

2 Corinthians 1:1 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
by the will	θελήματος (thelēmatos)	2307: will	from theló
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and Timothy	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
[our] brother,	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
To the church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
which is at Corinth	Κορίνθω (korinthō)	2882: Corinth, a city of Greece	probably named for a legendary king
with all	πᾶσιν (pasin)	3956: all, every	a prim. word
the saints	ἁγίοις (agiois)	40: sacred, holy	from a prim. root
who are throughout	ὅλη (olē)	3650: whole, complete	a prim. word

Achaia:	Ἀχαΐα (achaia)	882: Achaia, a Roman province incl. most of Greece	of uncertain origin
---------	-------------------	--	---------------------

KJV Lexicon

παυλος **noun - nominative singular masculine**

Paulos pow'-los: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

αποστολος **noun - nominative singular 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.

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.

δια **preposition**

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

θεληματος **noun - genitive 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.

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

τιμοθεος **noun - nominative singular masculine**

Timotheos tee-moth'-eh-os: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

ο **definite article - nominative singular masculine**

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.

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

εκκλησια **noun - dative singular feminine**
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

του **definite article - genitive singular masculine**
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).

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.

ουση **verb - present participle - dative singular feminine**
on **oan**: being -- be, come, have.

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

κορινθω **noun - dative singular feminine**
Korinthos **kor'-in-thos**: Corinthus, a city of Greece -- Corinth.

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

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

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

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

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

οουσιν verb - present participle - dative plural masculine on oan : being -- be, come, have.
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.
αχαια noun - dative singular feminine Achaia ach-ah-ee'-ah : Achaia (i.e. Greece), a country of Europe -- Achaia.

2 Corinthians 1:2 .

.	Greek	Strong's	Origin
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
to you and peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
our Father	πατρὸς (patros)	3962: a father	a prim. word
and the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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

ειρηνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

απο **preposition**

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

θεου **noun - genitive singular masculine**

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

πατρος **noun - genitive singular masculine**

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

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

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

και **conjunction**

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

κυριου **noun - genitive singular masculine**

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

ιησου **noun - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

2 Corinthians 1:3 .

.	Greek	Strong's	Origin
Blessed	Εὐλογητὸς (eulogētos)	2128: well spoken of, i.e. blessed	from eulogeó
[be] the God	θεὸς (theos)	2316: God, a god	of uncertain origin
and Father	πατὴρ (patēr)	3962: a father	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
the Father	πατὴρ (patēr)	3962: a father	a prim. word
of mercies	οἰκτιρμῶν (oiktirmōn)	3628: compassion, pity	from oiktiró
and God	θεὸς (theos)	2316: God, a god	of uncertain origin
of all	πάσης (pasēs)	3956: all, every	a prim. word
comfort,	παρακλήσεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó

KJV Lexicon

ευλογητος **adjective - nominative singular masculine**

eulogetos **yoo-log-ay-tos'**: adorable -- blessed.

ο **definite article - nominative singular masculine**

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

θεος **noun - nominative singular masculine**

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

και **conjunction**

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

πατηρ **noun - nominative singular masculine**

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

του **definite article - genitive singular masculine**

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

κυριου **noun - genitive singular masculine**

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

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

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

ιησου **noun - genitive singular masculine**

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.

ο **definite article - nominative singular masculine**

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.

των **definite article - genitive plural masculine**

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

οικτιρμων **noun - genitive plural masculine**

oiktirmos **oyk-tir-mos'**: pity -- mercy.

και **conjunction**

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

θεος noun - nominative singular masculine

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

πασης adjective - genitive singular feminine

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

παρακλήσεως noun - genitive singular feminine

paraklesis par-ak'-lay-sis: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

2 Corinthians 1:4 .

.	Greek	Strong's	Origin
who comforts	παρακαλῶν (parakalōn)	3870: to call to or for, to exhort, to encourage	from para and kaleó
us in all	πάση (pasē)	3956: all, every	a prim. word
our affliction	θλίψει (thlipsei)	2347: tribulation	from thlibó
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that we will be able	δύνασθαι (dunasthai)	1410: to be able, to have power	a prim. verb
to comfort	παρακαλεῖν (parakalein)	3870: to call to or for, to exhort, to encourage	from para and kaleó
those	ὅ (o)	3588: the	the def. art.
who are in any	πάση (pasē)	3956: all, every	a prim. word
affliction	θλίψει (thlipsei)	2347: tribulation	from thlibó
with the comfort	παρακλήσεως	3874: a calling to one's aid,	from parakaleó

	(paraklēseōs)	i.e. encouragement, comfort	
with which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we ourselves	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 comforted	παρακαλούμεθα (parakaloumetha)	3870: to call to or for, to exhort, to encourage	from para and kaleó
by God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ο **definite article - nominative singular masculine**

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

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.

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

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

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.

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.

θλιψει **noun - dative singular feminine**

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

ημων personal pronoun - first person genitive plural
hemon hay-mone': of (or from) us -- our (company), us, we.

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

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

δυνασθαι verb - present middle or passive deponent infinitive
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ημας personal pronoun - first person accusative plural
hemas hay-mas': us -- our, us, we.

παρακαλειν verb - present active infinitive
parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

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

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

θλιψει noun - dative singular feminine
thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

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.

παρακλησεως noun - genitive singular feminine
paraklesis par-ak'-lay-sis: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

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.

παρακαλουμεθα verb - present passive indicative - first person

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

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

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).

2 Corinthians 1:5 .

.	Greek	Strong's	Origin
For just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as the sufferings	παθήματα (pathēmata)	3804: that which befalls one, i.e. a suffering, a passion	from paschó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
are ours		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
in abundance,	περισσεύει (perisseuei)	4052: to be over and above, to abound	from perissos

so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
our comfort	παράκλησις (paraklēsis)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
is abundant	περισσεύει (perisseuei)	4052: to be over and above, to abound	from perissos
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

οτι conjunction

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

καθως adverb

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

περισσευει verb - present active 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

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.

