λεγομενον verb - present passive participle - accusative singular neuter

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γεθσημανη proper noun

Gethsemane gheth-say-man-ay': oil-press; Gethsemane, a garden near Jerusalem -- Gethsemane.

και 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.

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.

καθισατε verb - aorist active middle - second 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.

αυτου adverb

autou ow-too': belonging to the same spot, i.e. in this (or that) place -- (t-)here.

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.

απελθων verb - second aorist active participle - nominative singular masculine

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.

προσευξωμαι verb - aorist middle deponent subjunctive - first person singular

proseuchomai pros-yoo'-khom-ahee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

ΕΚΕΙ adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

Matthew 26:37 .

.	Greek	Strong's	Origin
And He took	παραλαβὼν (paralabōn)	3880: to receive from	from para and lambanó
with Him 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 two	δύο (duo)	1417: two	a primary number
sons	υἱοῦς (uious)	5207: a son	a prim. word
of Zebedee,	Ζεβεδαίου (zebedaiou)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah
and began		757: to rule, to begin	a prim. verb
to be grieved	λυπεῖσθαι (lupeisthai)	3076: to distress, to grieve	from lupé
and distressed.	ἀδημονεῖν (adēmonein)	85: to be distressed	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

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).

τον definite article - accusative singular masculine

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.

δυο numeral (adjective)

duo **doo'-o**: two -- both, twain, two.

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.

ζεβεδαιου noun - genitive singular masculine

Zebedaios **dzeb-ed-ah'-yos**: Zebedaeus, an Israelite -- Zebedee.

ηρξατο verb - aorist middle deponent indicative - third person singular

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

λυπτεισθαι verb - present passive middle or passive deponent

lupeo **loo-peh'-o**: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αδημονειν verb - present active infinitive

ademoneo **ad-ay-mon-eh'-o**: to be in distress (of mind) -- be full of heaviness, be very heavy.

Matthew 26:38 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "My soul	ψυχή (psuchē)	5590: breath, the soul	of uncertain origin
is deeply grieved,	περίλυπος (perilupos)	4036: very sad	from peri and lupé
to the point	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
of death;	θανάτου (thanatou)	2288: death	from thnéskó
remain	μείνατε (meinate)	3306: to stay, abide, remain	a prim. verb
here	ἔδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
and keep watch	γρηγορεῖτε (grēgoreite)	1127: to be awake, to watch	formed from perf. of egeiró
with Me."			

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.

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.

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.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

περιλυπος **adjective - nominative singular feminine**

perilupos **per-il'-oo-pos**: grieved all around, i.e. intensely sad -- exceeding (very) sorry(-owful).

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.

ψυχη **noun - nominative 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.

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).

θανατου **noun - genitive singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

μεινατε **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.

ωδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
γρηγορευτε verb - present active imperative - second person gregoreuo gray-gor-yoo'-o: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).
μετ preposition meta met-ah': denoting accompaniment; amid (local or causal);
μου personal pronoun - first person genitive singular emou em-oo': of me -- me, mine, my.

Matthew 26:39 .

.	Greek	Strong's	Origin
And He went	προελθῶν (proelthōn)	4281: to go forward, go on	from pro and erchomai
a little		3398: small, little	a prim. word
beyond		4281: to go forward, go on	from pro and erchomai
[them], and fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
on His face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
and prayed,	προσευχόμενος (proseuchomenos)	4336: to pray	from pros and euchomai
saying,	λέγων (legōn)	3004: to say	a prim. verb
"My Father,	πάτερ (pater)	3962: a father	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)
it is possible,	δυνατόν (dunaton)	1415: strong, mighty, powerful	from dunamai

let this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
pass	παρελθάτω (parelthatō)	3928: to pass by, to come to	from para and erchomai
from Me; yet	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polus
not as I will,	θέλω (thelō)	2309: to will, wish	a prim. verb
but as You will."			

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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

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

μικρον **adjective - accusative singular masculine**
mikron mik-ron': a small space of time or degree -- a (little) (while).

επεσεν **verb - second aorist active indicative - third person singular**
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.

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

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

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.

πατερ **noun - vocative singular masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

ει **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.

εστιν **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

παρελθτω **verb - second aorist active middle - third person singular**
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.

απ **preposition**
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

εμου **personal pronoun - first person genitive singular**
emou em-oo': of me -- me, mine, my.

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.

ποτήριο **noun - accusative singular neuter**
poterion pot-ay'-ree-on: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

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).

πλην **adverb**
plen plane: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

οὐχ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ὥς **adverb**
hos hoce: which how, i.e. in that manner (very variously used, as follows)

ἐγώ **personal pronoun - first person nominative singular**
ego eg-o': I, me.

θελω **verb - present active indicative - first 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

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.

ὥς **adverb**
hos hoce: which how, i.e. in that manner (very variously used, as follows)

σύ **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

Matthew 26:40 .

.	Greek	Strong's	Origin
And He came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to the disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
and found	εὕρίσκει (euriskei)	2147: to find	a prim. verb

them sleeping,	καθεύδοντας (katheudontas)	2518: to sleep	from kata and heudó (to sleep)
and said	λέγει (legei)	3004: to say	a prim. verb
to Peter,	Πέτρω (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
"So,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
you [men] could	ἰσχύσατε (ischusate)	2480: to be strong, have power	from ischus
not keep watch	γρηγορῆσαι (grēgorēsai)	1127: to be awake, to watch	formed from perf. of egeiró
with Me for one	μίαν (mian)	1520: one	a primary number
hour?	ὥραν (ōran)	5610: a time or period, an hour	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

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.

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.

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

ευρισκει verb - present active indicative - third person singular

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

καθευδοντας verb - present active participle - accusative plural masculine

katheudo **kath-yoo'-do**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

και 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.

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.

πετρω noun - dative singular masculine

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

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.

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.

ισχυσατε verb - aorist active indicative - second 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.

μιαν adjective - accusative singular feminine

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ωραν noun - accusative singular feminine

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

γρηγορησαι **verb - aorist active middle or passive deponent**
gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

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.

Matthew 26:41 .

.	Greek	Strong's	Origin
"Keep watching	γρηγορεῖτε (grēgoreite)	1127: to be awake, to watch	formed from perf. of egeiró
and praying	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
that you may not enter	εἰσέλθῃτε (eiselthēte)	1525: to go in (to), enter	from eis and erchomai
into temptation;	πειρασμόν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó
the spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
is willing,	πρόθυμον (prothumon)	4289: willing, ready	from pro and thumos
but the flesh	σὰρξ (sarx)	4561: flesh	a prim. word
is weak."	ἀσθενής (asthenēs)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)

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γρηγορεῖτε **verb - present active imperative - second person**
gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευχεσθε verb - present middle or passive deponent imperative - second person
proseuchomai pros-yoo'-khom-ahce: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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.

εισελθητε verb - second aorist active subjunctive - second person
eiserchomai ice-er'-khom-ahce: 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

πειρασμον noun - accusative singular 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.

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.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

πνευμα noun - nominative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

προθυμον adjective - nominative singular neuter
prothumos proth'-oo-mos: forward in spirit, i.e. predisposed; neuter (as noun) alacrity -- ready, willing.

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).

σαρξ **noun - nominative singular feminine**
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

ασθενής **adjective - nominative singular feminine**
asthenes as-then-ace': strengthless (in various applications, literal, figurative and moral) --
 more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

Matthew 26:42 .

.	Greek	Strong's	Origin
He went away	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
a second time	δευτέρου (deuterou)	1208: second	cptv. adjective, perhaps from duo
and prayed,	προσηύξατο (prosēuxato)	4336: to pray	from pros and euchomai
saying,	λέγων (legōn)	3004: to say	a prim. verb
"My Father,	πάτερ (pater)	3962: a father	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
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
pass away	παρελθεῖν (parelthein)	3928: to pass by, to come to	from para and erchomai
unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I drink	πίω (piō)	4095: to drink	a prim. word

it, Your will	θέλημα (thelēma)	2307: will	from theló
be done."	γεννηθήτω (genēthētō)	1096: to come into being, to happen, to become	from a prim. root gen-

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παλιν **adverb**

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctively) 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).

απελθων **verb - second aorist active participle - nominative singular masculine**

aperchomai ap-erkh'-om-ahē: 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.

προσηυξατο **verb - aorist middle deponent indicative - third person singular**

proseuchomai pros-yoo'-khom-ahē: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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.

πατερ **noun - vocative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

ει **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ου particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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.

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).

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.

ποτηριον noun - nominative singular neuter

poterion pot-ay'-ree-on: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

παρελθειν verb - second aorist 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.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

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.

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

πιω verb - second aorist active subjunctive - first person singular

pino pee'-no: to imbibe -- drink.

γενηθτω verb - aorist passive 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.)

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.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Matthew 26:43 .

.	Greek	Strong's	Origin
Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
He came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
and found	εὑρεν (euren)	2147: to find	a prim. verb
them sleeping,	καθεύδοντας (kathēdontas)	2518: to sleep	from kata and heudó (to sleep)
for their eyes	ὀφθαλμοὶ (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
were heavy.	βεβαρημένοι (bebarēmenoi)	916: to weigh down	from barus

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

ερχομαι **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

ευρίσκει verb - present active indicative - third person singular

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

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.

καθευδοντας verb - present active participle - accusative plural masculine

katheudo **kath-yoo'-do**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

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.

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

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.

οφθαλμοι noun - nominative plural masculine

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

βεβαρημενοι verb - perfect passive participle - nominative plural masculine

bareo **bar-eh'-o**: to weigh down (figuratively) -- burden, charge, heavy, press.

Matthew 26:44 .

.	Greek	Strong's	Origin
And He left	ἀφείς (apheis)	863: to send away, leave alone, permit	from apo and hiémi (to send)

them again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
and went away	ἄπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and prayed	προσηύξατο (prosēuxato)	4336: to pray	from pros and euchomai
a third time,	τρίτου (tritou)	5154: third	ord. num. from treis
saying		3004: to say	a prim. verb
the same	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
thing	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
once more.	πάλιν (palin)	3825: back (of place), again (of time), further	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

αφεις verb - second aorist active participle - nominative singular masculine

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.

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

απελθων verb - second aorist active participle - nominative singular masculine

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.

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.

προσηυξατο **verb - aorist middle deponent indicative - third person singular**

proseuchomai **pros-yoo'-khom-ahē**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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)

τρίτου **adjective - genitive singular neuter**

tritōs **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, 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

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.

ειπων **verb - second aorist active participle - nominative singular masculine**

epō **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

Matthew 26:45 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb

to the disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "Are you still		3062: the rest, the remaining	from leipó
sleeping	καθεύδετε (katheudete)	2518: to sleep	from kata and heudó (to sleep)
and resting?	ἀναπαύεσθε (anapauesthe)	373: to give rest, give intermission from labor, by impl. refresh	from ana and pauó
Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
is at hand	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus
and the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is being betrayed	παραδίδοται (paradidotai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
into the hands	χεῖρας (cheiras)	5495: the hand	a prim. word
of sinners.	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ἐρχεται 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.

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.

μαθητὰς noun - accusative plural masculine
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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

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.

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

καθευδετε verb - present active indicative - second person
katheudo kath-yoo'-do: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

katheudo kath-yoo'-do: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

το verb - present active imperative - second person
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιπὸν definite article - accusative singular neuter
loipon loy-pon': something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

και adjective - accusative singular neuter

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναπαυεσθε conjunction

anapano an-ap-ow'-o: (reflexively) to repose (literally or figuratively (be exempt), remain); by implication, to refresh -- take ease, refresh, (give, take) rest.

anapano an-ap-ow'-o: (reflexively) to repose (literally or figuratively (be exempt), remain); by implication, to refresh -- take ease, refresh, (give, take) rest.

verb - present middle indicative - second person verb - present middle imperative - second person
idou id-oo': used as imperative lo!; -- behold, lo, see.

ιδου verb - second aorist active middle - second person singular

eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

ηγγικεν verb - perfect active indicative - third person singular

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

η definite article - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ωρα noun - nominative singular feminine

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

και conjunction

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ο definite article - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

υιος noun - nominative singular masculine

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

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ανθρωπου noun - genitive 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.

παραδιδοται verb - present passive indicative - third person singular

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εις preposition

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

χειρας noun - accusative plural feminine

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

αμαρτωλων adjective - genitive plural masculine

Matthew 26:46 .

.	Greek	Strong's	Origin
"Get	ἐγείρεσθε (egeiresthe)	1453: to waken, to raise up	a prim. verb
up, let us be going;	ἄγωμεν (agōmen)	71: to lead, bring, carry	a prim. verb
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the one who betrays	παραδιδούς (paradidous)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Me is at hand!"	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus

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εγειρεσθε verb - present middle or passive imperative - second person

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

αγωμεν verb - present active subjunctive - 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.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ηγγικεν **verb - perfect 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.

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.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

Matthew 26:47 .

.	Greek	Strong's	Origin
While He was still	ἔτι (eti)	2089: still, yet	a prim. adverb
speaking,	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
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
one	εἰς (eis)	1520: one	a primary number
of the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
up accompanied	μετ' (met)	3326: with, among, after	a prim. preposition
by a large	πολύς (polus)	4183: much, many	a prim. word

crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
with swords	μαχαίρων (machairōn)	3162: a short sword or dagger	perhaps from machomai
and clubs,	ξύλων (xulōn)	3586: wood	a prim. word
[who came] from the chief priests	ἀρχιερέων (archiereōn)	749: high priest	from archó and hierous
and elders	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
of the people.	λαοῦ (laou)	2992: the people	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

ἐτι 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.

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.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ιουδας noun - nominative 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.

εις **adjective - nominative 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.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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.

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.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

μαχαιρων **noun - genitive plural feminine**

machaira **makh'-ahee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ξυλων **noun - genitive plural 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.

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.
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.
και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
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.
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.

Matthew 26:48 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he who was betraying	παραδιδούς (paradidous)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them a sign,	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Whomever	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

I kiss,	φιλήσω (philēsō)	5368: to love	from philos
He is the one; seize	κρατήσατε (kratēsate)	2902: to be strong, rule	from kratos
Him."			

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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).

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.

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

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

σημειον noun - accusative singular neuter

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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.

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.

ἂν **particle**

an an: denoting a supposition, wish, possibility or uncertainty

φιλήσω **verb - aorist active subjunctive - first person singular**

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

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

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

κρατήσατε **verb - aorist active middle - second 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).

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

Matthew 26:49 .

.	Greek	Strong's	Origin
Immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
Judas went	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and said,		3004: to say	a prim. verb
"Hail,	χαῖρε (chaire)	5463: to rejoice, be glad	a prim. verb
Rabbi!"	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab

and kissed

κατεφίλησεν
(katephilēsen)

2705: to kiss fervently

from kata and phileó

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

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

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.

ιησου **noun - dative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

χαιρε **verb - present active imperative - second 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

ραββι **hebrew transliterated word**

rhabbi **hrab-bee'**: my master, i.e. Rabbi, as an official title of honor -- Master, Rabbi.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεφιλησεν **verb - aorist active indicative - third person singular**
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

Matthew 26:50 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "Friend,	ἐταῖρε (etaire)	2083: a companion	from etés (clansman, cousin)
[do] what		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have come	παρεῖ (parei)	3918b: to be present, to have come	from para and eimi
for." Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
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 Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and seized	ἐκράτησαν (ekratēsan)	2902: to be strong, rule	from kratos
Him.			

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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).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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

εταιρε **noun - vocative singular masculine**

hetairos **het-ah'-ee-ros**: a comrade -- fellow, friend.

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.

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.

παρει **verb - present indicative - second person singular**

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.

τοτε **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

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

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.

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.

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

εκρατησαν **verb - aorist active indicative - third 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).

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

Matthew 26:51 .

	Greek	Strong's	Origin
And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle

one	εἰς (eis)	1520: one	a primary number
of those	τῶν (tōn)	3588: the	the def. art.
who	τὴν (tēn)	3588: the	the def. art.
were with Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
reached	ἐκτείνας (ekteinas)	1614: to extend	from ek and teinó (to stretch)
and drew	ἀπέσπασεν (apespasen)	645: to draw off, draw away	from apo and spaó
out his sword,	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai
and struck	πατάξας (pataxas)	3960: to beat (of the heart), to strike	of uncertain origin
the slave	δοῦλον (doulon)	1401: a slave	of uncertain derivation
of the high priest	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierous
and cut off	ἀφείλεν (apheilen)	851: to take from, take away	from apo and haireó
his ear.	ὠτίον (ōtion)	5621b: an ear	dim. of ous

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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

ἰδοῦ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

εἰς adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

μετά preposition

meta met-ah': denoting accompaniment; amid (local or causal);

Ἰησοῦ noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἐκτείνας verb - aorist active participle - nominative singular feminine

ekteino ek-ti'-no: to extend -- cast, put forth, stretch forth (out).

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.

χείρα noun - accusative singular feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ἀποσπάσεν verb - aorist active indicative - third person singular

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)

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.

μαχαίραν noun - accusative singular feminine

machaira makh'-ahee-rah: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

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

πατάξας 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.

δουλον noun - accusative singular 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.

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.

αφειλεν verb - second aorist active indicative - third person singular

aphaireo af-ahee-reh'-o: to remove -- cut (smite) off, take away.

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.

ωτιον noun - accusative singular neuter

otion o-tee'-on: an earlet, i.e. one of the ears, or perhaps the lobe of the ear -- ear.

Matthew 26:52 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "Put	ἀπόστρεψον (apostrepson)	654: to turn away, turn back	from apo and strephó
your sword	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai

back		654: to turn away, turn back	from apo and strephó
into its place;	τόπον (topon)	5117: a place	a prim. word
for all	πάντες (pantes)	3956: all, every	a prim. word
those	ὁ (o)	3588: the	the def. art.
who take	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
up the sword	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai
shall perish	ἀπολοῦνται (apolountai)	622: to destroy, destroy utterly	from apo and same as olethros
by the sword.	μαχαίρη (machairē)	3162: a short sword or dagger	perhaps from machomai

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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.

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.

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.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αποστρεφον **verb - aorist active middle - second person singular**

apostrepho **ap-os-tref'-o**: to turn away or back -- bring again, pervert, turn away (from).

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.

μαχαιραν **noun - accusative singular feminine**

machaira **makh'-ahee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

εις **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.

τοπον **noun - accusative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

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

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

λαβοντες **verb - second aorist active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

μαχαιραν **noun - accusative singular feminine**

machaira **makh'-ahee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

μαχαιρα **noun - dative singular feminine**

machaira makh'-ahee-rah: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

αποθανουνται **verb - future middle deponent indicative - third person**

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

Matthew 26:53 .

.	Greek	Strong's	Origin
"Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you think	δοκεῖς (dokeis)	1380: to have an opinion, to seem	from dokos (opinion)
that I cannot	δύναμαι (dunamai)	1410: to be able, to have power	a prim. verb
appeal	παρακαλέσαι (parakalesai)	3870: to call to or for, to exhort, to encourage	from para and kaleó
to My Father,	πατέρα (patera)	3962: a father	a prim. word
and He will at once	ἄρτι (arti)	737: just now	of uncertain origin
put at My disposal	παραστήσει (parastēsei)	3936: to place beside, to present, stand by, appear	from para and histémi
more		4183: much, many	a prim. word
than twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
legions	λεγιῶνας (legiōnas)	3003: a legion	of Latin origin
of angels?	ἁγγέλων (angelōn)	32a: a messenger, angel	a prim. word

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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.

δοκεις verb - present active indicative - second 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.

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.

δυναμαι verb - present middle or passive deponent indicative - 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.

αρτι adverb

arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

παρακαλεσαι verb - aorist active middle or passive deponent

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.

τον definite article - accusative singular masculine

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.

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

παράσται verb - future 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.

μοι personal pronoun - first person dative singular
moi moy: to me -- I, me, mine, my.

πλείους 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.

δωδεκα numeral (adjective)
dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

λεγωνας noun - accusative plural masculine
legeon leg-eh-ohn': a legion, i.e. Roman regiment (figuratively) -- legion.

αγγελων noun - genitive plural masculine
aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

Matthew 26:54 .

.	Greek	Strong's	Origin
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
will the Scriptures	γραφαὶ (graphai)	1124: a writing, scripture	from graphó
be fulfilled,	πληρωθῶσιν (plērōthōsin)	4137: to make full, to complete	from plérés
[which say] that it must	δεῖ (dei)	1163: it is necessary	a form of deó
happen	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
this way?"	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

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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).

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πληρωθωσιν **verb - aorist passive subjunctive - 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

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.

γραφαι **noun - nominative plural feminine**

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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.

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.

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.)

Matthew 26:55 .

▪			
.	Greek	Strong's	Origin

At that time	ώρα (ōra)	5610: a time or period, an hour	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to the crowds,	ὄχλοις (ochlois)	3793: a crowd, multitude, the common people	a prim. word
"Have you come	ἐξήλθατε (exēlthate)	1831: to go or come out of	from ek and erchomai
out with swords	μαχαιρῶν (machairōn)	3162: a short sword or dagger	perhaps from machomai
and clubs	ξύλων (xulōn)	3586: wood	a prim. word
to arrest	συλλαβεῖν (sullabein)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
Me as [you would] against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
a robber?	ληστήν (lēstēn)	3027: a robber	from léis (booty)
Every	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
day	ἡμέραν (ēmeran)	2250: day	a prim. word
I used to sit	ἐκαθεζόμην (ekathezomēn)	2516: to sit down	from kata and hezomai (to seat oneself, sit)
in the temple		2413: sacred, a sacred thing, a temple	a prim. word
teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
and you did not seize	ἐκρατήσατε (ekratēsate)	2902: to be strong, rule	from kratos

Me.

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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.

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.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

ληστην noun - accusative singular masculine

leistes lace-tace': a brigand -- robber, thief.

εξηλθετε verb - second aorist active indicative - second 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.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

μαχαιρων noun - genitive plural feminine

machaira makh'-ahee-rah: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ξυλων noun - genitive plural 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.

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.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

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

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εκαθεζομην verb - imperfect middle or passive deponent indicative - first person singular

kathzomai kath-ed'-zom-ahee: to sit down -- sit.

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.

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

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.

εκρατησατε **verb - aorist active indicative - second 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).

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

Matthew 26:56 .

.	Greek	Strong's	Origin
"But all	ὅλον (olon)	3650: whole, complete	a prim. word
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
has taken place	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
to fulfill	πληρωθῶσιν (plērōthōsin)	4137: to make full, to complete	from plérés
the Scriptures	γραφαὶ (graphai)	1124: a writing, scripture	from graphó
of the prophets."	προφητῶν	4396: a prophet (an interpreter	from a comp. of pro and phémi

	(prophētōn)	or forth-teller of the divine will)	
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
all	πάντες (pantes)	3956: all, every	a prim. word
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
left	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
Him and fled.	ἔφυγον (ephugon)	5343: to flee	a prim. verb

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).

ΟΛΟΝ **adjective - nominative 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.

ΓΕΓΟΝΕΝ **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.)

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.

ΠΛΗΡΩΘΩΣΙΝ **verb - aorist passive subjunctive - 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

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.

γραφαι **noun - nominative plural feminine**

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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.

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.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

αφεντες **verb - second aorist active participle - nominative plural masculine**

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.

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

εφυγον **verb - second aorist active indicative - third person**

pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

Matthew 26:57 .

■			
.	Greek	Strong's	Origin

Those	Οἱ (oi)	3588: the	the def. art.
who had seized	κρατήσαντες (kratēsantes)	2902: to be strong, rule	from kratos
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
led Him away	ἀπήγαγον (apēgagon)	520: to lead away	from apo and agó
to Caiaphas,	Καϊάφαν (kaiaphan)	2533: Caiaphas, an Isr. high priest	of Aramaic origin
the high priest,	ἀρχιερέα (archierea)	749: high priest	from archó and hierews
where	ὅπου (opou)	3699: where	from hos, and pou
the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and the elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
were gathered together.	συνήχθησαν (sunēchthēsan)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó

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).

κρατήσαντες **verb - aorist active participle - nominative plural 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).

τον definite article - accusative singular masculine

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.

απηγαγον verb - second aorist active indicative - third person

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

καιαφαν noun - accusative singular masculine

Kaiaphas kah-ee-af'-as: the dell; Caiaphas (i.e. Cajepha), an Israelite -- Caiaphas.

τον definite article - accusative singular masculine

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.

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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.

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.

συνηχθησαν verb - aorist passive indicative - third person

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

Matthew 26:58 .

.	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
was following	ἠκολούθει (ēkolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him at a distance	μακρόθεν (makrothen)	3113: from afar, afar	from makros
as far	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
as the courtyard	αὐλῆς (aulēs)	833: a courtyard, a court	of uncertain origin
of the high priest,	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierēus
and entered	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
in, and sat down	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hémai (to sit)
with the officers	ὑπηρετῶν (upēretōn)	5257: an underling, servant	from hupo and eretés (a rower)
to see		3708: to see, perceive, attend to	a prim. verb
the outcome.	τέλος (telos)	5056: an end, a toll	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).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

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

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μακροθεν **adverb**

makrothen **mak-roth'-en**: from a distance or afar -- afar off, from far.

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.

αυλης **noun - genitive singular feminine**

aule **ow-lay'**: a yard (as open to the wind); by implication, a mansion -- court, (sheep-)fold, hall, palace.

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.

αρχιερωσ **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.

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-ahce**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εσω adverb

eso **es'-o**: inside (as preposition or adjective) -- (with-)in(-ner, -to, -ward).

εκαθητο verb - imperfect middle or passive deponent indicative - third person singular

kathemai **kath'-ay-mahce**: figuratively, to remain, reside -- dwell, sit (by, down).

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.

υπηρετων noun - genitive plural masculine

huperetes **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

ιδειν verb - second aorist active middle or passive deponent

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.

τελος noun - accusative singular neuter

telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

Matthew 26:59 .

■			
.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous

and the whole	ὅλον (olon)	3650: whole, complete	a prim. word
Council	συνέδριον (sunedrion)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
kept trying to obtain	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
FALSE testimony	ψευδομαρτυρίαν (pseudomarturian)	5577a: false witness, false testimony	from pseudomartus
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that they might put Him to death.	θανατώσωσιν (thanatōsōsin)	2289: to put to death	from thanatos

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).

αρχιερεῖς **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.

καὶ **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

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.

συνεδριον **noun - nominative singular neuter**

sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

ολον **adjective - nominative 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.

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)

ψευδομαρτυριαν **noun - accusative singular feminine**

pseudomarturia psyoo-dom-ar-too-ree'-ah: untrue testimony -- false witness.

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.

ιησου **noun - genitive singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

θανατωσωσιν **verb - aorist active subjunctive - third person**

thanatoo than-at-o'-o: to kill -- become dead, (cause to be) put to death, kill, mortify.

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

Matthew 26:60 .

.	Greek	Strong's	Origin
They did not find	εὗρον (euron)	2147: to find	a prim. verb
[any], even though many	πολλῶν (pollōn)	4183: much, many	a prim. word
FALSE witnesses		5577b: a false witness	from pseudés and martus
came	προσελθόντων (proselthontōn)	4334: to approach, to draw near	from pros and erchomai
forward.	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
But later	ὕστερον (usteron)	5305: afterwards, later	neut. of husteros
on two	δύο (duo)	1417: two	a primary number
came forward,		4334: to approach, to draw near	from pros and erchomai

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

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.

ευρον **verb - second aorist active indicative - third person**

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

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.

ψευδομαρτυρων **noun - genitive plural masculine**

pseudomartur **psyoo-dom-ar'-toor**: a spurious witness, i.e. bearer of untrue testimony -- false witness.

προσελθοντων **verb - second aorist active participle - genitive plural masculine**

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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.

ευρον **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

Matthew 26:61 .

.	Greek	Strong's	Origin
and said,	εἶπαν (eipan)	3004: to say	a prim. verb
"This man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
stated,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
I am able	δύναμαι (dunamai)	1410: to be able, to have power	a prim. verb
to destroy	καταλῦσαι (katalusai)	2647: to destroy, overthrow	from kata and luó
the temple	ναὸν (naon)	3485: a temple	probably akin to naió (to inhabit)
of God	θεοῦ	2316: God, a god	of uncertain origin

	(theou)		
and to rebuild	οἰκοδομῆσαι (oikodomēsai)	3618: to build a house	from oikodomos
it in three	τριῶν (triōn)	5140: three	a prim. cardinal number
days."	ἡμερῶν (ēmerōn)	2250: day	a prim. word

KJV Lexicon

υστερον **adverb**

husteron **hoos'-ter-on**: more lately, i.e. eventually -- afterward, (at the) last (of all).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

ψευδομαρτυρες **noun - nominative plural masculine**

pseudomartur **psyoo-dom-ar'-toor**: a spurious witness, i.e. bearer of untrue testimony -- false witness.

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.

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.

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.

δυναμαι **verb - present middle or passive deponent indicative - first person singular**

dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may,

might, be possible, be of power.

καταλυσαι **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

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναον **noun - accusative singular masculine**

naos **nah-os'**: a fane, shrine, temple -- shrine, 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.

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

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τριων **adjective - genitive plural feminine**

treis **trice**: three -- three.

ημερων **noun - genitive plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

οικοδομησαι **verb - aorist active middle or passive deponent**

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.

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

Matthew 26:62 .

■			
.	Greek	Strong's	Origin

The high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierēus
stood	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and said		3004: to say	a prim. verb
to Him, "Do You not answer?"	ἀποκρίνη (apokrinē)	611: to answer	from apo and krinó
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is it that these men	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are testifying against	καταμαρτυροῦσιν (katamarturousin)	2649: to testify or bear witness against	from kata and martureó
You?"			

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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

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).

ο definite article - nominative singular masculine

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.

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

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.

ΑΠΟΚΡΙΝΗ verb - present middle or passive deponent indicative - second 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.

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.

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.

ΣΟΥ personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ΚΑΤΑΜΑΡΤΥΡΟΥΣΙΝ verb - present active indicative - third person
katamartureo kat-am-ar-too-reh'-o: to testify against -- witness against.

Matthew 26:63 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
kept silent.	ἐσιώπα (esiōpa)	4623: to be silent	from siópé (silence)
And the high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierous
said		3004: to say	a prim. verb

to Him, "I adjure	ἐξορκίζω (exorkizō)	1844: to administer an oath, to adjure	from ek and horkizō
You by the living	ζώντος (zōntos)	2198: to live	from prim. roots zé- and zó-
God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
that You tell		3004: to say	a prim. verb
us 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 are the Christ,	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
the Son	υἱός (uios)	5207: a son	a prim. word
of God."	θεοῦ (theou)	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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εσιωπα **verb - imperfect active indicative - third person singular**

siopao see-o-pah'-o: silence, i.e. a hush; dumb, (hold) peace.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ο definite article - nominative singular masculine
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.

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

εξορκιζω verb - present active indicative - first person singular
exorkizo ex-or-kid'-zo: to exact an oath, i.e. conjure -- adjure.

σε personal pronoun - second person accusative singular
se seh: thee -- thee, thou, thy house.

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.

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.

ζωντος verb - present active participle - genitive singular masculine
zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

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.

ημιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ειπης **verb - second aorist active subjunctive - 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.

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.

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.

χριστος **noun - nominative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ο **definite article - nominative singular masculine**
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.

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).

Matthew 26:64 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

said	λέγει (legei)	3004: to say	a prim. verb
to him, "You have said	λέγω (legō)	3004: to say	a prim. verb
it [yourself]; nevertheless	πλήν (plēn)	4133: yet, except	adverb from the cptv. form of polus
I tell		3004: to say	a prim. verb
you, hereafter	ἀπ' (ap)	575: from, away from	a preposition and a prim. particle
you will see		3708: to see, perceive, attend to	a prim. verb
THE SON	υἶόν (uion)	5207: a son	a prim. word
OF MAN	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
SITTING	καθήμενον (kathēmenon)	2521: to be seated	from kata and hémai (to sit)
AT THE RIGHT HAND	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
OF POWER,	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
and COMING	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
ON THE CLOUDS	νεφελῶν (nephelōn)	3507: a cloud	from nephos
OF HEAVEN."	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

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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.

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.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ειπας **verb - second aorist active indicative - 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.

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

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).

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

οψεσθε **verb - future middle deponent indicative - second person**

optanomai **op-tan'-om-ahee**: appear, look, see, shew self.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

καθημενον verb - present middle or passive deponent participle - accusative singular masculine

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).

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.

δυναμεις noun - genitive singular 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

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.

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 feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεφελων noun - genitive plural feminine

nephele **nef-el'-ay**: cloudiness, i.e. (concretely) a cloud -- cloud.;

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.

Matthew 26:65 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierous
tore	διέρρηξεν (dierrēxen)	1284: to tear asunder	from dia and rhégnumi
his robes	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and said,	λέγων (legōn)	3004: to say	a prim. verb
"He has blasphemed!	ἐβλασφήμησεν (eblasphēmēsen)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
further	ἔτι (eti)	2089: still, yet	a prim. adverb
need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
do we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
of witnesses?	μαρτύρων (marturōn)	3144: a witness	a prim. word
Behold,		2396: see! behold!	from eidon, used as an interj.

you have now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
the blasphemy;	βλασφημίαν (blasphēmian)	988: slander	from blasphēmos

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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.

αρχιερεως **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.

διεσπρηξεν **verb - aorist active indicative - third person singular**
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.

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

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.

εβλασφημησεν verb - aorist active indicative - third person singular

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

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.

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.

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.

εχομεν verb - present active indicative - first person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

μαρτυρων noun - genitive plural masculine

martus mar'-toos: a witness; by analogy, a martyr -- martyr, record, witness.

ιδε verb - aorist active middle - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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.

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.

βλασφημιαν noun - accusative singular feminine

blasphemia blas-fay-me'-ah: vilification (especially against God) -- blasphemy, evil speaking, railing.

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

Matthew 26:66 .

.	Greek	Strong's	Origin
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you think?"	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
They answered,	ἀποκριθέντες (apokrithentes)	611: to answer	from apo and krinó
"He deserves	ἐνοχος (enochos)	1777: held in, bound by, liable to (a condition, penalty or imputation)	from enechó
death!"	θανάτου (thanatou)	2288: death	from thnéskó

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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.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min':** to (with or by) you -- ye, you, your(-selves).

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.

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).

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.

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.

ενοχος **adjective - nominative singular masculine**
enochos **en'-okh-os**: liable to (a condition, penalty or imputation) -- in danger of, guilty of,
subject to.

θανατου **noun - genitive singular masculine**
thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Matthew 26:67 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they spat	ἐνέπτυσαν (eneptusan)	1716: to spit upon	from en and ptuό
in His face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
and beat Him with their fists;	ἐκολάφισαν (ekolaphisan)	2852: to strike with the fist	from kolaphos (a blow with the fist)
and others	τὸ (to)	3588: the	the def. art.
slapped	ἐράπισαν (erapisan)	4474: to strike with a rod, hence to strike with the palm of the hand	from a derivation of rhabdos
Him,			

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.

ΕΝΕΠΤΥΣΑΝ **verb - aorist active indicative - third person**

emptuo emp-too'-o: to spit at or on -- spit (upon).

ΕΙΣ **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.

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

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΚΟΛΑΦΙΣΑΝ **verb - aorist active indicative - third person**

kolaphizo kol-af-id'-zo: to rap with the fist -- buffet.

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.

ΔΕ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΡΡΑΠΙΣΑΝ **verb - aorist active indicative - third person**

rhapizo hrap-id'-zo: to slap -- smite (with the palm of the hand).

Matthew 26:68 .