παθηματα noun - nominative plural neuter

pathema path'-ay-mah: something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

του definite article - genitive singular masculine

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.

εις **preposition**

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

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

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

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.

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.

χριστου **noun - genitive singular masculine**

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

περισσευει **verb - present active 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

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.

παρακλησις **noun - nominative singular feminine**

paraklesis **par-ak'-lay-sis'**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

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

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

2 Corinthians 1:6 .

■			
.	Greek	Strong's	Origin

But if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
we are afflicted,	θλιβόμεθα (thlibometha)	2346: to press, afflict	a prim. verb
it is for your comfort	παρακλήσεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
and salvation;	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
or if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
we are comforted,	παρακαλούμεθα (parakaloumetha)	3870: to call to or for, to exhort, to encourage	from para and kaleó
it is for your comfort,	παρακλήσεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
which is effective	ἐνεργουμένης (energoumenēs)	1754: to be at work, to work, to do	from energés
in the patient enduring	ὑπομονῇ (upomonē)	5281: a remaining behind, a patient enduring	from hupomenó
of the same	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
sufferings	παθημάτων (pathēmatōn)	3804: that which befalls one, i.e. a suffering, a passion	from paschó
which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
suffer;	πάσχομεν (paschomen)	3958: to suffer, to be acted on	akin to penthos

KJV Lexicon

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

δε **conjunction**

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

θλιβομεθα **verb - present passive indicative - first person**

thlibo **thlee'-bo**: to crowd -- afflict, narrow, throng, suffer tribulation, trouble.

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.

της **definite article - genitive singular feminine**

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

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

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

παρακλησεως **noun - genitive singular feminine**

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

και **conjunction**

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

σωτηριας **noun - genitive singular feminine**

soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

της **definite article - genitive singular feminine**

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

ενεργουμενης **verb - present middle passive - genitive singular feminine**

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.

υπομονη **noun - dative singular feminine**

hupomone **hoop-om-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

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.

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

παθηματων **noun - genitive plural neuter**

pathema **path'-ay-mah**: something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

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.

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).

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

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

και **conjunction**

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

η **definite article - nominative singular feminine**

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

ελπις **noun - nominative singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

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

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

βεβαια **adjective - nominative singular feminine**

bebaios **beb'-ah-yos**: stable -- firm, of force, steadfast, sure.

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.

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

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

ειτε **conjunction**

eite **i'-teh**: if too -- if, or, whether.

παρακαλουμεθα **verb - present passive indicative - first person**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

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.

της **definite article - genitive singular feminine**

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

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

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

παρακλησεως **noun - genitive singular feminine**

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

και **conjunction**

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

σωτηριας **noun - genitive singular feminine**

soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

2 Corinthians 1:7 .

■			
.	Greek	Strong's	Origin

and our hope		1680: expectation, hope	from the same as elpizó
for you is firmly grounded,		949: firm, secure	from the same as basis
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that as you are sharers	κοινωνοί (koinōnoi)	2844: a sharer	from koinos
of our sufferings,	παθημάτων (pathēmatōn)	3804: that which befalls one, i.e. a suffering, a passion	from paschó
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
you are [sharers] of our comfort.	παρακλήσεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó

KJV Lexicon

εἶδοτες **verb - perfect active participle - nominative plural 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.

ὥσπερ **adverb**

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

κοινωνοι **adjective - nominative plural masculine**

koinonos **koy-no-nos'**: a sharer, i.e. associate -- companion, fellowship, partaker, partner.

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

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.

παθημάτων noun - genitive plural neuter

pathema path'-ay-mah: something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

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.

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.

παρακλήσεως noun - genitive singular feminine

paraklesis par-ak'-lay-sis: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

2 Corinthians 1:8 .

.	Greek	Strong's	Origin
For we do not want	θέλομεν (thelomen)	2309: to will, wish	a prim. verb
you to be unaware,	ἀγνοεῖν (agnoein)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of our affliction	θλίψεως (thlipseōs)	2347: tribulation	from thlibó
which came	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
[to us] in Asia,	Ἀσία (asia)	773: Asia, a Roman province	of uncertain origin
that we were burdened	ἐβαρέθημεν (ebarēthēmen)	916: to weigh down	from barus

excessively,	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
beyond	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
our strength,	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that we despaired	ἐξαπορηθῆναι (exaporēthēnai)	1820: to be utterly at a loss, be in despair	from ek and aporeó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
of life;	ζῆν (zēn)	2198: to live	from prim. roots zé- and zó-

KJV Lexicon

οὐ **particle - nominative**

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

γάρ **conjunction**

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

θελόμεν **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

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

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

ἀγνοεῖν **verb - present active infinitive**

agnoeo ag-no-eh'-o: not to know (through lack of information or intelligence); by

implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

αδελφοι **noun - vocative plural masculine**

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

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.

της **definite article - genitive singular feminine**

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

θλιψεως **noun - genitive singular feminine**

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

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

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

της **definite article - genitive singular feminine**

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

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

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

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.

τη **definite article - dative singular feminine**

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

ασια **noun - dative singular feminine**

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

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.

καθ **preposition**

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

υπερβολην **noun - accusative singular feminine**

hyperbole **hoop-er-bol-ay'**: a throwing beyond others, i.e. (figuratively) supereminence; pre-eminently -- abundance, (far more) exceeding, excellency, more excellent, beyond (out of) measure.

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

bareo **bar-eh'-o**: to weigh down (figuratively) -- burden, charge, heavy, press.

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.

δυναμιν **noun - accusative singular feminine**

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

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.

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

exaporeomai **ex-ap-or-eh'-om-ahee**: to be utterly at a loss, i.e. despond -- (in) despair.

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

του **definite article - genitive singular masculine**

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

ζην **verb - present active infinitive**

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

2 Corinthians 1:9 .

.	Greek	Strong's	Origin
indeed,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
we had	ἐσχήκαμεν (eschēkamen)	2192: to have, hold	a prim. verb
the sentence	ἀπόκριμα (apokrima)	610: a judicial sentence, by ext. an answer	from apokrinomai
of death	θανάτου (thanatou)	2288: death	from thnέskó
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
ourselves	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we would not trust	πεποιθότες (pepoithotes)	3982: to persuade, to have confidence	a prim. verb
in ourselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but in God	θεῶ (theō)	2316: God, a god	of uncertain origin
who raises	ἐγείροντι (egeironti)	1453: to waken, to raise up	a prim. verb
the dead;	νεκρούς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)

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.

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

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.

το definite article - accusative singular neuter

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

αποκριμα noun - accusative singular neuter

apokrima ap-ok'-ree-mah: a judicial decision -- sentence.

του definite article - genitive singular masculine

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

θανατου noun - genitive singular masculine

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

εσχηκαμεν verb - perfect active indicative - first person

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

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.

πειποιθοτες verb - second perfect active participle - nominative plural masculine

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

ωμεν verb - present subjunctive - first person

o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

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.

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.

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.

ἐπὶ **preposition**

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

τῷ **definite article - dative singular masculine**

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

θεῷ **noun - dative singular masculine**

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

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.

ἐγείροντι **verb - present active participle - dative singular masculine**

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

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.

νεκροὺς **adjective - accusative plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

2 Corinthians 1:10 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
delivered	ἐρρύσατο (errusato)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)

us from so great	τηλικούτου (tēlikoutou)	5082: such as this, of persons so old, of things so great	from a comp. of ho, with hēlikos and houtos,
a [peril of] death,	θανάτου (thanatou)	2288: death	from thnέskό
and will deliver	ρύσεται (rusetai)	4506: to draw to oneself, i.e. deliver	akin to eruό (to drag)
[us], He on whom	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have set our hope.	ἠλπικαμεν (ēlpikamen)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
And He will yet	ἔτι (eti)	2089: still, yet	a prim. adverb
deliver	ρύσεται (rusetai)	4506: to draw to oneself, i.e. deliver	akin to eruό (to drag)
us,			

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.

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)

τηλικούτου **demonstrative pronoun - genitive singular masculine**

telikoutos tay-lik-oo'-tos: such as this, i.e. (in (figurative) magnitude) so vast -- so great, so mighty.

θανάτου **noun - genitive singular masculine**

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

εppυσατο **verb - aorist middle or passive deponent indicative - third person singular**

rhoumai rhoo'-om-ahee: 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.

και conjunction

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

ρυσται verb - present middle or passive deponent indicative - third person singular
rhoumai rhoo'-om-ahee: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

εις preposition

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

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.

ηλπικαμεν verb - perfect active indicative - first person

elpizo el-pid'-zo: to expect or confide -- (have, thing) hope(-d) (for), trust.

οτι conjunction

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

και conjunction

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

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.

ρυσεται verb - future middle deponent indicative - third person singular

rhoumai rhoo'-om-ahee: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

2 Corinthians 1:11 .

.	Greek	Strong's	Origin
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
joining in helping	συνυπουργούντων (sunupourgountōn)	4943: to help together	from sun and hupourgeó (to render service, assist)

us through your prayers,	δεήσει (deēsei)	1162: a need, entreaty	from deomai
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that thanks may be given	εὐχαριστηθῇ (eucharistēthē)	2168: to be thankful	from eucharistos
by many	πολλῶν (pollōn)	4183: much, many	a prim. word
persons	προσώπων (prosōpōn)	4383: the face	from pros and óps (an eye, face)
on our behalf	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
for the favor	χάρισμα (charisma)	5486: a gift of grace, a free gift	from charizomai
bestowed	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
on us through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
[the prayers] [of] many.	πολλῶν (pollōn)	4183: much, many	a prim. word

KJV Lexicon

συνυπουργούντων **verb - present active participle - genitive plural masculine**
sunupourgeo soon-ooop-ooorg-eh'-o: to be a co-auxiliary, i.e. assist -- help together.

και **conjunction**

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

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

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

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.

ημων personal pronoun - first person genitive plural

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

τη definite article - dative singular feminine

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

δεησει noun - dative singular feminine

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

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.

εκ preposition

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

πολλων adjective - genitive plural neuter

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

προσωπων noun - genitive plural neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

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.

εις preposition

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

ημας personal pronoun - first person accusative plural

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

χαρισμα noun - nominative singular neuter

charisma khar'-is-mah: a (divine) gratuity -- (free) gift.

δια preposition	
dia dee-ah' :	through (in very wide applications, local, causal, or occasional)
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.
ευχαριστηθη verb - aorist passive subjunctive - third person singular	
eucharisteo yoo-khar-is-teh'-o :	to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).
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.
υμων personal pronoun - second person genitive plural	
humon hoo-mone' :	of (from or concerning) you -- ye, you, your (own, -selves).

2 Corinthians 1:12 .

.	Greek	Strong's	Origin
For our proud confidence	καύχησις (kauchēsis)	2746a: a boasting	from kauchaomai
is this:	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
the testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
of our conscience,	συνειδήσεως (suneidēseōs)	4893: consciousness, spec. conscience	from suneidon
that in holiness		41: sanctity, holiness	from hagios
and godly	θεοῦ (theou)	2316: God, a god	of uncertain origin
sincerity,	εἰλικρινεία (eilikrineia)	1505: clearness, by impl. purity, sincerity	from eilikrinēs

not in fleshly	σαρκικῇ (sarkikē)	4559: pertaining to the flesh, carnal	from sarx
wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
but in the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
we have conducted	ἀνεστράφημεν (anestraphēmen)	390: to overturn, turn back	from ana and strephó
ourselves in the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
and especially		4053: abundant	from peri
toward	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
you.			