.	Greek	Strong's	Origin
and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"Prophecy	προφήτευσον (prophēteuson)	4395: to foretell, tell forth, prophecy	from prophētés
to us, You Christ;	χριστέ (christe)	5547: the Anointed One, Messiah, Christ	from chrió
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the one who hit	παίσας (paisas)	3817: to strike, spec. to sting	a prim. verb
You?"			

KJV Lexicon

λέγοντες **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.

προφητευσον **verb - aorist active middle - second person singular**

propheteuo prof-ate-yoo'-o: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophecy.

ημιν **personal pronoun - first person dative plural**

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

χριστε **noun - vocative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

τίς **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.

ΕΣΤΙ 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.

ΠΑΙΣΑΣ verb - aorist active participle - nominative singular masculine
paio pah'-yo: to hit ; specially, to sting (as a scorpion) -- smite, strike.

ΣΕ personal pronoun - second person accusative singular
se seh: thee -- thee, thou, thy house.

Matthew 26:69 .

.	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
was sitting	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hémai (to sit)
outside	ἔξω (exō)	1854: outside, without	from ek
in the courtyard,	αὐλῇ (aulē)	833: a courtyard, a court	of uncertain origin
and a servant-girl	παιδίσκη (paidiskē)	3814: a young girl, maidservant	dim. of pais
came	προσῆλθεν (prosēlthen)	4334: to approach, to draw near	from pros and erchomai
to him and said,	λέγουσα (legousa)	3004: to say	a prim. verb
"You too	καὶ (kai)	2532: and, even, also	a prim. conjunction
were with Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

the Galilean."

Γαλιλαίου
(galilaiou)

1057: Galilean

from Galilaia

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.

εξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

εκαθητο **verb - imperfect middle or passive deponent indicative - third person singular**

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, 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.

αυλη **noun - dative singular feminine**

aule **ow-lay'**: a yard (as open to the wind); by implication, a mansion -- court, (sheep-)fold, hall, palace.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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

μια adjective - nominative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

παιδισκη noun - nominative singular feminine

paidiske pahee-dis'-kay: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

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.

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.

ησθα verb - imperfect indicative - second person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ιησου noun - genitive singular masculine

iesous 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.

γαλιлайου noun - genitive singular masculine

Galilaios gal-ee-lah'-yos: Galilean or belonging to Galilea -- Galilean, of Galilee.

Matthew 26:70 .

.	Greek	Strong's	Origin
But he denied	ἡρνήσατο (ērnēsato)	720: to deny, say no	of uncertain origin
[it] before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros

them all,	πάντων (pantōn)	3956: all, every	a prim. word
saying,	λέγων (legōn)	3004: to say	a prim. verb
"I 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
you are talking	λέγεις (legeis)	3004: to say	a prim. verb
about."			

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).

ἠρνησατο **verb - aorist middle deponent indicative - third person singular**

arneomai **ar-neh'-om-ahee:** to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

ἐμπροσθεν **preposition**

emprosten **em'-pros-then:** in front of (in place or time) -- against, at, before, (in presence, sight) of.

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

παντῶν **adjective - genitive plural masculine**

pas **pas:** apparently a primary word; all, any, every, the whole

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.

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.

οἶδα verb - perfect active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

λέγεις verb - present active indicative - second person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Matthew 26:71 .

.	Greek	Strong's	Origin
When he had gone	ἐξελθόντα (exelthonta)	1831: to go or come out of	from ek and erchomai
out to the gateway,	πυλῶνα (pulōna)	4440: a porch, gateway	from pulé
another	ἄλλη (allē)	243: other, another	a prim. word
[servant-girl] saw		3708: to see, perceive, attend to	a prim. verb
him and said	λέγει (legei)	3004: to say	a prim. verb
to those	τόν (ton)	3588: the	the def. art.
who	τοῖς (tois)	3588: the	the def. art.
were there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

"This man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
was with 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

KJV Lexicon

ἐξελθοντα **verb - second aorist active participle - accusative 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.

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

εις **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.

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.

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

αλλη **adjective - nominative singular feminine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

και 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.

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

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ιησου noun - genitive singular masculine

iesous 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.

ναζωραιου noun - genitive singular masculine

Nazoraios nad-zo-rah'-yos: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

Matthew 26:72 .

■			
.	Greek	Strong's	Origin

And again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
he denied	ἡρνήσατο (ērnēsato)	720: to deny, say no	of uncertain origin
[it] with an oath,	ὄρκου (orkou)	3727: an oath	akin to erkos (fence, enclosure)
"I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
the man."	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

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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

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.

ἡρνήσατο verb - aorist middle deponent indicative - third person singular

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

μεθ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ορκου noun - genitive singular masculine

horkos hor'-kos: a limit, i.e. (sacred) restraint (specially, an oath) -- oath.

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.

οἶδα **verb - perfect active indicative - first person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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.

ανθρωπον **noun - accusative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Matthew 26:73 .

.	Greek	Strong's	Origin
A little		3398: small, little	a prim. word
later	μετὰ (meta)	3326: with, among, after	a prim. preposition
the bystanders	ἐστῶτες (estōtes)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
up and said		3004: to say	a prim. verb
to 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
"Surely	ἀληθῶς (alēthōs)	230: truly	adverb from alēthēs
you too	καὶ (kai)	2532: and, even, also	a prim. conjunction
are [one] of them; for even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the way you talk	λαλιά (lalia)	2981: talk	from laleó
gives	ποιεῖ (poiei)	4160: to make, do	a prim. word

you away."

δῆλον
(dēlon)

1212: clear, evident

of uncertain origin

KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

μικρον **adjective - accusative singular neuter**

mikron **mik-ron'**: a small space of time or degree -- a (little) (while).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσελθοντες **verb - second aorist active participle - nominative plural masculine**

proserchomai **pros-er'-khom-ah-ee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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.

εστωτες **verb - perfect active participle - nominative plural masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

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.

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.

πετρω **noun - dative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

αληθως **adverb**

alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σου **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

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

εἶ **verb - present indicative - second person singular**
ei i: thou art -- art, be.

καί **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γάρ **conjunction**
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

λαλία **noun - nominative singular feminine**
lalia lal-ee-ah': talk -- saying, speech.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

δῆλον **adjective - accusative singular masculine**
delos day'-los: clear -- + bewray, certain, evident, manifest.

σε **personal pronoun - second person accusative singular**
se seh: thee -- thee, thou, thy house.

ποιεῖ **verb - present active indicative - third person singular**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Matthew 26:74 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote

he began		757: to rule, to begin	a prim. verb
to curse		2617a: to curse vehemently	from katathema
and swear,	ὀμνύειν (omnuein)	3660: to swear, take an oath	and omnumi; a prim. verb
"I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
the man!"	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
And immediately		2117: straight, straightway	a prim. word used as an adjective or adverb
a rooster	ἀλέκτωρ (alektōr)	220: a rooster	of uncertain origin
crowed.	ἐφώνησεν (ephōnēsen)	5455: to call out	from phóné

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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.

ἤρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ahēe**: to commence (in order of time) -- (rehearse from the) begin(-ning).

καταθεματίζειν **verb - present active infinitive**

katanathematizo **kat-an-ath-em-at-id'-zo**: to imprecate -- curse.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ομνυειν **verb - present active infinitive**

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

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.

οιδα verb - perfect active indicative - first 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.

ανθρωπον noun - accusative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

αλεκτωρ noun - nominative singular masculine

alektor al-ek'-tore: a cock or male fowl -- cock.

εφωνησεν 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.

Matthew 26:75 .

.	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
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

which Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had said,		3004: to say	a prim. verb
"Before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
a rooster	ἀλέκτορα (alektora)	220: a rooster	of uncertain origin
crows,	φωνῆσαι (phōnēsai)	5455: to call out	from phóné
you will deny	ἀπαρνήση (aparnēsē)	533: to deny	from apo and arneomai
Me three times."	τρὶς (tris)	5151: three times	adverb from treis
And he went	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out and wept	ἐκλαυσεν (eklausen)	2799: to weep	a prim. verb
bitterly.	πικρῶς (pikrōs)	4090: bitterly	adverb from pikros

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

εμνησθη **verb - aorist passive indicative - third person singular**

mnaomai mnah'-om-ahée: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

ο **definite article - nominative singular masculine**

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.

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

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.

ειρηκοτος verb - perfect active participle - genitive singular neuter - attic

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), 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

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.

πριν adverb

prin prin: prior, sooner -- before (that), ere.

αλεκτορα noun - accusative singular masculine

alektor al-ek'-tore: a cock or male fowl -- cock.

φωνησαι verb - aorist active middle or passive deponent

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.

τρεις adverb

tris trece: three times -- three times, thrice.

απαρνηση verb - future middle deponent indicative - second person singular

aparneomai ap-ar-neh'-om-ahee: to deny utterly, i.e. disown, abstain -- deny.

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

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.

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

εκλαυσεν verb - aorist active indicative - third person singular

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

πικρως adverb

pikros pik-roce': bitterly, i.e. (figuratively) violently -- bitterly

Matthew 27:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when morning		4407: at early morning	from prói
came,	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
all	πάντες (pantes)	3956: all, every	a prim. word
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 people	λαοῦ (laou)	2992: the people	a prim. word
conferred	συμβούλιον (sumboulion)	4824: counsel, by impl. a council	from sumboulos

together against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
to put Him to death;	θανατῶσαι (thanatōsai)	2289: to put to death	from thanatos

KJV Lexicon

πρωιας **noun - genitive singular feminine**
proia **pro-ee'-ah**: day-dawn -- early, morning.

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.)

συμβουλιον **noun - accusative singular neuter**
sumboulion **soom-boo'-lee-on**: advisement; specially, a deliberative body, i.e. the provincial assessors or lay-court -- consultation, counsel, council.

ελαβον **verb - second aorist active indicative - third person**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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.

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.

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.

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.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

θανατωσαι **verb - aorist active middle or passive deponent**

thanatoo **than-at-o'-o**: to kill -- become dead, (cause to be) put to death, kill, mortify.

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

Matthew 27:2 .

.	Greek	Strong's	Origin
and they bound	δήσαντες (dēsantes)	1210: to tie, bind	a prim. verb
Him, and led Him away	ἀπήγαγον (apēgagon)	520: to lead away	from apo and agó

and delivered	παρέδωκαν (paredōkan)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him to Pilate	Πιλάτῳ (pilatō)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
the governor.	ἡγεμόνι (ēgemoni)	2232: a leader, governor	from hēgeomai

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

δησαντες verb - aorist active participle - nominative plural masculine

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

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

απηγαγον verb - second aorist active indicative - third person

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

παρεδωκαν verb - aorist 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.

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

ποντιω noun - dative singular masculine

Pontios pon'-tee-os: Pontius, a Roman -- Pontius.

πιλατω **noun - dative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

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.

Matthew 27:3 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
when 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
who had betrayed	παραδούς (paradous)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him, saw		3708: to see, perceive, attend to	a prim. verb
that He had been condemned,	κατέκριθη (katekrithē)	2632: to give judgment against	from kata and krinó
he felt remorse	μεταμεληθεὶς (metamelētheis)	3338: to regret, repent	from meta and meló
and returned	ἔστρεψεν (estrepsen)	4762: to turn, i.e. to change	a prim. verb
the thirty	τριακοντα (triakonta)	5144b: thirty	cardinal number from treis and a modification of deka
pieces of silver	ἀργύρια (arguria)	694: silvery, by ext. a piece of silver	from arguros
to the chief priests	ἀρχιερεῦσιν (archiereusin)	749: high priest	from archó and hierous
and elders,	πρεσβυτέροις (presbuterois)	4245: elder	a cptv. of presbus (an old man)

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.

ιδων **verb - second aorist active participle - nominative singular masculine**

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

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.

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

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.

κατεκριθη **verb - aorist passive indicative - third person singular**

katakrino kat-ak-ree'-no: to judge against, i.e. sentence -- condemn, damn.

μεταμεληθεις **verb - aorist passive deponent participle - nominative singular masculine**

metamellomai met-am-el'-lom-ahee: to care afterwards, i.e. regret -- repent (self).

απεστρεψεν **verb - aorist active indicative - third person singular**

apostrepho ap-os-tref'-o: to turn away or back -- bring again, pervert, turn away (from).

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.

τριακοντα **numeral (adjective)**
triakonta **tree-ak'-on-tah**: thirty -- thirty.

αργυρια **noun - accusative plural 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).

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.

αρχιερευσιν **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.

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.

Matthew 27:4 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"I have sinned	ἥμαρτον (ēmarton)	264: to miss the mark, do wrong, sin	from an early root hamart-
by betraying	παραδούς (paradous)	3860: to hand over, to give or deliver over, to betray	from para and didómi
innocent	δίκαιον (dikaion)	121: unpunished	from alpha (as a neg. prefix) and thóé (a penalty)
blood."	αἷμα (aima)	129: blood	of uncertain origin
But they said,	εἶπαν (eipan)	3004: to say	a prim. verb

"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is that to us? See	ὄψη (opsē)	3708: to see, perceive, attend to	a prim. verb
[to that] yourself!"	σὺ (su)	4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun

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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.

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.

παραδους **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.

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.

αθωον **adjective - accusative singular neuter**

athoos ath'-o-os: not guilty -- innocent.

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.

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.

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.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

οψει verb - future middle deponent indicative - second person singular - attic

optanomai op-tan'-om-ahee: appear, look, see, shew self.

Matthew 27:5 .

.	Greek	Strong's	Origin
And he threw	ρίψας (ripsas)	4496: to throw, cast, spec. to throw off, toss	a prim. verb
the pieces of silver	ἀργύρια (arguria)	694: silvery, by ext. a piece of silver	from arguros
into the temple sanctuary	ναὸν (naon)	3485: a temple	probably akin to naió (to inhabit)
and departed;	ἀνεχώρησεν (anechōrēsen)	402: to go back, withdraw	from ana and chóreó
and he went away	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and hanged himself.	ἀπήγξατο (apēnxato)	519: to strangle, hang oneself	from apo and agchó (to press, strangle)

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

ριψας verb - aorist active participle - nominative singular masculine

rhipso **hrip'-to**: to fling; by qualification, to deposit (as if a load); by extension, to disperse -- cast (down, out), scatter abroad, throw.

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.

αργυρια noun - accusative plural 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).

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.

ναω noun - dative singular masculine

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

ανεχωρησεν verb - aorist active indicative - third person singular

anachoreo **an-akh-o-reh'-o**: to retire -- depart, give place, go (turn) aside, withdraw self.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απελθων verb - second aorist active participle - nominative singular masculine

aperchomai **ap-erkh'-om-ah-ee**: 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.

απηγγατο verb - aorist middle indicative - third person singular

apagchomai **ap-ang'-khom-ah-ee**: to strangle oneself off (i.e. to death) -- hang himself.

Matthew 27:6 .

.	Greek	Strong's	Origin
The chief priests	ἀρχιερεῖς	749: high priest	from archó and hierous

	(archiereis)		
took	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
the pieces of silver	ἀργύρια (arguria)	694: silvery, by ext. a piece of silver	from arguros
and said,	εἶπαν (eipan)	3004: to say	a prim. verb
"It is not lawful	ἐξεστίν (exestin)	1832: it is permitted, lawful	from ek and eimi
to put	βαλεῖν (balein)	906: to throw, cast	a prim. word
them into the temple treasury,	κορβανᾶν (korbanan)	2878b: treasury	of Hebrew origin qorban
since	ἐπεῖ (epēi)	1893: when, because	from epi and ei
it is the price	τιμὴ (timē)	5092: a valuing, a price	akin to tió (to value, honor)
of blood."	αἵματος (aimatos)	129: blood	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).

αρχιερεῖς **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.

λαβόντες **verb - second aorist active participle - nominative plural masculine**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

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.

αργυρια noun - accusative plural 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).

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.

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).

βαλειν verb - second aorist active middle or passive deponent

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.

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

εις 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.

κορβαναν noun - accusative singular masculine

korban kor-ban': a votive offering and the offering; a consecrated present (to the Temple fund); by extension (the latter term) the Treasury itself, i.e. the room where the contribution boxes stood -- Corban, treasury.

επει conjunction

epei ep-i': thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

τιμη noun - nominative 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.

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.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

Matthew 27:7 .

.	Greek	Strong's	Origin
And they conferred together	συμβούλιον (sumboulion)	4824: counsel, by impl. a council	from sumboulos
and with the money bought	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
the Potter's Field	ἡγόρασαν (ēgorasan)	59: to buy in the marketplace, purchase	from agora
as a burial place for strangers.	κεραμέως (kerameōs)	2763: a potter	from kerannumi
	ἀγρὸν (agron)	68: a field, the country	a prim. word
	ταφὴν (taphēn)	5027: burial	from thaptó
	ξένοις (xenois)	3581: foreign, a foreigner, guest	a prim. word

συμβουλιον **noun - accusative singular neuter**

sumboulion **soom-boo'-lee-on**: advisement; specially, a deliberative body, i.e. the provincial assessors or lay-court -- consultation, counsel, council.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λαβοντες **verb - second aorist active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ηγορασαν **verb - aorist active indicative - third person**

agorazo **ag-or-ad'-zo**: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

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 neuter**

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.

αγρον **noun - accusative 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.

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.

κεραμεως **noun - genitive singular masculine**

kerameus **ker-am-yooce'**: a potter -- potter.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ταφην **noun - accusative singular feminine**

taphe **taf-ay'**: burial (the act) -- bury.

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.

ξενοις **adjective - dative plural masculine**

xenos **xen'-os**: foreign (literally, alien, or figuratively, novel); by implication, a guest or

(vice-versa) entertainer -- host, strange(-r).

Matthew 27:8 .

.	Greek	Strong's	Origin
For this reason	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
that field	ἀγρός (agros)	68: a field, the country	a prim. word
has been called	ἐκλήθη (eklēthē)	2564: to call	a prim. word
the Field	ἀγρός (agros)	68: a field, the country	a prim. word
of Blood	αἵματος (aimatos)	129: blood	of uncertain origin
to this day.	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)

KJV Lexicon

διο conjunction

dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

εκληθη verb - aorist 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)).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγρος noun - nominative 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.