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.

γὰρ conjunction

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

καυχῆσις noun - nominative singular feminine

kauchesis kow'-khay-sis: boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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

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.

μαρτυριον **noun - nominative 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.

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

συνειδησεως **noun - genitive singular feminine**
suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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.

απλοτητι **noun - dative singular feminine**
haplotes **hap-lot'-ace**: singleness, i.e. (subjectively) sincerity (without dissimulation or self-seeking), or (objectively) generosity (copious bestowal) -- bountifulness, liberal(-ity), simplicity, singleness.

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

ειλικρινεια **noun - dative singular feminine**
eilikrineia **i-lik-ree'-ni-ah**: clearness, i.e. (by implication) purity (figuratively) -- sincerity.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

οὐκ particle - nominative

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

ἐν preposition

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

σοφία noun - dative singular feminine

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

σαρκική adjective - dative singular feminine

sarkikos sar-kee-kos': pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

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.

ἐν preposition

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

χάριτι noun - dative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

θεοῦ noun - genitive singular masculine

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

ἀνестραφημεν verb - second aorist passive indicative - first person

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.

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.

κόσμῳ 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.

περισσότερως adverb

perissoteros per-is-sot-er'-oce: more superabundantly -- more abundant(-ly), the more

earnest, (more) exceedingly, more frequent, much more, the rather.

δε **conjunction**

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

προς **preposition**

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

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

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

2 Corinthians 1:13 .

.	Greek	Strong's	Origin
For we write	γράφομεν (graphomen)	1125: to write	a prim. verb
nothing	οὐ (ou)	3756: not, no	a prim. word
else	ἀλλὰ (alla)	243: other, another	a prim. word
to you than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
what	ὅ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you read	ἀναγινώσκετε (anaginōskete)	314: to know certainly, know again, read	from ana and ginóskó
and understand,	ἐπιγινώσκετε (epiginōskete)	1921: to know exactly, to recognize	from epi and ginóskó
and I hope	ἐλπίζω (elpizō)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
you will understand	ἐπιγνώσεσθε (epignōsesthe)	1921: to know exactly, to recognize	from epi and ginóskó
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the end;	τέλους	5056: an end, a toll	a prim. word

(telous)

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)

αλλα adjective - accusative plural neuter

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

γραφωμεν verb - present active indicative - first person

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

υμιν personal pronoun - second person dative plural

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

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.

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.

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.

αναγινωσκετε verb - present active indicative - second person

anaginosko an-ag-in-ocē'-ko: to know again, i.e. (by extension) to read -- read.

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.

και conjunction

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

ΕΠΙΓΙΝΩΣΚΕΤΕ verb - present active indicative - second person

epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

ΕΛΠΙΖΩ verb - present active indicative - first person singular

elpizo el-pid'-zo: to expect or confide -- (have, thing) hope(-d) (for), trust.

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.

και conjunction

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

ΕΩΣ conjunction

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

ΤΕΛΟΥΣ noun - genitive singular neuter

telos tel'-os: continual, custom, end(-ing), finally, uttermost.

ΕΠΙΓΝΩΣΕΘΕ verb - future middle deponent indicative - second person

epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

2 Corinthians 1:14 .

.	Greek	Strong's	Origin
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
partially	μέρους (merous)	3313: a part, share, portion	from meirōmai (to receive one's portion)

did understand	ἐπέγνωτε (epegnōte)	1921: to know exactly, to recognize	from epi and ginóskó
us, that we are your reason to be proud	καύχημα (kauchēma)	2745: a boast	from kauchaomai
as you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are ours,		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
in the day	ἡμέρα (ēmera)	2250: day	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

καθως **adverb**

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

και **conjunction**

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

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

epiginosko ep-ig-in-oce'-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.

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)

μερους **noun - genitive singular neuter**

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

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.

καυχημα **noun - nominative singular neuter**

kauchema kow'-khay-mah: a boast (properly, the object; by implication, the act) in a good or a bad sense -- boasting, (whereof) to glory (of), glorying, rejoice(-ing).

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

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

εσμεν **verb - present indicative - first person**

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

καθαπερ **adverb**

kathaper kath-ap'-er: exactly as -- (even, as well) as.

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.

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

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

εν **preposition**

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

τη **definite article - dative singular feminine**

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

ημερα **noun - dative singular 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.

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.

ιησού **noun - genitive singular masculine**

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

2 Corinthians 1:15 .

.	Greek	Strong's	Origin
In this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
confidence	πεποιθήσει (pepoithēsei)	4006: confidence	from peithó
I intended	ἐβουλόμην (eboulomēn)	1014: to will	a prim. verb
at first		4387: before	cptv. adjective from pro
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to you, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you might twice	δευτέραν (deuteran)	1208: second	cptv. adjective, perhaps from duo
receive	σχη̃τε (schēte)	2192: to have, hold	a prim. verb
a blessing;	χαρὰν (charan)	5485: grace, kindness	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

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.

πεποιθησει noun - dative singular feminine

pepoithesis pep-oy'-thay-sis: reliance -- confidence, trust.

εβουλομην verb - imperfect middle or passive deponent indicative - first person singular

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

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

υμας personal pronoun - second person accusative plural

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

το definite article - accusative singular neuter

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

προτερον adverb

proteron prot'-er-on: previously -- before, (at the) first, former.

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.

δευτεραν adjective - accusative singular feminine

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

χαριν noun - accusative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

εχητε verb - present active subjunctive - second person

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

2 Corinthians 1:16 .

.	Greek	Strong's	Origin
that is, to pass	διέλθειν (dielthein)	1330: to go through, go about, to spread	from dia and erchomai
your way	δι' (di)	1223: through, on account of, because of	a prim. preposition
into Macedonia,	Μακεδονίαν (makedonian)	3109: Macedonia, a region of Greece	from Makedón
and again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
from Macedonia	Μακεδονίας (makedonias)	3109: Macedonia, a region of Greece	from Makedón
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to you, and by you to be helped on my journey	προπεμφθῆναι (propemphthēnai)	4311: to send before, send forth	from pro and pempó
to Judea.		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

δι **preposition**

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

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

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

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

dierchomai **dee-er'-khom-ahee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

εις **preposition**

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

μακεδονιαν **noun - accusative singular feminine**

Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

και **conjunction**

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

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.