ΕΚΕΙΝΟΣ **demonstrative pronoun - nominative 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.

αγρος **noun - nominative 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.

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.

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.

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.

Matthew 27:9 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
that which was spoken	λέγοντος (legontos)	3004: to say	a prim. verb
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Jeremiah	Ἰερεμίου (ieremiou)	2408: Jeremiah, an O.T. prophet	of Hebrew origin Yirmeyah
the prophet	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
was fulfilled:	ἐπληρώθη (eplērōthē)	4137: to make full, to complete	from plérés

"AND THEY TOOK	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
THE THIRTY	τριακόντα (triakonta)	5144b: thirty	cardinal number from treis and a modification of deka
PIECES OF SILVER,	ἀργύρια (arguria)	694: silvery, by ext. a piece of silver	from arguros
THE PRICE	τιμὴν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
OF THE ONE WHOSE	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
PRICE	τετιμημένου (tetimēmenou)	5091: to fix the value, to price	from timé
HAD BEEN SET	ἐτιμήσαντο (etimēsanto)	5091: to fix the value, to price	from timé
by the sons	υἱῶν (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

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

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

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.

ρηθεν **verb - aorist passive participle - nominative singular neuter**

rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ιερεμιου **noun - genitive singular masculine**

Hieremias **hee-er-em-ee'-as**: Hieremias (i.e. Jermijah), an Israelite -- Jeremiah.

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.

λεγοντος **verb - present active participle - genitive singular neuter**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, 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

ελαβον **verb - second aorist active indicative - third person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

τα **verb - second aorist active indicative - first person singular**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριακοντα **definite article - accusative plural neuter**

triakonta **tree-ak'-on-tah**: thirty -- thirty.

αργυρια **numeral (adjective)**

argurion **ar-goo'-ree-on**: silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

την **noun - 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.

τιμην **definite article - accusative 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 noun - 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.
τετιμημενου definite article - genitive singular masculine
timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.
ον verb - perfect passive participle - 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.
ετιμησαντο relative pronoun - accusative singular masculine
timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.
απο verb - aorist middle indicative - third person
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
υιων preposition
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.
ισραηλ noun - genitive plural masculine
Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.
proper noun

Matthew 27:10 .

.	Greek	Strong's	Origin
AND THEY GAVE	ἔδωκαν (edōkan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
THEM FOR THE POTTER'S	κεραμέως (kerameōs)	2763: a potter	from kerannumi
FIELD,	ἄγρον (agron)	68: a field, the country	a prim. word
AS THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
DIRECTED	συνέταξεν (sunetaxen)	4929: to arrange (together)	from sun and tassó

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

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)

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

εις **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.

αγρον **noun - accusative 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.

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.

κεραμεως **noun - genitive singular masculine**

kerameus **ker-am-yooce'**: a potter -- potter.

καθα **adverb**

katha **kath-ah'**: according to which things, i.e. just as -- as.

συνεταξεν **verb - aorist active indicative - third person singular**

suntasso **soon-tas-so**: to arrange jointly, i.e. (figuratively) to direct -- appoint.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

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.

Matthew 27:11 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
stood	ἐστάθη (estathē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
before	ἐμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
the governor,	ἡγεμόνος (ēgemonos)	2232: a leader, governor	from hēgeomai
and the governor	ἡγεμῶν (ēgemōn)	2232: a leader, governor	from hēgeomai
questioned	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erōtaó
Him, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Are You the King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of the Jews?"	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-

to him, "[It is as] you
say." λέγεις
(legeis)

3004: to say

a prim. verb

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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).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εστη **verb - second aorist active indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

εμπροσθεν **preposition**

emprothen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) 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.

ηγεμονος **noun - genitive 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

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.

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.

ηγεμων **noun - nominative singular masculine**

hegemon **hayg-em-ohn'**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

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.

συ **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.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

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.

ο **definite article - nominative singular masculine**

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).

ιησους **noun - nominative singular masculine**

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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

σου **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

λεγεις **verb - present active indicative - second person singular**
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Matthew 27:12 .

.	Greek	Strong's	Origin
And while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He was being accused	κατηγορεῖσθαι (katēgoreisthai)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
by the chief priests	ἀρχιερέων (archiereōn)	749: high priest	from archó and hierēus
and elders,	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
He did not answer.	ἀπεκρίνατο (apekrinato)	611: to answer	from apo and krinó

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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

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.

κατηγορεῖσθαι **verb - present passive middle or passive deponent**

kategoreo **kat-ay-gor-eh'-o**: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

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.

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.

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.

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.

απεκρινατο **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.

Matthew 27:13 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote

Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Do You not hear	ἀκούεις (akoueis)	191: to hear, listen	from a prim. word mean. hearing
how many things	πόσα (posa)	4214: how much? how great?	interrog. adjective from a prim. root
they testify against	καταμαρτυροῦσιν (katamarturousin)	2649: to testify or bear witness against	from kata and martureó
You?"			

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.

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.

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.

ΠΙΛΑΤΟΣ **noun - nominative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

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.

ακουεις verb - present 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.

ποσα correlative or interrogative pronoun - accusative plural neuter
posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

καταμαρτυρουσιν verb - present active indicative - third person
katamartureo kat-am-ar-too-reh'-o: to testify against -- witness against.

Matthew 27:14 .

.	Greek	Strong's	Origin
And He did not answer	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
him with regard	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
to even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
a [single] charge,	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
the governor	ἡγεμόνα (ēgemona)	2232: a leader, governor	from hēgeomai
was quite	λίαν (lian)	3029: very, exceedingly	of uncertain derivation
amazed.	θαυμάζειν (thaumazein)	2296: to marvel, wonder	from thauma

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

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.

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.

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

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.

εν adjective - accusative singular neuter

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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

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.

θαυμαζειν verb - present active infinitive

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

τον definite article - accusative singular masculine

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.

λίαν **adverb**

lian **lee'-an**: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

Matthew 27:15 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
at [the] feast	ἑορτήν (eortēn)	1859: a feast, a festival	of uncertain derivation
the governor	ἡγεμῶν (ēgemōn)	2232: a leader, governor	from hēgeomai
was accustomed	εἰώθει (eiōthei)	1486: to be accustomed, part. custom	a prim. verb
to release	ἀπολύειν (apoluein)	630: to set free, release	from apo and luó
for the people	ὄχλῳ (ochlō)	3793: a crowd, multitude, the common people	a prim. word
[any] one	ἓνα (ena)	1520: one	a primary number
prisoner	δέσμιον (desmion)	1198: binding, bound	from deó
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they wanted.	ἤθελον (ēthelon)	2309: to will, wish	a prim. verb

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).

εορτην **noun - accusative singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

ειωθει **verb - pluperfect active indicative - third person singular**

etho **eth'-o**: to be used (by habit or conventionality); neuter perfect participle usage -- be custom (manner, wont).

ο **definite article - nominative singular masculine**

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.

απολυειν **verb - present active infinitive**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

ενα **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

δεσμιον **noun - accusative singular masculine**

desmios **des'-mee-os**: a captive (as bound) -- in bonds, prisoner.

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.

ηθελον **verb - imperfect 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

Matthew 27:16 .

.	Greek	Strong's	Origin
At that time	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they were holding	εἶχον (eichon)	2192: to have, hold	a prim. verb
a notorious	ἐπίσημον (episēmon)	1978: bearing a mark, notable	from epi and the same as sémainó
prisoner,	δέσμιον (desmion)	1198: binding, bound	from deó
called	λεγόμενον (legomenon)	3004: to say	a prim. verb
Barabbas.	Βαραββᾶν (barabban)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba

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εἶχον **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).

τότε **adverb**

tote **tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

δέσμιον **noun - accusative singular masculine**

desmios **des'-mee-os:** a captive (as bound) -- in bonds, prisoner.

ἐπίσημον **adjective - accusative singular masculine**

episemos **ep-is'-ay-mos:** remarkable, i.e. (figuratively) eminent -- notable, of note.

λεγόμενον **verb - present passive participle - accusative singular masculine**

lego **leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

βαραββαν **noun - accusative singular masculine**

Barabbas **bar-ab-bas'**: son of Abba; Bar-abbas, an Israelite -- Barabbas.

Matthew 27:17 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when the people	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
gathered together,	συνηγμένων (sunēgmenōn)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	λεγόμενον (legomenon)	3004: to say	a prim. verb
to them, "Whom	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
do you want	θέλετε (thelete)	2309: to will, wish	a prim. verb
me to release	ἀπολύσω (apolusō)	630: to set free, release	from apo and luó
for you? Barabbas,	Βαραββᾶν (barabban)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
who is called		3004: to say	a prim. verb
Christ?"	χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió

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συνηγμενων **verb - perfect passive participle - genitive plural masculine**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

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.

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

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.

θελετε **verb - present active indicative - second 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

απολυσω **verb - aorist active subjunctive - first 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

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

<p>βαρabbαν noun - accusative singular masculine Barabbas bar-ab-bas': son of Abba; Bar-abbas, an Israelite -- Barabbas.</p>			
<p>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.</p>			
<p>ιησουv noun - accusative singular masculine lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.</p>			
<p>τον definite article - accusative singular masculine 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>λεγομενον verb - present passive participle - accusative singular masculine lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.</p>			
<p>χριστον noun - accusative singular masculine Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.</p>			

Matthew 27:18 .

.	Greek	Strong's	Origin
For he knew		3609a: to have seen or perceived, hence to know	perf. of eidon
that because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of envy	φθόνον (phthonon)	5355: envy	a prim. word
they had handed	παρέδωκαν (paredōkan)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him over.			

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ηδαι **verb - pluperfect active indicative - third person singular**

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)

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)

φθονον **noun - accusative singular masculine**

phthonos **fthon'-os**: ill-will (as detraction), i.e. jealousy (spite) -- envy.

παρεδωκαν **verb - aorist 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.

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

Matthew 27:19 .

.	Greek	Strong's	Origin
While he was sitting	Καθημένου (kathēmenou)	2521: to be seated	from kata and hémai (to sit)
on the judgment seat,	βήματος (bēmatos)	968: a step, raised place, by impl. a tribunal	from the same as basis
his wife	γυνή (gunē)	1135: a woman	a prim. word
sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
him [a message], saying,	λέγουσα (legousa)	3004: to say	a prim. verb
"Have nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis

to do with that righteous Man;	δικαίῳ (dikaiō)	1342: correct, righteous, by impl. innocent	from diké
for last night	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
I suffered	ἔπαθον (epathon)	3958: to suffer, to be acted on	akin to penthos
greatly	πολλὰ (polla)	4183: much, many	a prim. word
in a dream	ὄναρ (onar)	3677: a dream, in a dream	a prim. word
because	δι' (di)	1223: through, on account of, because of	a prim. preposition
of Him."			

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καθημενου **verb - present middle or passive deponent participle - genitive 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).

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.

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.
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).
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
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
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.
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.
σοι personal pronoun - second person dative singular
soi soy: to thee -- 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
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.
δικαιω adjective - dative singular masculine
dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

ΕΚΕΙΝΩ **demonstrative pronoun - dative 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.

πολλα **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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

επαθον **verb - second aorist active indicative - first person singular**

pascho pas'-kho: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

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.

κατ **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

οναρ **noun**

onar on'-ar: a dream -- dream.

δι **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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

Matthew 27:20 .

.	Greek	Strong's	Origin
But 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)
persuaded	ἐπεισαν (epeisan)	3982: to persuade, to have confidence	a prim. verb
the crowds	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word

to ask	αἰτήσονται (aitēsōntai)	154: to ask, request	a prim. verb
for Barabbas	Βαραββᾶν (barabban)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba
and to put	ἀπολέσωσιν (apolesōsin)	622: to destroy, destroy utterly	from apo and same as olethros
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
to death.		622: to destroy, destroy utterly	from apo and same as olethros

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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).

αρχιερεῖς 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.

ΕΠΕΙΣΘΑΝ **verb - aorist 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)

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.

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.

ΑΙΤΗΣΩΝΤΑΙ **verb - aorist middle subjunctive - third person**

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

ΤΟΝ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΒΑΡΑΒΒΑΝ **noun - accusative singular masculine**

Barabbas bar-ab-bas': son of Abba; Bar-abbas, an Israelite -- Barabbas.

ΤΟΝ **definite article - accusative singular masculine**

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).

ΙΗΣΟΥΝ **noun - accusative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΑΠΟΛΕΣΩΣΙΝ **verb - aorist active subjunctive - third person**

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Matthew 27:21 .

.	Greek	Strong's	Origin
But the governor	ἡγεμῶν (ēgemōn)	2232: a leader, governor	from hégemai

said	εἶπαν (eipan)	3004: to say	a prim. verb
to them, "Which	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
of the two	δύο (duo)	1417: two	a primary number
do you want	θέλετε (thelete)	2309: to will, wish	a prim. verb
me to release	ἀπολύσω (apolusō)	630: to set free, release	from apo and luó
for you?" And they said,		3004: to say	a prim. verb
"Barabbas."	Βαραββᾶν (barabban)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba

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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).

ο **definite article - nominative singular masculine**

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.

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.

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

τίς **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.

θελετε **verb - present active indicative - second 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

ἀπο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

δύο **numeral (adjective)**

duo doo'-o': two -- both, twain, two.

ἀπολυσω **verb - aorist active subjunctive - first 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

ὑμῖν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

δέ **conjunction**

de deh': but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

βαραββαν **noun - accusative singular masculine**

Barabbas bar-ab-bas': son of Abba; Bar-abbas, an Israelite -- Barabbas.

Matthew 27:22 .

.	Greek	Strong's	Origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
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
with Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
who is called	λεγόμενον (legomenon)	3004: to say	a prim. verb
Christ?"	χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
They all	πάντες (pantes)	3956: all, every	a prim. word
said,	λέγουσιν (legousin)	3004: to say	a prim. verb
"Crucify Him!"	σταυρωθήτω (staurōthētō)	4717: to fence with stakes, to crucify	from stauros

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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.

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.

πιλατος **noun - nominative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

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.

ποιησω **verb - future active indicative - first person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

λεγομενον **verb - present passive participle - accusative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

χριστον **noun - accusative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

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

παντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

σταυρωθῆτω **verb - aorist passive imperative - third person singular**
stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

Matthew 27:23 .

.	Greek	Strong's	Origin
And he said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Why,	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
evil	κακὸν (kakon)	2556: bad, evil	a prim. word
has He done?"	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
But they kept shouting	ἔκραζον (ekrazon)	2896: to scream, cry out	from a prim. root krag-
all the more,	περισσῶς (perissōs)	4057: abundantly	adverb from perissos
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Crucify Him!"	σταυρωθήτω (staurōthētō)	4717: to fence with stakes, to crucify	from stauros

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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).

ηγεμων **noun - nominative singular masculine**

hegemon **hayg-em-ohn'**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

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.

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.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

κακον **adjective - accusative singular 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)

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).

περισσως **adverb**

perissos **per-is-soce'**: superabundantly -- exceedingly, out of measure, the more.

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.

σταυρωθητω **verb - aorist passive imperative - third person singular**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

Matthew 27:24 .

.	Greek	Strong's	Origin
When Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
saw		3708: to see, perceive, attend to	a prim. verb
that he was accomplishing	ὠφελεῖ (ōphelei)	5623: to help, benefit, do good	from ophelos
nothing,	οὐδέν (ouden)	3762: no one, none	from oude and heis
but rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
that a riot	θόρυβος (thorubos)	2351: an uproar	from the same as throeó
was starting,	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
he took	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
water	ὕδωρ (udōr)	5204: water	a prim. word
and washed	ἀπενίψατο (apenipsato)	633: to wash off	from apo and niptó
his hands	χεῖρας (cheiras)	5495: the hand	a prim. word
in front		2713: over against, opposite	adverb from kata and enanti
of the crowd,	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
saying,	λέγων (legōn)	3004: to say	a prim. verb

"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
innocent	ἄθῳος (athōos)	121: unpunished	from alpha (as a neg. prefix) and thóé (a penalty)
of this Man's		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
blood;	αἵματος (aimatos)	129: blood	of uncertain origin
see		3708: to see, perceive, attend to	a prim. verb
[to that] yourselves."		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun

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ιδων **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).

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os:** close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

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.

ωφελεῖ **verb - present active indicative - third person singular**

opheleo **o-fel-eh'-o**: to be useful, i.e. to benefit -- advantage, better, prevail, profit.

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.

μᾶλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

θορυβος **noun - nominative singular masculine**

thorubos **thor'-oo-bos**: a disturbance -- tumult, uproar.

γίνεται **verb - present 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.)

λαμβάνω **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ὕδωρ **noun - accusative singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

ἀπενίψατο **verb - aorist middle indicative - third person singular**

aponipto **ap-on-ip'-to**: to wash off (reflexively, one's own hands symbolically) -- wash.

τῆς **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.

ἀπεναντί **adverb**

apenanti **ap-en'-an-tee**: from in front, i.e. opposite, before or against -- before, contrary, over against, in the presence of.

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.

λέγων **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.

αθως **adjective - nominative singular masculine**

athoos **ath'-o-os**: not guilty -- innocent.

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.

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.

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).

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.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

οψεσθε **verb - future middle deponent indicative - second person**

optanomai **op-tan'-om-ah-ee**: appear, look, see, shew self.

Matthew 27:25 .

.	Greek	Strong's	Origin
And all	παῖς (pas)	3956: all, every	a prim. word
the people	λαὸς (laos)	2992: the people	a prim. word

said,		3004: to say	a prim. verb
"His blood	αἷμα (aima)	129: blood	of uncertain origin
shall be on us and on our children!"	τέκνα (tekna)	5043: a child (of either sex)	from tikto

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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

ἀποκριθεὶς **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ah-ee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

πᾶς **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

λαός **noun - nominative singular masculine**

laos **lah-os'**: a people -- people.

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.

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.

αἷμα **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.

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

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.

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.