απο **preposition**

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

μακεδονιας **noun - genitive singular feminine**

Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

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

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

υφ **preposition**

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

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

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

προπεμφθῆναι verb - aorist passive middle or passive deponent

propempo prop-em'-po: to send forward, i.e. escort or aid in travel -- accompany, bring (forward) on journey (way), conduct forth.

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.

ἰουδαίαν noun - accusative singular feminine

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

2 Corinthians 1:17 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I was not vacillating	ἐχρησάμην (echrēsamēn)	5530: to use, make use of	akin to chré
when I intended	βουλόμενος (boulomenos)	1014: to will	a prim. verb
to do this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
was I? Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I purpose,	βουλεύομαι (bouleuomai)	1011: to take counsel, deliberate	from boulé
do I purpose	βουλεύομαι (bouleuomai)	1011: to take counsel, deliberate	from boulé
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin

to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that with me there will be yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
yes	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
and no,	οὐ (ou)	3756: not, no	a prim. word
no	οὐ (ou)	3756: not, no	a prim. word
[at the same time]?			

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

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

οὐν conjunction

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

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

bouleuo bool-yoo'-o: to advise, i.e. (reflexively) deliberate, or (by implication) resolve -- consult, take counsel, determine, be minded, purpose.

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.

ΤΙ indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

αρα particle - interrogative

ara ar'-ah: denoting an interrogation to which a negative answer is presumed -- therefore.

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.

ελαφρια noun - dative singular feminine

elaphria el-af-ree'-ah: levity (figuratively), i.e. fickleness -- lightness.

εχρησαμην verb - aorist middle deponent indicative - first person singular

chraomai khrah'-om-ahee: to furnish what is needed; (give an oracle, graze (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

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.

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.

βουλευομαι verb - present middle or passive deponent indicative - first person singular

bouleuo bool-yoo'-o: to advise, i.e. (reflexively) deliberate, or (by implication) resolve -- consult, take counsel, determine, be minded, purpose.

κατα preposition

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

σαρκα noun - accusative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

βουλευομαι verb - present middle or passive deponent indicative - first person singular

bouleuo bool-yoo'-o: to advise, i.e. (reflexively) deliberate, or (by implication) resolve -- consult, take counsel, determine, be minded, purpose.

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.

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.

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

εμοι personal pronoun - first person dative singular

emoi em-oy': to me -- I, me, mine, my.

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.

vai particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

vai particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

kai conjunction

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

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.

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.

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.

2 Corinthians 1:18 .

.	Greek	Strong's	Origin
But as God	θεὸς (theos)	2316: God, a god	of uncertain origin
is faithful,	πίστος (pistos)	4103: faithful, reliable	from peithó
our word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
to you is not yes	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
and no.	οὐκ (ouk)	3756: not, no	a prim. word

KJV Lexicon

πιστος **adjective - nominative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

δε **conjunction**

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

ο **definite article - nominative singular masculine**

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

θεος **noun - nominative singular masculine**

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

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.

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.

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

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

ο **definite article - nominative singular masculine**

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

προς **preposition**

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

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

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

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.

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.)

ναὶ **particle**

nai **nahee**: yes -- even so, surely, truth, verily, yea, yes.

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.

2 Corinthians 1:19 .

.	Greek	Strong's	Origin
For the Son	υἱὸς (uios)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
Christ	Ἰησοῦς (iēsous)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Χριστὸς (christos)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
who was preached	κηρυχθεῖς (kēruchtheis)	2784: to be a herald, proclaim	of uncertain origin
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you by us -- by me and Silvanus	Σιλουανοῦ (silouanou)	4610: "sylvan," Silvanus, alt. form of the name Silas	a Latin form of Silas

and Timothy--	Τιμοθέου (timotheou)	5095: Timothy, a Christian	from timé and theos
was not yes	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
and no,	οὐκ (ouk)	3756: not, no	a prim. word
but is yes	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
in Him.			

KJV Lexicon

ο definite article - nominative singular masculine

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

γάρ 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.

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.

ιησους noun - nominative singular masculine

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

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.

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).

δι **preposition**

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

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

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

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

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

δι **preposition**

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

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

σιλουανου **noun - genitive singular masculine**

Silouanos **sil-oo-an-os'**: silvan; Silvanus, a Christian -- Silvanus.

και **conjunction**

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

τιμοθεου **noun - genitive singular masculine**

Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

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.

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

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.)

ναι particle

ναι nahee: yes -- even so, surely, truth, verily, yea, yes.

και conjunction

και 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.

αλλα conjunction

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

ναι particle

ναι nahee: yes -- even so, surely, truth, verily, yea, yes.

εν preposition

εν en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine

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

γεγονεν verb - second perfect active indicative - third person singular

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

2 Corinthians 1:20 .

.	Greek	Strong's	Origin
For as many	ὅσαι (osai)	3745: how much, how many	from hos,
as are the promises	ἐπαγγελίαι (epangeliai)	1860: a summons, a promise	from epaggellomai
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
in Him they are yes;	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,

also	καὶ (kai)	2532: and, even, also	a prim. conjunction
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him is our Amen	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
to the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of God	θεῷ (theō)	2316: God, a god	of uncertain origin
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
us.			

KJV Lexicon

οσαι **correlative pronoun - nominative plural feminine**

hosos **hos'-os**: as (much, great, long, etc.) as

γὰρ **conjunction**

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

επαγγελίαι **noun - nominative plural feminine**

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

θεου **noun - genitive singular masculine**

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

ἐν **preposition**

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

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

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.