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.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

Matthew 27:26 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
he released	ἀπέλυσεν (apelusen)	630: to set free, release	from apo and luó
Barabbas	Βαραββᾶν (barabban)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba
for them; but after having Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
scourged,	φραγελλώσας	5417: to scourge	of Latin origin

	(phragellōsas)		
he handed	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him over to be crucified.	σταυρωθῇ (staurōthē)	4717: to fence with stakes, to crucify	from stauros

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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.

ἀπελυσεν **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

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

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.

βαραββαν **noun - accusative singular masculine**

Barabbas bar-ab-bas': son of Abba; Bar-abbas, an Israelite -- Barabbas.

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.

δὲ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἰησοῦν **noun - accusative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

φραγελλωσας **verb - aorist active participle - nominative singular masculine**

phragelloo frag-el-lo'-o: to whip, i.e. lash as a public punishment -- scourge.

<p>παρεδωκεν verb - aorist active indicative - third person singular</p> <p>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.</p>
<p>iva conjunction</p> <p>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.</p>
<p>σταυρωθη verb - aorist passive subjunctive - third person singular</p> <p>stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.</p>

Matthew 27:27 .

.	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
of the governor	ἡγεμόνος (ēgemonos)	2232: a leader, governor	from hēgeomai
took	παραλαβόντες (paralabontes)	3880: to receive from	from para and lambanó
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
into the Praetorium	πραιτώριον (praitōrion)	4232: Praetorium (official residence of a governor), praetorian guard	of Latin origin
and gathered	συνήγαγον (sunēgagon)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
the whole	ὅλην (olēn)	3650: whole, complete	a prim. word
[Roman] cohort	σπεῖραν (speiran)	4686: anything wound up or coiled, by ext. a body (of soldiers), i.e. a cohort	of Latin origin
around	ἐπ' (ep)	1909: on, upon	a prim. preposition

Him.

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.

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.

ηγέμονος **noun - genitive singular masculine**

hegemon **hayg-em-ohn'**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

παραλαμβάνετε **verb - second aorist active participle - nominative plural 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.

ιησους **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εις **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.

πραιτωριον noun - accusative 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.

συνηγαγον verb - second aorist active indicative - third person

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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

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.

σπειραν noun - accusative 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.

Matthew 27:28 .

.	Greek	Strong's	Origin
They stripped	ἐκδύσαντες (ekdusantes)	1562: to take off, to put off	from ek and the same as dunó
Him and put	περιέθηκαν (periethēkan)	4060: to place around	from peri and tithēmi
a scarlet	κοκκίνην (kokkinēn)	2847: scarlet	from kokkos
robe	χλαμύδα (chlamuda)	5511: a chlamys or short cloak	a prim. word

on 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

εκδυσαντες **verb - aorist active participle - nominative plural masculine**

ekduo **ek-doo'-o**: to cause to sink out of, i.e. (specially as of clothing) to divest -- strip, take off from, unclothe.

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

περιεθηκαν **verb - aorist active indicative - third person**

peritithemi **per-ee-tith'-ay-mee**: to place around; by implication, to present -- bestow upon, hedge round about, put about (on, upon), set about.

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

χλαμυδα **noun - accusative singular feminine**

chlamus **khlam-ooce'**: a military cloak -- robe.

κοκκινην **adjective - accusative singular feminine**

kokkinos **kok'-kee-nos**: crimson-colored -- scarlet (colour, coloured).

Matthew 27:29 .

.	Greek	Strong's	Origin
And after twisting	πλέξαντες (plexantes)	4120: to plait	a prim. verb
together a crown	στέφανον (stephanon)	4735: that which surrounds, i.e. a crown	from stephó (to encircle)

of thorns,	ἀκανθῶν (akanthōn)	173: a prickly plant, thorn	from aké (a point, edge)
they put	ἐπέθηκαν (epethēkan)	2007: to lay upon, to place upon	from epi and tithēmi
it on His head,	κεφαλῆς (kephalēs)	2776: the head	a prim. word
and a reed	κάλαμον (kalamon)	2563: a reed	a prim. word
in His right hand;	δεξιᾶ (dexia)	1188: the right hand or side	perhaps a prim. word
and they knelt down	γονυπετήσαντες (gonupetēsantes)	1120: to fall on the knees	from gonu and piptó
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
Him and mocked	ἐνέπαιξαν (enepaixan)	1702: to mock at	from en and paizó
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Hail,	χαῖρε (chaire)	5463: to rejoice, be glad	a prim. verb
King	βασιλεῦ (basileu)	935: a king	of uncertain origin
of the Jews!"	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

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

πλεξαντες **verb - aorist active participle - nominative plural masculine**
pleko **plek'-o**: to twine or braid -- plait.

στεφανον **noun - accusative singular masculine**
stephanos **stef'-an-os**: a chaplet, literally or figuratively -- crown.

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)

ακανθων **noun - genitive plural feminine**
akantha **ak'-an-thah**: a thorn -- thorn.

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.

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.

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

καλαμον **noun - accusative singular masculine**
kalamos **kal'-am-os**: a reed (the plant or its stem, or that of a similar plant); by implication, a pen -- pen, reed.

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.

δεξιαν **adjective - accusative 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

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γονυπετησαντες **verb - aorist active participle - nominative plural masculine**

gonupeteo **gon-oo-pet-eh'-o**: to fall on the knee -- bow the knee, kneel down.

εμπροσθεν **preposition**

emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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

ενεπαιζον **verb - imperfect active indicative - third person**

empaizo **emp-aheed'-zo**: to jeer at, i.e. deride -- mock.

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

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.

χαίρει **verb - present active imperative - second 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

ο **definite article - nominative singular masculine**

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.

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

Matthew 27:30 .

.	Greek	Strong's	Origin
They spat	ἐμπτύσαντες (emptusantes)	1716: to spit upon	from en and ptuό
on Him, and took	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
the reed	κάλαμον (kalamon)	2563: a reed	a prim. word
and [began] to beat	ἔτυπτον (etupton)	5180: to strike, smite, beat	a prim. verb
Him on the head.	κεφαλὴν (kephalēn)	2776: the head	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

ἐμπτυσαντες verb - aorist active participle - nominative plural masculine

emptuo emp-too'-o: to spit at or on -- spit (upon).

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

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

ελάβον verb - second aorist active indicative - third 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.

καλαμον noun - accusative singular masculine

kalamos kal'-am-os: a reed (the plant or its stem, or that of a similar plant); by implication, a pen -- pen, reed.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εις 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.

κεφαλην noun - accusative singular feminine

kephale kef-al-ay': the head (as the part most readily taken hold of), literally or figuratively -- head.

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

Matthew 27:31 .

.	Greek	Strong's	Origin
After	ὅτε (ote)	3753: when	from hos, and te
they had mocked	ἐνέπαιξαν (enepaixan)	1702: to mock at	from en and paizó
Him, they took	ἐξέδυσαν (exedusan)	1562: to take off, to put off	from ek and the same as dunó
the [scarlet] robe	χλαμύδα (chlamuda)	5511: a chlamys or short cloak	a prim. word
off		1562: to take off, to put off	from ek and the same as dunó

Him and put	ἐνέδυσαν (enedusan)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
His [own] garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
back on Him, and led Him away	ἀπήγαγον (apēgagon)	520: to lead away	from apo and agó
to crucify	σταυρῶσαι (staurōsai)	4717: to fence with stakes, to crucify	from stauros
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

ὅτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ἐνεπαίξαν verb - aorist active indicative - third person

empaizo emp-ahead'-zo: to jeer at, i.e. deride -- mock.

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

ἐξέδυσαν verb - aorist active indicative - third person

ekduo ek-doo'-o: to cause to sink out of, i.e. (specially as of clothing) to divest -- strip, take off from, unclothe.

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

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.

χλαμυδα noun - accusative singular feminine
chlamus khlam-ooce': a military cloak -- robe.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενεδυσαν verb - aorist active indicative - third person
enduo en-doo'-o: to invest with clothing -- array, clothe (with), endue, have (put) 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

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.

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

απηγαγον verb - second aorist active indicative - third person
apago ap-ag'-o: to take off (in various senses) -- bring, carry away, lead (away), put to death, take 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

εις 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.

σταυρωσαι verb - aorist active middle or passive deponent

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

Matthew 27:32 .

.	Greek	Strong's	Origin
As they were coming	Ἐξερχόμενοι (exerchomenoi)	1831: to go or come out of	from ek and erchomai
out, they found	εὔρον (euron)	2147: to find	a prim. verb
a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
of Cyrene	Κυρηναῖον (kurēnaion)	2956: of Cyrene	from Kuréné
named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
Simon,	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
whom		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
they pressed into service	ἡγγάρευσαν (ēngareusan)	29: to impress, compel	of Pers. origin, cf. iggerah
to bear	ἄρει (arē)	142: to raise, take up, lift	a prim. verb
His cross.	σταυρὸν (stauron)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histēmi

KJV Lexicon

ἐξερχόμενοι **verb - present middle or passive deponent participle - nominative plural 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.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ευρον verb - second aorist active indicative - third person

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ανθρωπον noun - accusative singular masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

κυρηναιον noun - accusative singular masculine

Kurenaios **koo-ray-nah'-yos**: i.e. Cyrenaeans, i.e. inhabitant of Cyrene -- of Cyrene, Cyrenian.

ονοματι noun - dative singular neuter

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

σιμωνα noun - accusative singular masculine

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

τουτον demonstrative pronoun - accusative singular masculine

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

ηγγαρευσαν verb - aorist active indicative - third person

aggareuo **ang-ar-yew'-o**: to be a courier, i.e. (by implication) to press into public service -- compel (to go).

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.

αρη verb - aorist active subjunctive - 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

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρον noun - accusative singular masculine

stauros **stow-ros'**: a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

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

Matthew 27:33 .

.	Greek	Strong's	Origin
And when they came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
to a place	τόπον (topon)	5117: a place	a prim. word
called	λεγόμενον (legomenon)	3004: to say	a prim. verb
Golgotha,	Γολγοθᾶ (golgotha)	1115: Golgotha, a hill near Jer.	of Hebrew origin
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
means	λεγόμενος (legomenos)	3004: to say	a prim. verb
Place	Τόπος (topos)	5117: a place	a prim. word
of a Skull,	Κρανίου (kraniou)	2898: a skull	from kara (the head)

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

ἐλθοντες **verb - second aorist active participle - nominative plural masculine**

erchomai er'-khom-ah-ee: 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

τοπος **noun - accusative singular masculine**

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

λεγομενον **verb - present passive participle - accusative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γολγοθα **noun - accusative singular feminine**

Golgotha gol-goth-ah': the skull; Golgotha, a knoll near Jerusalem -- Golgotha.

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

λεγομενος **verb - present passive participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κρανιου **noun - genitive singular neuter**

kranion kran-ee'-on: a skull (cranium) -- Calvary, skull.

τοπος **noun - nominative singular masculine**

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

Matthew 27:34 .

.	Greek	Strong's	Origin
they gave	ἔδωκαν (edōkan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Him wine	οἶνον (oinon)	3631: wine	a prim. word
to drink	πιεῖν (piein)	4095: to drink	a prim. word
mixed	μεμιγμένον (memigmenon)	3396: to mix	a prim. verb
with gall;	χολῆς (cholēs)	5521: gall (a bitter herb)	a prim. word
and after tasting	γευσάμενος	1089: to taste, eat	a prim. verb

	(geusamenos)		
[it], He was unwilling	Οὐκ (ouk)	3756: not, no	a prim. word
to drink.	πιεῖν (piein)	4095: to drink	a prim. word

KJV Lexicon

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)

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

πιειν **verb - second aorist active middle or passive deponent**

pino **pee'-no**: to imbibe -- drink.

οξος **noun - accusative singular neuter**

oxos **oz-os**: vinegar, i.e. sour wine -- vinegar.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

χολης **noun - genitive singular feminine**

chole **khol-ay'**: gall or bile, i.e. (by analogy) poison or an anodyne (wormwood, poppy, etc.) -- gall.

μεμιγμενον **verb - perfect passive participle - accusative singular neuter**

mignumi **mig'-noo-mee**: to mix -- mingle.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γευσσμενος **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.

ουκ **particle - nominative**

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἠθελεν 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

πίνειν verb - second aorist active middle or passive deponent

pino pee'-no: to imbibe -- drink.

Matthew 27:35 .

.	Greek	Strong's	Origin
And when they had crucified	Σταυρώσαντες (staurōsantes)	4717: to fence with stakes, to crucify	from stauros
Him, they divided	διεμερίσαντο (diemerisanto)	1266: to distribute, to divide	from dia and merizó
up His garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
among		1266: to distribute, to divide	from dia and merizó
themselves by casting	βάλλοντες (ballontes)	906: to throw, cast	a prim. word
lots.	κληῖρον (klēron)	2819: a lot	of uncertain origin

KJV Lexicon

σταυρωσαντες verb - aorist active participle - nominative plural masculine

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

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

διεμερισαντο verb - aorist middle indicative - third person

diamerizo dee-am-er-id'-zo: to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.

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.

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

βαλλοντες verb - present active participle - nominative 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.

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.

Matthew 27:36 .

.	Greek	Strong's	Origin
And sitting down,	καθήμενοι (kathēmenoi)	2521: to be seated	from kata and hēmai (to sit)
they [began] to keep watch over	ἐτήρουν (etēroun)	5083: to watch over, to guard	from a prim. word téros (a guard)
Him there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

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

καθημενοι verb - present middle or passive deponent participle - nominative plural masculine

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

τηρουν 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.

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

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

Matthew 27:37 .

.	Greek	Strong's	Origin
And above	ἐπάνω (epanō)	1883: above, more than	from epi and anó
His head	κεφαλῆς (kephalēs)	2776: the head	a prim. word
they put	ἐπέθηκαν (epethēkan)	2007: to lay upon, to place upon	from epi and tithēmi
up the charge against	αἰτίαν (aitian)	156: cause, reason	from aiteó
Him which read,	γεγραμμένην (gegrammenēn)	1125: to write	a prim. verb
"THIS	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
IS JESUS	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
THE KING	βασιλεὺς (basileus)	935: a king	of uncertain origin

OF THE JEWS."

Ἰουδαίων
(ioudaiōn)

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

επιτεθηκαν **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.

επανω **adverb**

epano **ep-an'-o**: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

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.

κεφαλης **noun - genitive singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

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

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.

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).

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

γεγραμμενην **verb - perfect passive participle - accusative singular feminine**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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

ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

βασιλεὺς noun - nominative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

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.

ἰουδαίων adjective - genitive plural masculine

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

Matthew 27:38 .

.	Greek	Strong's	Origin
At that time	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
two	δύο (duo)	1417: two	a primary number
robbers	λησταί (lēstai)	3027: a robber	from léis (booty)
were crucified	σταυροῦνται (staourontai)	4717: to fence with stakes, to crucify	from stauros
with Him, one	εἷς (eis)	1520: one	a primary number
on the right	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word

and one	εἷς (eis)	1520: one	a primary number
on the left.	εὐωνύμων (euōnumōn)	2176: of good name, euph. for left	from eu and onoma

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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.

σταυρουνται **verb - present passive indicative - third person**

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

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

δυο **numeral (adjective)**

duo doo'-o: two -- both, twain, two.

λησται **noun - nominative plural masculine**

leistes lace-tace': a brigand -- robber, thief.

εις **adjective - nominative singular masculine**

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)

δεξιων **adjective - genitive plural masculine**

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εις adjective - nominative singular masculine

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)

ευωνυμων adjective - genitive plural masculine

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.

Matthew 27:39 .

.	Greek	Strong's	Origin
And those	Οἱ (oi)	3588: the	the def. art.
passing	παρορευόμενοι (paraporeuomenoi)	3899: to go beside or past	from para and poreuomai
by were hurling abuse	ἐβλασφήμουν (eblasphēmoun)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
at Him, wagging	κινούμεντες (kinountes)	2795: to move	a prim. verb
their heads	κεφαλὰς (kephalas)	2776: the head	a prim. word

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).

παρὰπορευομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

parapoeruomai **par-ap-or-yoo'-om-ahee**: to travel near -- go, pass (by).

εβλάσφημουν **verb - imperfect active indicative - third person**

blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

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

κινουντες **verb - present active participle - nominative plural masculine**

kineo **kin-eh'-o**: to stir (transitively), literally or figuratively -- (re-)move(-r), way.

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.

κεφαλας **noun - accusative plural feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

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

Matthew 27:40 .

.	Greek	Strong's	Origin
and saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"You who [are going to] destroy	καταλύων (kataluōn)	2647: to destroy, overthrow	from kata and luó
the temple	ναὸν (naon)	3485: a temple	probably akin to naió (to inhabit)
and rebuild	οικοδομῶν (oikodomōn)	3618: to build a house	from oikodomos
it in three	τρισὶν (trisin)	5140: three	a prim. cardinal number
days,	ἡμέραις (ēmerais)	2250: day	a prim. word

save	σῶσον (sōson)	4982: to save	from sós (safe, well)
Yourself!	σεαυτόν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
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 are the Son	υἱός (uios)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
come down	κατάβηθι (katabēthi)	2597: to go down	from kata and the same as basis
from the cross."	σταυροῦ (staurou)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi

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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

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταλυων verb - present active participle - nominative singular masculine

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.

ναον noun - accusative singular masculine

naos nah-os': a fane, shrine, temple -- shrine, temple.

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.

τρισιν adjective - dative plural feminine

treis trice: three -- three.

ημεραις noun - dative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

οικοδομων verb - present active participle - nominative singular 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.

σωσον verb - aorist active middle - second person singular

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

σεαυτον reflexive pronoun - second person accusative singular masculine

seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

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).

καταβηθῇ **verb - second aorist active middle - second person singular**
katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

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.

σταυροῦ **noun - genitive singular masculine**
stauros stow-ros': a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

Matthew 27:41 .

.	Greek	Strong's	Origin
In the same way	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archō and hierous
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
along with the scribes	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
and elders,	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
were mocking	ἐμπαίζοντες (empaizontes)	1702: to mock at	from en and paizō
[Him] and saying,	ἔλεγον (elegon)	3004: to say	a prim. verb

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ομοίως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

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.

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.

εμπαιζοντες **verb - present active participle - nominative plural masculine**

empaizo **emp-aheed'-zo**: to jeer at, i.e. deride -- mock.

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.

γραμματεων **noun - genitive 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

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

φαρισαίων **noun - genitive plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

Matthew 27:42 .

.	Greek	Strong's	Origin
"He saved	ἔσωσεν (esōsen)	4982: to save	from sós (safe, well)
others;	ἄλλους (allous)	243: other, another	a prim. word
He cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
Himself.	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
He is the King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of Israel;	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
let Him now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
come down	καταβάτω (katabatō)	2597: to go down	from kata and the same as basis
from the cross,	σταυροῦ (stauroy)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
and we will believe	πιστεύσομεν (pisteusomen)	4100: to believe, entrust	from pistis
in Him.			

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αλλους **adjective - accusative plural masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

εσωσεν **verb - aorist active indicative - third person singular**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

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.

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.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai doo'-nam-ahēe: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

σωσαι **verb - aorist active middle or passive deponent**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ει **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

βασιλευς **noun - nominative singular masculine**

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

ισραηλ **proper noun**

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

καταβατω **verb - second aorist active middle - third person singular**

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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.

σταυρου noun - genitive singular masculine

stauros stow-ros': a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιστευσομεν verb - future 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)

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.

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

Matthew 27:43 .

.	Greek	Strong's	Origin
"HE TRUSTS	πέποιθεν (pepoithen)	3982: to persuade, to have confidence	a prim. verb
IN GOD;	θεόν (theon)	2316: God, a god	of uncertain origin
LET GOD	θεοῦ (theou)	2316: God, a god	of uncertain origin
RESCUE	ῥυσάσθω (rusasthō)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)

[Him] now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
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
HE DELIGHTS	θέλει (thelei)	2309: to will, wish	a prim. verb
IN HIM; for He 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
the Son	υἱός (uios)	5207: a son	a prim. word
of God."		2316: God, a god	of uncertain origin

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ΠΕΠΟΙΘΕΝ **verb - second perfect 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)

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).

ρυσσασθω **verb - aorist middle deponent imperative - third person singular**
rhoumai **rhoo'-om-ahee**: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

νυν adverb
nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective
present or immediate

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

ει conditional
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

θελει verb - present 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

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.

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.

θεου noun - genitive singular masculine
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,
god(-ly, -ward).

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.

Matthew 27:44 .

.	Greek	Strong's	Origin
The robbers	λησταὶ (lēstai)	3027: a robber	from léis (booty)
who had been crucified	συσταυρωθέντες (sustaurōthentes)	4957: to crucify together with	from sun and stauroó
with Him were also	καὶ (kai)	2532: and, even, also	a prim. conjunction
insulting	ὠνείδιζον (ōneidizon)	3679: to reproach	from oneidos
Him with the same words.	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

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.

λησται noun - nominative plural masculine

leistes **lace-face'**: a brigand -- robber, thief.

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.

συσταυρωθεντες **verb - aorist passive participle - nominative plural masculine**

sustauroo **soos-tow-ro'-o**: to impale in company with -- crucify 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

ωνειδιζον **verb - imperfect active indicative - third person**

oneidizo **on-i-did'-zo**: to defame, i.e. rail at, chide, taunt -- cast in teeth, (suffer) reproach, revile, upbraid.

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

Matthew 27:45 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
from the sixth	ἑκτης (ektēs)	1623: sixth	ord. from hex
hour	ώρας (ōras)	5610: a time or period, an hour	a prim. word
darkness	σκότος (skotos)	4655: darkness	a prim. word
fell	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
upon all	πάντων (pasan)	3956: all, every	a prim. word
the land	γῆν (gēn)	1093: the earth, land	a prim. word

until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the ninth		1729a: ninth	ord. from ennea
hour.	ώρας (ōras)	5610: a time or period, an hour	a prim. word

KJV Lexicon

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).

εκτης **adjective - genitive singular feminine**

hektos hek'-tos: sixth -- sixth.

ωρας **noun - genitive singular feminine**

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

σκοτος **noun - nominative singular neuter**

skotos skot'-os: shadiness, i.e. obscurity -- darkness.

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.

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.

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.

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).

ωρας **noun - genitive singular feminine**

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ενατης **adjective - genitive singular feminine**

ennatos en'-nat-os: ninth -- ninth.

Matthew 27:46 .

.	Greek	Strong's	Origin
About	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the ninth		1729a: ninth	ord. from ennea
hour	ὥραν (ōran)	5610: a time or period, an hour	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
cried	ἐβόησεν (eboēsen)	310: to cry out	from ana and boáō
out with a loud	μεγάλῃ (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
"ELI,	ἐλῶι (elōi)	2241: my God	of Hebrew origin el with pronoun suff.
ELI,	ἐλῶι	2241: my God	of Hebrew origin el with pronoun

	(elōi)		suff.
LAMA	λεμὰ (lema)	2982: why	of Hebrew origin mah with preposition prefix lamed (for, to)
SABACHTHANI?"	σαβαχθανί (sabachthani)	4518: you have forsaken me	of Aramaic origin shebaq with pronoun suff.
that is, "MY GOD,	Θεέ (thee)	2316: God, a god	of uncertain origin
MY GOD,	Θεέ (thee)	2316: God, a god	of uncertain origin
WHY	ίνατί (inati)	2444: for what purpose?	from hina and tis
HAVE YOU FORSAKEN	ἐγκατέλιπες (enkatelipes)	1459: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert	from en and kataleipó
ME?"			

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).

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.

ωραν **noun - accusative singular feminine**

hora ho'-rah': an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ανεβοησεν **verb - aorist active indicative - third person singular**

anaboao **an-ab-o-ah'-o**: to halloo -- cry (aloud, out).

ο **definite article - nominative singular masculine**

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.

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.

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.

ηλι **hebrew transliterated word**

eli **ay-lee'**: my God -- Eli.

ηλι **hebrew transliterated word**

eli **ay-lee'**: my God -- Eli.

λιμα **aramaic transliterated word**

lama **lam-ah'**: lama (i.e. why) -- lama.

σαβαχθανι **aramaic transliterated word**

sabachthani **sab-akh-than-ee'**: thou hast left me; sabachthani (i.e. shebakthani), a cry of distress -- sabachthani.

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

θεε **noun - vocative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

θεε **noun - vocative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

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.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

εγκατελιπες **verb - second aorist active indicative - second person singular**

egkatalaipo 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.

Matthew 27:47 .

.	Greek	Strong's	Origin
And some	τινῶν (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of those	τῶν (tōn)	3588: the	the def. art.
who were standing	ἑστηκότων (estēkotōn)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
it, [began] saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"This man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is calling	φωνεῖ (phonei)	5455: to call out	from phóné

	(phōnei)		
for Elijah."	Ἠλίας	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
	(ēlian)		

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).

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.

εκει **adverb**
ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

εστωτων **verb - perfect active participle - genitive plural masculine**
histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

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.

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.

ηλιαν **noun - accusative singular masculine**
Helias hay-lee'-as: Helias (i.e. Elijah), an Israelite -- Elias.

φωνει **verb - present 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.

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.

Matthew 27:48 .

.	Greek	Strong's	Origin
Immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
one	εἷς (eis)	1520: one	a primary number
of them ran,	δραμών (dramōn)	5143: to run	a prim. verb
and taking	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
a sponge,	σπόγγον (spongon)	4699: a sponge	a prim. word
he filled		4092a: to fill full of	perhaps from a prim. root ple
it with sour wine	ὄξους (oxous)	3690: sour wine	from oxus
and put	περιθεῖς (peritheis)	4060: to place around	from peri and tithēmi
it on a reed,	καλάμῳ (kalamō)	2563: a reed	a prim. word
and gave Him a drink.	ἐπότιζεν (epotizen)	4222: to give to drink	from potos (drink, for drinking)

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

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

δραμων verb - second aorist active participle - nominative singular masculine

trecho trekh'-o: to run or walk hastily -- have course, run.

εις adjective - nominative singular masculine

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)

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

λαβων verb - second aorist active participle - nominative singular masculine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

σπογγον noun - accusative singular masculine

spoggos spong'-gos: a sponge -- spunge.

πλησας verb - aorist active participle - nominative singular masculine

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

οξους noun - genitive singular neuter

oxos oz-os: vinegar, i.e. sour wine -- vinegar.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιθεις verb - second aorist active participle - nominative singular masculine

peritithemi per-ee-tith'-ay-mee: to place around; by implication, to present -- bestow upon, hedge round about, put about (on, upon), set about.

καλαμω noun - dative singular masculine

kalamos kal'-am-os: a reed (the plant or its stem, or that of a similar plant); by implication, a pen -- pen, reed.

εΠΟΤΙΖΕΝ **verb - imperfect active indicative - third person singular**
potizo **pot-id'-zo**: to furnish drink, irrigate -- give (make) to drink, feed, water.

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

Matthew 27:49 .

.	Greek	Strong's	Origin
But the rest	λοιποὶ (loipoi)	3062: the rest, the remaining	from leipó
[of them] said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Let	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
us see		3708: to see, perceive, attend to	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
Elijah	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
will come	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to save	σώσων (sōsōn)	4982: to save	from sós (safe, well)
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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λοιποι **adjective - nominative plural masculine**

loipoy **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

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.

αφες **verb - second aorist active middle - second 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.

ιδωμεν **verb - second aorist active subjunctive - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

ηλιας **noun - nominative singular masculine**

Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

σωσων **verb - future active participle - nominative singular masculine**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (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

Matthew 27:50 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

cried	κράξας (kraxas)	2896: to scream, cry out	from a prim. root krag-
out again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
and yielded	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
up His spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

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).

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

κραξας verb - aorist active participle - nominative singular masculine

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.

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.

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.

Matthew 27:51 .

.	Greek	Strong's	Origin
And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the veil	καταπέτασμα (katapetasma)	2665: a curtain (the inner veil of the temple)	from kata and petannumi (to spread out)
of the temple	ναοῦ (naou)	3485: a temple	probably akin to naió (to inhabit)
was torn	ἐσχίσθη (eschisthē)	4977: to cleave, split	from a prim. root schid-
in two	δύο (duo)	1417: two	a primary number
from top	ἄνωθεν (anōthen)	509: from above	from anó
to bottom;	κάτω (katō)	2736: down, below	adverb from kata
and the earth	γῆ (gē)	1093: the earth, land	a prim. word
shook	ἐσείσθη (eseisthē)	4579: to shake	a prim. verb
and the rocks	πέτραι	4073: a (large mass of) rock	a prim. word

	(petrai)		
were split.	ἐσχίσθησαν (eschisthēsan)	4977: to cleave, split	from a prim. root schid-

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.

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.

καταπετασμα noun - nominative singular neuter

katapetasma kat-ap-et'-as-mah: something spread thoroughly, i.e. (specially) the door screen (to the Most Holy Place) in the Jewish Temple -- veil.

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.

ναου noun - genitive singular masculine

naos nah-os': a fane, shrine, temple -- shrine, temple.

εσχισθη verb - aorist passive indicative - third person singular

schizo skhid'-zo: to split or sever -- break, divide, open, rend, make a rent.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ανωθεν **adverb**

anóthen **an'-o-then**: from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

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).

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

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.

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.

εσεισθη **verb - aorist passive indicative - third person singular**

seio **si'-o**: to move, quake, shake.

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.

πετραι **noun - nominative plural feminine**

petra **pet'-ra**: a (mass of) rock -- rock.

εσχισθησαν **verb - aorist passive indicative - third person**

schizo **skhid'-zo**: to split or sever -- break, divide, open, rend, make a rent.

Matthew 27:52 .

.	Greek	Strong's	Origin
The tombs	μνημεῖα (mnēmeia)	3419: a memorial, a monument	from mnémé

were opened,	ἀνεώχθησαν (aneōchthēsan)	455: to open	from ana and oigó (to open)
and many	πολλὰ (polla)	4183: much, many	a prim. word
bodies	σώματα (sōmata)	4983: a body	of uncertain origin
of the saints	ἁγίων (agiōn)	40: sacred, holy	from a prim. root
who had fallen asleep	κεκοιμημένων (kekoimēmenōn)	2837:	to put to sleep, fall asleep
were raised;	ἠγέρθησαν (ēgerthēsan)	1453: to waken, to raise up	a prim. verb

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 - 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.

μνημεια noun - nominative plural neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

ανεωχθησαν verb - aorist passive indicative - third person

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

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.

σώματα noun - nominative plural neuter soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.
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.
κεκοιμημενων verb - perfect passive participle - genitive plural masculine 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.
αγιων adjective - genitive plural masculine hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.
ηγερθη verb - aorist passive indicative - third person singular egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

Matthew 27:53 .

.	Greek	Strong's	Origin
and coming	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out of the tombs	μνημείων (mnēmeiōn)	3419: a memorial, a monument	from mnémé
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
His resurrection	ἔγερσιν (egersin)	1454: a rousing, a rising (from death)	from egeiró
they entered	εἰσῆλθον (eisēlthon)	1525: to go in (to), enter	from eis and erchomai
the holy	ἁγίαν (agian)	40: sacred, holy	from a prim. root
city	πόλιν (polin)	4172: a city	a prim. word
and appeared	ἐνεφανίσθησαν (enephanisthēsan)	1718: to exhibit, appear (in person), to declare	from emphanés
to many.	πολλοῖς	4183: much, many	a prim. word

(pollois)

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

εξελθοντες 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.

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.

μνημειων noun - genitive plural neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

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.

εγερσιν noun - accusative singular feminine

egersis eg'-er-sis: a resurgence (from death) -- resurrection.

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

εισηλθον verb - second aorist active indicative - third person

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.

αγιαν adjective - accusative singular feminine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

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

ενεφανισθησαν verb - aorist passive indicative - third person

emphanizo em-fan-id'-zo: to exhibit (in person) or disclose (by words) -- appear, declare (plainly), inform, (will) manifest, shew, signify.

πολλοις adjective - dative 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.

Matthew 27:54 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the centurion,	ἐκατόνταρχος (ekatontarchos)	1543: a centurion, a captain of one hundred men	from hekaton and archó
and those	ὅ (o)	3588: the	the def. art.
who were with him keeping guard over	τηροῦντες (tērountes)	5083: to watch over, to guard	from a prim. word téros (a guard)
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
when they saw		3708: to see, perceive, attend to	a prim. verb

the earthquake	σεισμὸν (seismon)	4578: a commotion, shaking	from seió
and the things that were happening,	γινόμενα (ginomena)	1096: to come into being, to happen, to become	from a prim. root gen-
became very	σφόδρα (sphodra)	4970: very much	adverb from sphodros (excessive, violent)
frightened	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos
and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"Truly	ἀληθῶς (alēthōs)	230: truly	adverb from aléthés
this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
was the Son	υἱὸς (uios)	5207: a son	a prim. word
of God!"	θεοῦ (theou)	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.

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.

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.

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

τηρουντες **verb - present active participle - nominative plural masculine**

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.

ιησουν **noun - accusative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

σεισμον **noun - accusative singular masculine**

seismos sice-mos': a commotion, i.e. (of the air) a gale, (of the ground) an earthquake -- earthquake, tempest.

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.

γενομενα **verb - second aorist middle 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.)

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.

σφοδρά **adverb**
sphodra sfod'-rah: vehemently, i.e. in a high degree, much -- exceeding(-ly), greatly, sore, very.

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.

αληθως **adverb**
alethos al-ay-thoce': truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

θεου **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

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.

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.

Matthew 27:55 .

.	Greek	Strong's	Origin
Many	πολλὰι (pollai)	4183: much, many	a prim. word
women	γυναῖκες (gunaikes)	1135: a woman	a prim. word
were there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
looking	θεωροῦσαι (theōrousai)	2334: to look at, gaze	from theóros (an envoy, spectator)
on from a distance,	μακρόθεν (makrothen)	3113: from afar, afar	from makros
who	αἵτινες (aitines)	3748: whoever, anyone who	from hos, and tis

had followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
from Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
while ministering	διακονοῦσαι (diakonousai)	1247: to serve, minister	from diakonos
to Him.			

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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).

ἐκεῖ **adverb**

ekei **ek-i':** there; by extension, thither -- there, thither(-ward), (to) yonder (place).

γυναῖκες **noun - nominative plural feminine**

gune **goo-nay':** a woman; specially, a wife -- wife, woman.

πολλοί **adjective - nominative 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.

ἀπο **preposition**

apo **apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μακροθεν **adverb**

makrothen **mak-roth'-en:** from a distance or afar -- afar off, from far.

θεωρουσαι **verb - present active participle - nominative plural feminine**
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.

αιτινες **relative pronoun - nominative plural feminine**
hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

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.

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**
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)

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.

διακονουσαι **verb - present active participle - nominative plural feminine**
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

Matthew 27:56 .

.	Greek	Strong's	Origin
Among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them was Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam

Magdalene,	Μαγδαληνή (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos
and Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
the mother	μήτηρ (mētēr)	3384: mother	a prim. word
of James	Ἰακώβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
and Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
and the mother	μήτηρ (mētēr)	3384: mother	a prim. word
of the sons	υἱῶν (uiōn)	5207: a son	a prim. word
of Zebedee.	Ζεβεδαίου (zebedaiou)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah

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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.

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.

μαρια noun - nominative singular feminine

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

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.

μαγδαληνη noun - nominative singular feminine

Magdalene mag-dal-ay-nay': a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

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 - nominative singular feminine

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

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.

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.

ιακωβου noun - genitive singular masculine

Iakobos ee-ak'-o-bos: Iakobos, 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

ιωση noun - genitive singular masculine

Iose ee-o-say': Iose, an Israelite -- Jose.

μητηρ noun - nominative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

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.

μητηρ noun - nominative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

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.

ζεβεδαιου **noun - genitive singular masculine**

Zebedaios dzeb-ed-ah'-yos: Zebedaeus, an Israelite -- Zebedee.