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

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

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.

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

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).

προς preposition

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

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.

δι preposition

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

ημων personal pronoun - first person genitive plural

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

2 Corinthians 1:21 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
He who establishes	βεβαιῶν (bebaiōn)	950: to confirm, secure	from bebaios
us with you in Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
and anointed	χρίσας (chrisas)	5548: to anoint	a prim. word
us is God,	θεός (theos)	2316: God, a god	of uncertain origin

KJV Lexicon

ο **definite article - nominative singular masculine**

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

δε **conjunction**

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

βεβαιων **verb - present active participle - nominative singular masculine**
bebaioo **beb-ah-yo'-o**: to stabilitate (figuratively) -- confirm, (e-)stablish.

ημας **personal pronoun - first person accusative plural**
hemas **hay-mas'**: us -- our, us, we.

συν **preposition**

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

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εις **preposition**

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

χριστον noun - accusative singular masculine

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

και conjunction

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

χρισας verb - aorist active participle - nominative singular masculine

chrío khree'-o: to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service -- anoint.

ημας personal pronoun - first person accusative plural

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

θεος noun - nominative singular masculine

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

2 Corinthians 1:22 .

.	Greek	Strong's	Origin
who also	καὶ (kai)	2532: and, even, also	a prim. conjunction
sealed	σφραγισάμενος (sphragisamenos)	4972: to seal	from sphragis
us and gave	δοῦς (dous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[us] the Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
in our hearts	καρδίαις (kardiais)	2588: heart	a prim. word
as a pledge.	ἀρραβῶνα (arrabōna)	728: an earnest (a part payment in advance for security)	of Hebrew origin erabon

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.

και **conjunction**

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

σφραγισαμενος **verb - aorist middle passive - nominative singular 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.

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

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

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

τον **definite article - accusative singular masculine**

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

αρραβωνα **noun - accusative singular masculine**

arrhabon **ar-hrab-ohn'**: a pledge, i.e. part of the purchase-money or property given in advance as security for the rest -- earnest.

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.

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).

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

2 Corinthians 1:23 .

.	Greek	Strong's	Origin
But I call	ἐπικαλοῦμαι (epikaloumai)	1941: to call upon	from epi and kaleó
God	θεὸν (theon)	2316: God, a god	of uncertain origin
as witness	μάρτυρα (martura)	3144: a witness	a prim. word
to my soul,	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
that to spare	φειδόμενος (pheidomenos)	5339: to spare, forbear	a prim. verb
you I did not come	ἤλθον (ēlthon)	2064: to come, go	a prim. verb
again	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
to Corinth.	Κόρινθον (korinthon)	2882: Corinth, a city of Greece	probably named for a legendary king

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).

μαρτυρα **noun - accusative singular masculine**

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

τον **definite article - accusative singular masculine**

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).

επικαλουμεαι **verb - present middle indicative - first person singular**

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

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.

εμην **possessive pronoun - first person accusative singular feminine**

emos em-os': my -- of me, mine (own), my.

ψυχην **noun - accusative singular feminine**

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

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.

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

pheidomai fi'-dom-ahee: to be chary of, i.e. (subjectively) to abstain or (objectively) to treat leniently -- forbear, spare.

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

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

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).

ηλθον **verb - second aorist active indicative - first person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

εις **preposition**

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

κορινθον **noun - accusative singular feminine**

Korinthos kor'-in-thos: Corinthus, a city of Greece -- Corinth.

2 Corinthians 1:24 .

.	Greek	Strong's	Origin
Not that we lord it over	κυριεύομεν (kurieuomen)	2961: to be lord of, rule	from kurios
your faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
but are workers	συνεργοί (sunergoi)	4904: a fellow worker	from sun and the same as ergon
with you for your joy;	χαρᾶς (charas)	5479: joy, delight	from chairó
for in your faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
you are standing firm.	ἐστήκατε (estēkate)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

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.

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.

κυριευομεν verb - present active indicative - first person

kurieuo ko-ree-yoo'-o: to rule -- have dominion over, lord, be lord of, exercise lordship over.

υμων personal pronoun - second person genitive plural

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

της definite article - genitive singular feminine

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

πιστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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.

συνεργοι adjective - nominative plural masculine

sunergos soon-er-gos': a co-laborer, i.e. coadjutor -- companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

εσμεν verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

της definite article - genitive singular feminine

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).

υμων personal pronoun - second person genitive plural

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

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.

γαρ conjunction

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

πιστει noun - dative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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

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

2 Corinthians 2:1 .

.	Greek	Strong's	Origin
But I determined	ἔκρινα (ekrina)	2919: to judge, decide	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
for my own sake,	ἐμαυτῷ (emautō)	1683: of myself	gen. reflex. pronoun from emou and autos
that I would not come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to you in sorrow	λύπη (lupē)	3077: pain of body or mind, grief, sorrow	a prim. word
again.	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

KJV Lexicon

ἐκρίνα **verb - aorist active indicative - first person singular**

krino **kree'-no**: by implication, to try, condemn, punish

δε **conjunction**

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

ἐμαυτῷ **reflexive pronoun - first person dative singular masculine**

emautou **em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and
accusative case emauton em-ow-ton' -- me, mine own (self), myself.

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).

το definite article - accusative singular neuter

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.

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.

εν preposition

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

λυπη noun - dative singular feminine

lupe loo'-pay: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

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).

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.