Matthew 27:57 .

.	Greek	Strong's	Origin
When it was evening,	Ὡψίας (opsias)	3798: evening	from opse
there came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
a rich man	πλούσιος (plousios)	4145: wealthy	from ploutos
from Arimathea,	Ἀριμαθαίας (arimathaias)	707: Arimathea, probably a city near Jer.	probably from anér and óps (eye, face)
named	τοῦνομα (tounoma)	5122: by name	of Hebrew origin Yoseph
Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	contr. for the neut. of ho, and onoma
who	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
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
had also	καὶ (kai)	2532: and, even, also	a prim. conjunction
become a disciple	ἐμαθητεύθη (emathēteuthē)	3100: to be a disciple, to make a disciple	from mathētés
of Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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οψιας **adjective - genitive singular feminine**

opsios **op'-see-os**: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide).

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.)

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.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

πλουσιος **adjective - nominative singular masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αριμαθαιας **noun - genitive singular feminine**

Arimathaia **ar-ee-math-ah'-ee-ah**: Arimathaea (or Ramah), a place in Palestine -- Arimathaea.

τουνομα **adverb - contracted form**

tounoma **too'-no-mah**: the name (is) -- named.

ιωσηφ **proper noun**

Ioseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

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

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

εμαθητευσεν **verb - aorist active indicative - third person singular**

matheteuo **math-ayt-yoo'-o**: intransitively, to become a pupil; transitively, to disciple, i.e. enrol as scholar -- be disciple, instruct, 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.

ιησου **noun - dative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Matthew 27:58 .

.	Greek	Strong's	Origin
This man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
went	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to Pilate	Πιλάτῳ (pilatō)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
and asked	ἠτήσατο (ētēsato)	154: to ask, request	a prim. verb
for the body	σῶμα (sōma)	4983: a body	of uncertain origin
of Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
ordered	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)

it to be given

ἀποδοθῆναι
(apodothēnai)

591: to give up, give back,
return, restore

from apo and didómi

[to him].

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.

προσελθων **verb - second aorist active participle - nominative singular masculine**

proserchomai pros-er'-khom-ahēe: 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.

πιλᾶτω **noun - dative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

ἠτήσατο **verb - aorist middle indicative - third person singular**

aiteo ahēe-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

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.

σῶμα **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.

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.

Ἰησοῦ **noun - genitive singular masculine**

Iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ΠΙΛΑΤΟΣ **noun - nominative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

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).

αποδοθηναι **verb - aorist passive middle or passive deponent**

apodidomi ap-od-eed'-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.

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.

Matthew 27:59 .

.	Greek	Strong's	Origin
And Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
took	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
the body	σῶμα (sōma)	4983: a body	of uncertain origin
and wrapped	ἐνετύλιξεν (enetulixen)	1794: to wrap up	from en and tulissó (to twist)
it in a clean	καθαρᾶ (kathara)	2513: clean (adjective)	a prim. word
linen cloth,	σινδόνι (sindoni)	4616: fine linen cloth	of uncertain derivation

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

λαβων **verb - second aorist active participle - nominative singular 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.

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.

ο **definite article - nominative singular masculine**

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.

ενετυλιξεν **verb - aorist active indicative - third person singular**

entulisso **en-too-lis'-so**: to entwine, i.e. wind up in -- wrap in (together).

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

σινδονι **noun - dative singular feminine**

sinдон **sin-done'**: byssos, i.e. bleached linen (the cloth or a garment of it) -- (fine) linen (cloth).

καθαρα **adjective - dative singular feminine**

katharos **kath-ar-os'**: clean -- clean, clear, pure.

Matthew 27:60 .

■			
.	Greek	Strong's	Origin

and laid	ἔθηκεν (ethēken)	5087: to place, lay, set	from a prim. root the-
it in his own new	καὶνῶ (kainō)	2537: new, fresh	a prim. word
tomb,	μνημεῖον (mnēmeiō)	3419: a memorial, a monument	from mnémé
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he had hewn	ἐλατόμησεν (elatomēsen)	2998: to hew out (stones)	from a comp. of laas (a stone) and temnó (to cut)
out in the rock;	πέτρα (petra)	4073: a (large mass of) rock	a prim. word
and he rolled	προσκυλίσας (proskulisas)	4351: to roll to	from pros and kulió
a large	μέγαν (megan)	3173: great	a prim. word
stone	λίθον (lithon)	3037: a stone	a prim. word
against the entrance	θύρα (thura)	2374: a door	a prim. word
of the tomb	μνημείου (mnēmeiou)	3419: a memorial, a monument	from mnémé
and went away.	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo 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

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.

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

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.

καινω **adjective - dative singular neuter**

kainos **kahee-nos'**: new (especially in freshness) -- new.

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

μνημειω **noun - dative singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- 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.

ελατομησεν **verb - aorist active indicative - third person singular**

latomeo **lat-om-eh'-o**: to quarry -- hew.

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.

πετρα **noun - dative singular feminine**

petra **pet'-ra**: a (mass of) rock -- rock.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκυλισας **verb - aorist active participle - nominative singular masculine**

proskulio **pros-koo-lee'-o**: to roll towards, i.e. block against -- roll (to).

λίθον **noun - accusative singular masculine**
lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

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.

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.

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.

μνημείου **noun - genitive singular neuter**
mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

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.

Matthew 27:61 .

.	Greek	Strong's	Origin
And Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
Magdalene	Μαγδαληνή (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos
was there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
and the other	ἄλλη (allē)	243: other, another	a prim. word
Mary,	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
sitting	καθήμεναι	2521: to be seated	from kata and hémai (to sit)

	(kathēmenai)		
opposite	ἁπέναντι (apenanti)	561: over against, before	from apo and enanti
the grave.	τάφου (taphou)	5028: a burial, hence a grave	from thaptó

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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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκει **adverb**

ekai **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

μαρια **noun - nominative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

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.

μαγδαληνη **noun - nominative singular feminine**

Magdalene **mag-dal-ay-nay'**: a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

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.

αλλη **adjective - nominative singular feminine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μαρια noun - nominative singular feminine Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.
καθημεναι verb - present middle or passive deponent participle - nominative plural feminine kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).
απεναντι adverb apenanti ap-en'-an-tee: from in front, i.e. opposite, before or against -- before, contrary, over against, 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.
ταφου noun - genitive singular masculine taphos taf'-os: a grave (the place of interment) -- sepulchre, tomb.

Matthew 27:62 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
on the next day, the day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
the preparation,	παρασκευήν (paraskeuēn)	3904: preparation, the day of preparation (for a Sabbath or feast)	from paraskeuazó
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
gathered together	συνήχθησαν (sunēchthēsan)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
with Pilate,	Πιλάτον (pilaton)	4091: Pilate, a Rom. procurator of Judea	of Latin origin

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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).

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

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.

παρασκευη **noun - accusative singular feminine**

paraskeue **par-ask-yoo-ay'**: readiness -- preparation.

συνηχθησαν **verb - aorist passive indicative - third person**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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.

φarisαιοι **noun - nominative plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

πιλατον **noun - accusative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

Matthew 27:63 .

.	Greek	Strong's	Origin
and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"Sir,	κύριε (kurie)	2962: lord, master	from kuros (authority)
we remember		3403: to remind, remember	from a prim. verb
that when He was still	ἔτι (eti)	2089: still, yet	a prim. adverb
alive	ζῶν (zōn)	2198: to live	from prim. roots zé- and zó-
that deceiver	πλάνος (planos)	4108: wandering, leading astray (adjective), a deceiver (subst.)	a prim. word
said,		3004: to say	a prim. verb
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
I [am to] rise again.'	ἐγείρομαι (egeiromai)	1453: to waken, to raise up	a prim. verb

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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.

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.

εμνησθημεν **verb - aorist passive indicative - first person**

mnaomai mnah'-om-ah-ee: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

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.

εκεινος **demonstrative pronoun - nominative 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.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλανος **adjective - nominative singular masculine**

planos plan'-os: roving (as a tramp), i.e. (by implication) an impostor or misleader; -- deceiver, seducing.

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.

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.

ζων **verb - present active participle - nominative singular masculine**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

μετα **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

εγειρομαι **verb - present passive indicative - first person singular**
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

Matthew 27:64 .

.	Greek	Strong's	Origin
"Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
give orders	κέλευσον (keleuson)	2753: to command	from kelomai (to urge on)
for the grave	τάφον (taphon)	5028: a burial, hence a grave	from thaptó
to be made secure	ἀσφαλισθῆναι (asphalisthēnai)	805: to make firm, secure	from asphalés
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the third	τρίτης (tritēs)	5154: third	ord. num. from treis
day,	ἡμέρας (ēmeras)	2250: day	a prim. word
otherwise	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó

may come	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
and steal Him away	κλέψωσιν (klepsōsin)	2813: to steal	a prim. verb
and say		3004: to say	a prim. verb
to the people,	λαῶ (laō)	2992: the people	a prim. word
'He has risen	ἠγέρθη (ēgerthē)	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)
and the last	ἐσχάτη (eschatē)	2078: last, extreme	of uncertain origin
deception	πλάνη (planē)	4106: a wandering	fem. of planos
will be worse	χείρων (cheirōn)	5501: worse	from a prim. root cher-, used as cptv. of kakos
than the first."	πρώτης (prōtēs)	4413: first, chief	contr. superl. of pro

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κελευσον **verb - aorist active middle - second person singular**

keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ασφαλισθηναι **verb - aorist passive middle or passive deponent**

asphalizo **as-fal-id'-zo**: to render secure -- make fast (sure).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ταφον noun - accusative singular masculine

taphos taf'-os: a grave (the place of interment) -- sepulchre, tomb.

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.

τριτης adjective - genitive singular feminine

tritros tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ημερας noun - genitive singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

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.

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.

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.

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

νυκτος noun - genitive singular feminine

nux noox: night -- (mid-)night.

κλεψωσιν verb - aorist active subjunctive - third person

klepto klep'-to: to filch -- steal.

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

ειπωσιν verb - second aorist active subjunctive - third person

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.

λαω noun - dative singular masculine

laos lah-os': a people -- people.

ηγερθη verb - aorist passive indicative - third person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

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.

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

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.

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.

εσχατη adjective - nominative singular feminine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

πλανη noun - nominative singular feminine

plane plan'-ay: objectively, fraudulence; subjectively, a straying from orthodoxy or piety -

- deceit, to deceive, delusion, error.

χειρων **adjective - nominative singular feminine - comparative or contracted**
cheiron **khi'-rone**: from an obsolete equivalent cheres (of uncertain derivation); more evil or aggravated (physically, mentally or morally) -- sorer, worse.

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.

πρωτης **adjective - genitive singular feminine**
protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

Matthew 27:65 .

.	Greek	Strong's	Origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to them, "You have	ἔχετε (echete)	2192: to have, hold	a prim. verb
a guard;	κουστωδίαν (koustōdian)	2892: a guard	of Latin origin
go,	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
make it [as] secure	ἀσφαλίσασθε (asphalisasthe)	805: to make firm, secure	from asphalés
as you know how."		3609a: to have seen or perceived, hence to know	perf. of eidon

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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.

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

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος noun - nominative singular masculine

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

εχετε verb - present active indicative - second person

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

κουστωδιαν noun - accusative singular feminine

koustodia **koos-to-dee'-ah**: custody, i.e. a Roman sentry -- watch.

υπαγετε verb - present active imperative - second person

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

ασφαλισασθε verb - aorist middle deponent imperative - second person

asphalizo **as-fal-id'-zo**: to render secure -- make fast (sure).

ως adverb

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

οιδατε verb - perfect active indicative - second person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

Matthew 27:66 .

.	Greek	Strong's	Origin
And they went	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and made	ἠσφαλίσαντο (ēsphalisanto)	805: to make firm, secure	from asphalés
the grave	τάφον (taphon)	5028: a burial, hence a grave	from thaptó
secure,		805: to make firm, secure	from asphalés

and along with the guard	κουστωδίας (koustōdias)	2892: a guard	of Latin origin
they set a seal	σφραγίσαντες (sphragisantes)	4972: to seal	from sphragis
on the stone.	λίθον (lithon)	3037: a stone	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).

πορευθεντες **verb - aorist passive deponent participle - nominative plural masculine**

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.

ησφαλισαντο **verb - aorist middle deponent indicative - third person**

asphalizo **as-fal-id'-zo**: to render secure -- make fast (sure).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ταφον **noun - accusative singular masculine**

taphos **taf'-os**: a grave (the place of interment) -- sepulchre, tomb.

σφραγισαντες **verb - aorist active participle - nominative plural masculine**

sphragizo **sfrag-id'-zo**: to stamp (with a signet or private mark) for security or preservation; by implication, to keep secret, to attest -- (set a, set to) seal up, stop.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λίθον noun - accusative singular masculine lithos lee'-thos: a stone -- (mill-, stumbling-)stone.
μετα preposition meta met-ah': denoting accompaniment; amid (local or causal);
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.
κουστωδίας noun - genitive singular feminine koustodia koos-to-dee'-ah: custody, i.e. a Roman sentry -- watch.

Matthew 28:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
after	Ὅψε (opse)	3796: long after, late	from the same as opisthen
the Sabbath,	σαββάτων (sabbatōn)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
as it began to dawn	ἐπιφωσκούση (epiphōskousē)	2020: to let shine, i.e. to dawn	from epi and phós
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the first	μίαν (mian)	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
Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Mīryam
Magdalene	Μαγδαληνὴ (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos
and the other	ἄλλη	243: other, another	a prim. word

	(allē)		
Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to look	θεωρῆσαι (theōrēsai)	2334: to look at, gaze	from theóros (an envoy, spectator)
at the grave.	τάφον (taphon)	5028: a burial, hence a grave	from thaptó

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οψε **adverb**

opse op-seh': (adverbially) late in the day; by extension, after the close of the day -- (at) even, in the end.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σαββατων **noun - genitive plural neuter**

sabbaton sab'-bat-on: sabbath (day), week.

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.

επιφωσκουση **verb - present active participle - dative singular feminine**

epiphosko ep-ee-foce'-ko: to begin to grow light -- begin to dawn, draw on.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μιν **adjective - accusative singular feminine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

σαββατων **noun - genitive plural neuter**

sabbaton sab'-bat-on: sabbath (day), week.

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.

μαρια **noun - nominative singular feminine**
Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females --
Mary.

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.

μαγδαληνη **noun - nominative singular feminine**
Magdalene **mag-dal-ay-nay'**: a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

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.

αλλη **adjective - nominative singular feminine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some
an-)other(-s, -wise).

μαρια **noun - nominative singular feminine**
Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females --
Mary.

θεωρησαι **verb - aorist active middle or passive deponent**
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.

ταφον **noun - accusative singular masculine**
taphos **taf'-os**: a grave (the place of interment) -- sepulchre, tomb.

Matthew 28:2 .

.	Greek	Strong's	Origin
And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle

a severe	μέγας (megas)	3173: great	a prim. word
earthquake	σεισμός (seismos)	4578: a commotion, shaking	from seió
had occurred,	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
for an angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
descended	καταβὰς (katabas)	2597: to go down	from kata and the same as basis
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
and came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
and rolled away	ἀπεκύλισεν (apekulisen)	617: to roll away	from apo and kulió
the stone	λίθον (lithon)	3037: a stone	a prim. word
and sat	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hémai (to sit)
upon it.			

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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

ἰδοῦ **verb - second aorist active middle - second person singular**
idou id-oo': used as imperative lo!; -- behold, lo, see.

σεισμος **noun - nominative singular masculine**
seismos sice-mos': a commotion, i.e. (of the air) a gale, (of the ground) an earthquake -- earthquake, tempest.

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.)

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.

αγγελος **noun - nominative singular masculine**
aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

γαρ **conjunction**
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

καταβας **verb - second aorist active participle - nominative singular masculine**
katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

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)

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.

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

απεκυλισεν **verb - aorist active indicative - third person singular**
apokulio ap-ok-oo-lee'-o: to roll away -- roll away (back).

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λιθον **noun - accusative singular masculine**

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

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.

θυρας noun - genitive 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

εκαθητο verb - imperfect middle or passive deponent indicative - third person singular

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

επανω adverb

epano ep-an'-o: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

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

Matthew 28:3 .

.	Greek	Strong's	Origin
And his appearance		1490a: form, appearance	from a form of horaó
was like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
lightning,	ἀστραπή (astrapē)	796: lightning, brightness	from astraptó
and his clothing	ἔνδυμα (enduma)	1742: apparel (esp. the outer robe)	from enduó
as white	λευκὸν (leukon)	3022: bright, white	a prim. adjective
as snow.	χιών	5510: snow	from the root chi-

(chiōn)

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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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ιδεα **noun - nominative singular feminine**

idea **id-eh'-ah**: a sight (comparative figuratively idea), i.e. aspect -- countenance.

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

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

αστραπη **noun - nominative singular feminine**

astrape **as-trap-ay'**: lightning; by analogy, glare -- lightning, bright shining.

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.

ενδυμα **noun - nominative singular neuter**

enduma **en'-doo-mah**: apparel (especially the outer robe) -- clothing, garment, raiment.

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

λευκον **adjective - nominative singular neuter**
leukos **lyoo-kos'**: white -- white.

ωσει **adverb**
hosei **ho-si'**: as if -- about, as (it had been, it were), like (as).

χιων **noun - nominative singular feminine**
chion **khee-one'**: snow -- snow.

Matthew 28:4 .

.	Greek	Strong's	Origin
The guards	τηροῦντες (tērountes)	5083: to watch over, to guard	from a prim. word téros (a guard)
shook	ἐσείσθησαν (eseisthēsan)	4579: to shake	a prim. verb
for fear	φόβου (phobou)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
of him and became	ἐγενήθησαν (egenēthēsan)	1096: to come into being, to happen, to become	from a prim. root gen-
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
dead men.	νεκροί (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)

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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).

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.