2 Corinthians 2:2 .

.	Greek	Strong's	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
I cause	λύπω (lupō)	3076: to distress, to grieve	from lupé
you sorrow,	λυπούμενος (lupoumenos)	3076: to distress, to grieve	from lupé
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

then	καὶ (kai)	2532: and, even, also	a prim. conjunction
makes me glad	εὐφραίνων (euphrainōn)	2165: to cheer, make merry	from eu and phrén
but the one whom I made sorrowful?		3076: to distress, to grieve	from lupé

KJV Lexicon

εἰ conditional

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

γάρ conjunction

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

ἐγώ personal pronoun - first person nominative singular

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

λυπῶ verb - present active indicative - first person singular - contracted form

lupeo **loo-peh'-o**: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

ὑμᾶς personal pronoun - second person accusative plural

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

καί 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.

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.

ευφραινων verb - present active participle - nominative singular masculine
euphraino yoo-frah'-ee-no: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

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

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.

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.

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)

μου personal pronoun - first person genitive singular
emou em-oo': of me -- me, mine, my.

2 Corinthians 2:3 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the very thing	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
I wrote	ἔγραψα (egrapsa)	1125: to write	a prim. verb
you, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that when I came,	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
I would not have	σχῶ (schō)	2192: to have, hold	a prim. verb
sorrow	λύπην (lupēn)	3077: pain of body or mind, grief, sorrow	a prim. word
from those who	ῶν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
ought to make	ἔδει (edei)	1163: it is necessary	a form of deó
me rejoice;	χαίρειν (chairein)	5463: to rejoice, be glad	a prim. verb
having confidence	πεποιθώς (pepoithōs)	3982: to persuade, to have confidence	a prim. verb
in you all	πάντας (pantas)	3956: all, every	a prim. word
that my joy	χαρὰ (chara)	5479: joy, delight	from chairó
would be [the joy] of you all.	πάντων (pantōn)	3956: all, every	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

εγραψα **verb - aorist active indicative - first person singular**

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

υμιν **personal pronoun - second person dative plural**

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

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).

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

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.

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.

ΛΥΠΗΝ noun - accusative singular feminine

lupe loo'-pay: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

ΕΧΩ verb - present active subjunctive - first person singular

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

ΑΠ preposition

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

ΩΝ relative pronoun - genitive plural masculine

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

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.

ΜΕ personal pronoun - first person accusative singular

me meh: me -- I, me, my.

ΧΑΙΡΕΙΝ verb - present active infinitive

chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

ΠΕΠΟΙΘΩΣ verb - second perfect active participle - nominative singular masculine

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely

(by inward certainty)

επι preposition

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

παντας adjective - accusative plural masculine

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

υμας personal pronoun - second person accusative plural

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

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.

εμη possessive pronoun - first person nominative singular feminine

emos em-os': my -- of me, mine (own), my.

χαρα noun - nominative singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

παντων adjective - genitive plural masculine

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

υμων personal pronoun - second person genitive plural

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

εστιν verb - present indicative - third person singular

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

2 Corinthians 2:4 .

.	Greek	Strong's	Origin
For out of much	πολλῆς (pollēs)	4183: much, many	a prim. word
affliction	θλίψεως (thlipseōs)	2347: tribulation	from thlibó

and anguish	συνοχῆς (sunochēs)	4928: a holding together, fig. distress	from sunechó
of heart	καρδίας (kardias)	2588: heart	a prim. word
I wrote	ἔγραψα (egrapsa)	1125: to write	a prim. verb
to you with many	πολλῶν (pollōn)	4183: much, many	a prim. word
tears;	δακρύων (dakruōn)	1144: a teardrop	a prim. word
not so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you would be made sorrowful,	λυπηθῆτε (lupēthēte)	3076: to distress, to grieve	from lupé
but that you might know	γνῶτε (gnōte)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have	ἔχω (echō)	2192: to have, hold	a prim. verb
especially		4053: abundant	from peri
for you.			

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)

πολλῆς adjective - genitive singular feminine

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

θλιψεως noun - genitive singular feminine

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

καί conjunction

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

συνοχῆς noun - genitive singular feminine

sunochē soon-okh-ay': restraint, i.e. (figuratively) anxiety -- anguish, distress.

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).

εγραψα verb - aorist active indicative - first person singular

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

υμιν personal pronoun - second person dative plural

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

διά preposition

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

πολλῶν 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.

δακρυῶν noun - genitive plural neuter

dakru dak'-roo: a tear -- tear.

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.

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.

λυπηθητε **verb - aorist passive subjunctive - second 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.

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.

την **definite article - accusative singular feminine**

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

αγαπην **noun - accusative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

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.

γνωτε **verb - second aorist active subjunctive - second person**

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)

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.

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

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

περισσοτερος **adverb**

perissoteros **per-is-sot-er'-oce**: more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the rather.

εις **preposition**

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

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

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

2 Corinthians 2:5 .

■			
.	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
any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
has caused	λελύπηκεν (lilupēken)	3076: to distress, to grieve	from lupé
sorrow, he has caused sorrow	λελύπηκεν (lilupēken)	3076: to distress, to grieve	from lupé
not to me, but in some degree--	μέρους (merous)	3313: a part, share, portion	from meiromai (to receive one's portion)
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
not to say too much--	ἐπιβαρῶ (epibarō)	1912: to put a burden on	from epi and bareó
to all	πάντας (pantas)	3956: all, every	a prim. word
of you.			

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).

τις indefinite pronoun - nominative singular masculine

tis **tis:** some or any person or object

λελυπηκεν verb - perfect active 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.

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.
ἐμε personal pronoun - first person accusative singular
eme em-eh': me -- I, me, my(-self).
λελυπηκεν verb - perfect active 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.
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.
ἀπο preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
μερους noun - genitive singular neuter
meros mer'-os: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).
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.
ἐπιβαρῶ verb - present active subjunctive - first person singular
epibareo ep-ee-bar-eh'-o: to be heavy upon, i.e. (pecuniarily) to be expensive to; figuratively, to be severe towards -- be chargeable to, overcharge.
παντας adjective - accusative plural masculine
pas pas: apparently a primary word; all, any, every, the whole
ὑμας personal pronoun - second person accusative plural
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

2 Corinthians 2:6 .

■			
.	Greek	Strong's	Origin

Sufficient	ἰκανὸν (ikanon)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
for such a one	τοιούτῳ (toioutō)	5108: such as this, such	from toios (such, such-like) and houtos,
is this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
punishment	ἐπιτιμία (epitimia)	2009: punishment	from epitimaó
which [was] [inflicted] by the majority,		4183: much, many	a prim. word

KJV Lexicon

ἰκανον **adjective - nominative singular neuter**

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

τω **definite article - dative singular masculine**

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

τοιούτω **demonstrative pronoun - dative singular masculine**

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

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.