φοβου **noun - genitive singular masculine**

phobos **foh'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

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

εσεισθησαν **verb - aorist passive indicative - third person**

seio **si'-o**: to move, quake, shake.

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.

τηρουντες **verb - present active participle - nominative plural masculine**

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.

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.)

ωσει **adverb**

hosei **ho-si'**: as if -- about, as (it had been, it were), like (as).

νεκροι **adjective - nominative plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

Matthew 28:5 .

.	Greek	Strong's	Origin
The angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
said		3004: to say	a prim. verb
to the women,	γυναῖξιν (gunaixin)	1135: a woman	a prim. word
"Do not be afraid;	φοβεῖσθε (phobeisthe)	5399: to put to flight, to terrify, frighten	from phobos

for I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that you are looking	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
for Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
who has been crucified.	ἐσταυρωμένον (estaurōmenon)	4717: to fence with stakes, to crucify	from stauros

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.

αγγελος **noun - nominative singular masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

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.

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.

γυναιξιν **noun - dative plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

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.

φοβεισθε **verb - present middle or passive deponent imperative - second 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.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

οιδα **verb - perfect active indicative - first person singular**

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)

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.

ιησουν **noun - accusative singular masculine**

lesous **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.

εσταυρωμενον **verb - perfect passive participle - accusative singular masculine**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

ζητειτε **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)

Matthew 28:6 .

.	Greek	Strong's	Origin
"He is not here,	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
for He has risen,	ἡγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós

as He said.		3004: to say	a prim. verb
Come,	ΔΕΥΤΕ (deute)	1205: come!	pl. of deuro
see		3708: to see, perceive, attend to	a prim. verb
the place	ΤΟΠΟΝ (topon)	5117: a place	a prim. word
where	ὍΠΟΥ (opou)	3699: where	from hos, and pou
He was lying.	ἔκειτο (ekeito)	2749: to be laid, lie	a prim. verb

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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

ὡδε **adverb**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

ἠγέρθη **verb - aorist passive indicative - third person singular**

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

καθὼς **adverb**

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

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.

δευτε verb - adverbial imperative imperative - second person

deute dyoo'-teh: come hither! -- come, follow.

ιδετε verb - second aorist active middle - second person

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.

τοπος noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

εκειτο verb - imperfect middle or passive deponent indicative - third person singular

keimai ki'-mahee: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

ο definite article - nominative singular masculine

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.

Matthew 28:7 .

.	Greek	Strong's	Origin
"Go	πορευθεῖσαι (poreutheisai)	4198: to go	from poros (a ford, passage)
quickly	ταχὺ (tachu)	5035: quickly	neut. of tachus
and tell		3004: to say	a prim. verb
His disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
that He has risen	ἡγέρθη (ēgerthē)	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)
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
He is going ahead	προάγει (proagei)	4254: to lead forth, to go before	from pro and agó
of you into Galilee,	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
you will see		3708: to see, perceive, attend to	a prim. verb
Him; behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I have told		3004: to say	a prim. verb
you."			

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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

ταχύ **adverb**

tachu takh-oo': shortly, i.e. without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily -- lightly, quickly.

πορεύεσθαι **verb - aorist 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.

ΕΙΠΑΤΕ **verb - second aorist active middle - second person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

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.

ΗΓΕΡΘΗ **verb - aorist passive indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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.

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

ΙΔΟΥ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ΠΡΟΑΓΕΙ **verb - present active indicative - third person singular**

proago **pro-ag'-o**: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go 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).

ΕΙΣ **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.

γαλιλαιαν noun - accusative singular feminine

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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

οψεσθε verb - future middle deponent indicative - second person

optanomai op-tan'-om-ah-ee: appear, look, see, shew self.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

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.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Matthew 28:8 .

.	Greek	Strong's	Origin
And they left	ἀπελθοῦσαι (apelthousai)	565: to go away, go after	from apo and erchomai
the tomb	μνημείου (mnēmeiou)	3419: a memorial, a monument	from mnémé
quickly	ταχὺ (tachu)	5035: quickly	neut. of tachus
with fear	φόβου (phobou)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
and great	μεγάλης (megalēs)	3173: great	a prim. word

joy	χαράς (charas)	5479: joy, delight	from chairó
and ran	ἔδραμον (edramon)	5143: to run	a prim. verb
to report	ἀπαγγεῖλαι (apangeilai)	518: to report, announce	from apo and aggeló
it to His disciples.	μαθηταῖς (mathētais)	3101: a disciple	from manthanó

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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

εξελθουσαι verb - second aorist active participle - nominative plural feminine

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.

ταχύ adverb

tachu takh-oo': shortly, i.e. without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily -- lightly, quickly.

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.

μνημείου noun - genitive singular neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

φοβου noun - genitive singular masculine

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χαρας noun - genitive singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

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.

εδραμον verb - second aorist active indicative - third person

trecho trekh'-o: to run or walk hastily -- have course, run.

απαγγειλαι verb - aorist active middle or passive deponent

apaggello ap-ang-el'-lo: to announce -- bring word (again), declare, report, shew (again), tell.

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.

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

Matthew 28:9 .

.	Greek	Strong's	Origin
And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
met	ὑπήντησεν (upēntēsen)	5221: to go to meet, to meet	from hupo and antaó (to meet face to face, meet with)
them and greeted	λέγων (legōn)	3004: to say	a prim. verb

them. And they came	προσελθοῦσαι (proselthousai)	4334: to approach, to draw near	from pros and erchomai
up and took hold	ἐκράτησαν (ekratēsan)	2902: to be strong, rule	from kratos
of His feet	πόδας (podas)	4228: a foot	a prim. word
and worshiped Him.	προσεκύνησαν (prosekunēsan)	4352: to do reverence to	from pros and kuneó (to kiss)

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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).

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.

απαγγειλαι **verb - aorist active middle or passive deponent**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

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.

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.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

απηνητησεν verb - aorist active indicative - third person singular

apantao ap-an-tah'-o: to meet away, i.e. encounter -- meet.

αυταις personal pronoun - dative plural feminine

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.

χαιρετε verb - present active imperative - second person

chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσελθουσαι verb - second aorist active participle - nominative plural feminine

proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

εκρατησαν verb - aorist active indicative - third 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).

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

προσεκυνησαν **verb - aorist active indicative - third person**
proskuneo **pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

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

Matthew 28:10 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Do not be afraid;	φοβεῖσθε (phobeisthe)	5399: to put to flight, to terrify, frighten	from phobos
go	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
and take word	ἀπαγγείλατε (apangeilate)	518: to report, announce	from apo and aggeló
to My brethren	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
to leave	ἀπέλθωσιν (apelthōsin)	565: to go away, go after	from apo and erchomai
for Galilee,	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

and there

1563: there, by ext. to there of uncertain derivation

they will see

3708: to see, perceive, attend a prim. verb
to

Me."

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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.

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.

ΑΥΤΑΙΣ **personal pronoun - dative plural 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.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

φοβεισθε **verb - present middle or passive deponent imperative - second 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.

ΥΠΑΓΕΤΕ **verb - present active imperative - second person**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

απαγγειλατε **verb - aorist active middle - second person**
apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

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.

μου **personal pronoun - first person genitive singular**
μου **moo**: of me -- I, me, mine (own), my.

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.

απελθωσιν **verb - second aorist active subjunctive - 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.

εις **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.

γαλιλαιαν **noun - accusative singular feminine**
Galilaia **gal-il-ah'-yah**: Galiloea (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

εκει **adverb**
ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

οφονται **verb - future middle deponent indicative - third person**
optanomai **op-tan'-om-ahee**: appear, look, see, shew self.

Matthew 28:11 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
while they were on their way,	Πορευομένων (poreuomenōn)	4198: to go	from poros (a ford, passage)
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the guard	κουστωδίας (koustōdias)	2892: a guard	of Latin origin
came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
into the city	πόλιν (polin)	4172: a city	a prim. word
and reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and agellō
to the chief priests	ἀρχιερεῦσιν (archiereusin)	749: high priest	from archō and hierēus
all	ἅπαντα (apanta)	537a: all, the whole	from alpha (as a cop. prefix) and pas
that had happened.	γενόμενα (genomena)	1096: to come into being, to happen, to become	from a prim. root gen-

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πορευομένων **verb - present middle or passive deponent participle - genitive 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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

ιδου **verb - second aorist active middle - second person singular**
idou id-oo': used as imperative lo!; -- behold, lo, see.

τινες **indefinite pronoun - nominative plural masculine**
tis tis: some or any person or object

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.

κουστωδιας **noun - genitive singular feminine**
koustodia koos-to-dee'-ah: custody, i.e. a Roman sentry -- watch.

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.

εις **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.

απηγγειλαν **verb - aorist active indicative - third person**
apaggello ap-ang-el'-lo: to announce -- bring word (again), declare, report, shew (again), tell.

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.

αρχιερευσιν **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.

απαντα **adjective - accusative plural neuter**
hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), 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.

γενομενα **verb - second aorist middle deponent participle - accusative plural neuter**
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.)

Matthew 28:12 .

.	Greek	Strong's	Origin
And when they had assembled	συναχθέντες (sunachthentes)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
with the elders	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
and consulted	συμβούλιον (sumboulion)	4824: counsel, by impl. a council	from sumboulos
together,		4824: counsel, by impl. a council	from sumboulos
they gave	ἔδωκαν (edōkan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a large sum	ἱκανὰ (ikana)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
of money	ἀργύρια (arguria)	694: silvery, by ext. a piece of silver	from arguros
to the soldiers,	στρατιώταις (stratiōtais)	4757: a soldier	from stratia

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

συναχθεντες **verb - aorist passive participle - nominative plural masculine**

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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.

συμβουλιον noun - accusative singular neuter

sumboulion soom-boo'-lee-on: advisement; specially, a deliberative body, i.e. the provincial assessors or lay-court -- consultation, counsel, council.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

λαβοντες verb - second aorist active participle - nominative plural masculine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

αργυρια noun - accusative plural 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).

ικανα adjective - accusative plural neuter

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

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)

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.

Matthew 28:13 .

▪			
.	Greek	Strong's	Origin

and said, "You are to say,	λέγοντες (legontes)	3004: to say	a prim. verb
'His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
by night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
and stole Him away	ἔκλεψαν (eklepsan)	2813: to steal	a prim. verb
while we were asleep.'	κοιμωμένων (koimōmenōn)	2837:	to put to sleep, fall asleep

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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.

ειπατε **verb - second aorist active middle - second person**

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.

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.

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

νυκτος **noun - genitive singular feminine**
nux **noox**: night -- (mid-)night.

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.

εκλεψαν **verb - aorist active indicative - third person**
klepto **klep'-to**: to filch -- steal.

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

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

κοιμωμενων **verb - present passive participle - genitive plural masculine**
koimao **koy-mah'-o**: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to decease -- (be a-, fall a-, fall on) sleep, be dead.

Matthew 28:14 .

.	Greek	Strong's	Origin
"And if	ἐάν (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
should come	ἀκουσθῇ (akousthē)	191: to hear, listen	from a prim. word mean. hearing
to the governor's	ἡγεμόνος (ēgemonos)	2232: a leader, governor	from hēgeomai
ears,		191: to hear, listen	from a prim. word mean. hearing
we will win him over	πειίσομεν (peisomen)	3982: to persuade, to have confidence	a prim. verb
and keep	ποιήσομεν (poiēsomen)	4160: to make, do	a prim. word

you out of trouble."

ἀμερίμνους
(amerimnous)

275: free from care

from alpha (as a neg. prefix)
and merimna

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

ἐάν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ἀκουσθῇ **verb - aorist passive 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.

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).

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.

ἡγεμονος **noun - genitive singular masculine**

hegemon **hayg-em-ohn'**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

πείσομεν **verb - future active indicative - first 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)

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

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αμεριμνους **adjective - accusative plural masculine**
amerimnos **am-er'-im-nos**: not anxious -- without care(-fulness), secure.

ποιησομεν **verb - future active indicative - first person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

Matthew 28:15 .

.	Greek	Strong's	Origin
And they took	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
the money	ἀργύρια (arguria)	694: silvery, by ext. a piece of silver	from arguros
and did	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
as they had been instructed;	ἐδιδάχθησαν (edidachthēsan)	1321: to teach	a redupl. caus. form of daó (to learn)
and this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
story	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
was widely spread	διεφημίσθη (diephēmisthē)	1310: to spread abroad	from dia and phémizó (to spread a report); from phémé
among	παρά (para)	3844: from beside, by the side of, by, beside	a prim. preposition
the Jews,	Ἰουδαίους (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas

[and is] to this day.

σήμερον
(sēmeron)

4594: today

adverb from hēmera with a
prefixed s- (from a prim. stem
meaning this)

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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).

λαβοντες **verb - second aorist active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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.

αργυρια **noun - accusative plural 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).

εποιησαν **verb - aorist active indicative - third person**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

εδιδαχθησαν **verb - aorist passive indicative - third person**

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

διεφημισθη **verb - aorist passive indicative - third person singular**

diaphemizo **dee-af-ay-mid'-zo**: to report thoroughly, i.e. divulgate -- blaze abroad, commonly report, spread abroad, fame.

ο **definite article - nominative singular masculine**

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.

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.

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

ιουδαιοις adjective - dative plural masculine

loudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

μεχρι adverb

mechri mekh'-ree: as far as, i.e. up to a certain point -- till, (un-)to, until.

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.

Matthew 28:16 .

.	Greek	Strong's	Origin
But the eleven	ἐνδεκα (endeka)	1733: eleven	cardinal number from the neut. of heis and deka
disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
proceeded	ἐπορεύθησαν (eporeuthēsan)	4198: to go	from poros (a ford, passage)
to Galilee,	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

to the mountain	ὄρος (oros)	3735: a mountain	a prim. word
which	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had designated.	ἐτάξατο (etaxato)	5021: to draw up in order, arrange	from a prim. root tag-

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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).

ενδεκα **numeral (adjective)**

hendeka **hen'-dek-ah**: one and ten, i.e. eleven -- eleven.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

επορευθησαν **verb - aorist 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.

εις **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.

γαλιλαιαν **noun - accusative 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			
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.			
ορος noun - accusative singular neuter			
oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).			
ου adverb			
hou hoo: at which place, i.e. where -- where(-in), whither(-soever).			
εταξατο verb - aorist middle indicative - third person singular			
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.			
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.			
ιησους noun - nominative singular masculine			
iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.			

Matthew 28:17 .

.	Greek	Strong's	Origin
When they saw		3708: to see, perceive, attend to	a prim. verb
Him, they worshiped	προσεκύνησαν (prosekunēsan)	4352: to do reverence to	from pros and kuneó (to kiss)
[Him]; but some	οί (oi)	3588: the	the def. art.
were doubtful.	ἐδίσταν (edistasan)	1365b: to duplicate, waver, doubt	from dis

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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

ιδοντες **verb - second aorist active participle - nominative plural masculine**

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

προσεκυνησαν **verb - aorist active indicative - third person**

proskuneo **pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

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

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).

εδιστασαν **verb - aorist active indicative - third person**

distazo **dis-tad'-zo**: to duplicate, i.e. (mentally) to waver (in opinion) -- doubt.

Matthew 28:18 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai

up and spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"All	πᾶσα (pasa)	3956: all, every	a prim. word
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
has been given	ἐδόθη (edothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to Me in heaven	οὐρανῶ (ouranō)	3772: heaven	a prim. word
and on earth.	γῆς (gēs)	1093: the earth, land	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

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

ο definite article - nominative singular masculine

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.

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.

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

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.

εδοθη **verb - aorist 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)

μοι **personal pronoun - first person dative singular**

moi moy': to me -- I, me, mine, my.

πασα **adjective - nominative singular feminine**

pas pas': apparently a primary word; all, any, every, the whole

εξουσια **noun - nominative 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.

εν **preposition**

en en': in, at, (up-)on, by, etc.

ουρανw **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.

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.

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.

Matthew 28:19 .

■			
.	Greek	Strong's	Origin

"Go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
and make disciples	μαθητεύσατε (mathēteusate)	3100: to be a disciple, to make a disciple	from mathētés
of 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
baptizing	βαπτίζοντες (baptizontes)	907: to dip, sink	from baptó
them in the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
of the Father	πατρός (patros)	3962: a father	a prim. word
and the Son	υἱοῦ (uiou)	5207: a son	a prim. word
and the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó

KJV Lexicon

πορευθεντες **verb - aorist passive deponent participle - nominative plural masculine**
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.

μαθητευσατε **verb - aorist active middle - second person**
matheteuo math-ayt-yoo'-o: intransitively, to become a pupil; transitively, to disciple, i.e.

enrol as scholar -- be disciple, instruct, teach.

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.

βαπτίζοντες verb - present active 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

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

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.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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.

υιου noun - genitive singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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.
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.

Matthew 28:20 .

.	Greek	Strong's	Origin
teaching	διδάσκοντες (didaskontes)	1321: to teach	a redupl. caus. form of daó (to learn)
them to observe	τηρεῖν (têrein)	5083: to watch over, to guard	from a prim. word téros (a guard)
all	πάντα (panta)	3956: all, every	a prim. word
that I commanded	ἐνετειλάμην (eneteilamēn)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
you; and lo,	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
with you always,	πάσας (pasas)	3956: all, every	a prim. word
even	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
to the end	συντελείας (sunteleias)	4930: a joint payment (for public service), joint action, spec. completion	from sunteleó
of the age."	αἰῶνος	165: a space of time, an age	from a prim. root appar. mean.

(aiōnos)

continued duration

KJV Lexicon

διδασκοντες **verb - present active participle - nominative plural masculine**

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

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.

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

ενετειλαμην **verb - aorist middle deponent indicative - first person singular**

entellomai **en-tel'-lom-ah-ee**: to enjoin -- (give) charge, (give) command(-ments), injoin.

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

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.

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).

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.

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.

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

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.

συντελειας **noun - genitive singular feminine**

sunteleia **soon-tel'-i-ah**: entire completion, i.e. consummation (of a dispensation) -- end.

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.

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)

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.