ἐπιτιμία **noun - nominative singular feminine**

epitimia ep-ee-tee-mee'-ah: esteem, i.e. citizenship; used of a penalty -- punishment.

αυτη **demonstrative pronoun - nominative singular feminine**

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

η **definite article - nominative singular feminine**

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

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

υπο preposition

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

των definite article - genitive plural masculine

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

πλειονων adjective - genitive plural masculine - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

2 Corinthians 2:7 .

.	Greek	Strong's	Origin
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that on the contrary	τουναντίον (tounantion)	5121: on the contrary	adverb from contr. of ho, and enantion
you should rather		3123: more	cptv. of the same as malista
forgive	χαρίσασθαι (charisasthai)	5483: to show favor, give freely	from charis
and comfort	παρακαλέσαι (parakalesai)	3870: to call to or for, to exhort, to encourage	from para and kaleó
[him], otherwise		3381: lest perhaps, whether perhaps	see mé and pós
such a one	τοιούτος (toioutos)	5108: such as this, such	from toios (such, such-like) and houtos,
might be overwhelmed	καταποθῇ (katapothē)	2666: to drink down	from kata and pinó
by excessive	περισσότερα (perissotera)	4053: abundant	from peri
sorrow.	λύπη (lupē)	3077: pain of body or mind, grief, sorrow	a prim. word

KJV Lexicon

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.

ΤΟΥΝΑΝΤΙΟΝ **adverb - contracted form**

tounantion **too-nan-tee'-on**: on the contrary -- contrariwise.

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).

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

charizomai **khar-id'-zom-ahee**: to grant as a favor, i.e. gratuitously, in kindness, pardon or
rescue -- deliver, (frankly) forgive, (freely) give, grant.

και **conjunction**

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

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.

μηπως **conjunction**

mepos **may'-pos** : lest somehow -- lest (by any means, by some means, haply, perhaps).

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.

περισσότερα **adjective - dative singular feminine - comparative or contracted**

perissos **per-is-sos'**: exceeding abundantly above, more abundantly, advantage,
exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

αυτη **noun - dative singular feminine**

lupe **loo'-pay**: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

καταποθῇ **verb - aorist passive subjunctive - third person singular**

katapino **kat-ap-ee'-no**: to drink down, i.e. gulp entire -- devour, drown, swallow (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.

τοιούτος **demonstrative pronoun - nominative singular masculine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

2 Corinthians 2:8 .

.	Greek	Strong's	Origin
Wherefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I urge	παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you to reaffirm	κυρῶσαι (kurōsai)	2964: to make valid	from the same as kurios
[your] love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
for him.			

KJV Lexicon

διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

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

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation),

intreat, pray.

υμας personal pronoun - second person accusative plural

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

κυρωσαι verb - aorist active middle or passive deponent

kuroo koo-ro'-o: to make authoritative, i.e. ratify -- confirm.

εις preposition

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

αυτον personal pronoun - accusative singular masculine

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

αγαπην noun - accusative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

2 Corinthians 2:9 .

.	Greek	Strong's	Origin
For to this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
end also	καὶ (kai)	2532: and, even, also	a prim. conjunction
I wrote,	ἔγραψα (egrapsa)	1125: to write	a prim. verb
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I might put	γνῶ (gnō)	1097: to come to know, recognize, perceive	from a prim. root gnō-
you to the test,	δοκιμῇν (dokimēn)	1382: (the process or result of) trial, proving, approval	from dokimos
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 obedient	ὑπήκοοι (upēkooi)	5255: giving ear, obedient	from hupakouó
in all things.	πάντα (panta)	3956: all, every	a prim. word

KJV Lexicon

εις preposition

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

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).

γάρ 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

εγραψα verb - aorist active indicative - first person singular

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

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.

γινω verb - second aorist active subjunctive - first person singular

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

την definite article - accusative singular feminine

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

δοκιμην noun - accusative singular feminine

dokime dok-ee-may': test (abstractly or concretely); by implication, trustiness --

experience(-riment), proof, trial.

ὑμῶν **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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

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

πάντα **adjective - accusative plural neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

ὑπηκούοι **adjective - nominative plural masculine**
hupekoos **hoop-ay'-ko-os**: attentively listening, i.e. (by implication) submissive -- obedient.

εἰστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

2 Corinthians 2:10 .

.	Greek	Strong's	Origin
But one	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
whom	ὃν (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you forgive	χαρίζεσθε (charizesthe)	5483: to show favor, give freely	from charis
anything,	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
I [forgive] also; for indeed	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
I have forgiven,	κεχαρίσμαι (kecharismai)	5483: to show favor, give freely	from charis
if	εἴ (ei)	1487: sometimes used with a	a prim. particle; if, whether (a

	(ei)	command or as an indirect question, etc.)	cond. part. introducing circumstances nec. for a given proposition to be true
I have forgiven	κεχάρισμαι (kecharismai)	5483: to show favor, give freely	from charis
anything,		5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
[I did it] for your sakes	δι' (di)	1223: through, on account of, because of	a prim. preposition
in the presence	προσώπῳ (prosōpō)	4383: the face	from pros and óps (an eye, face)
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

ὧ **relative pronoun - dative singular masculine**

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

δε **conjunction**

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

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

χαρίζεσθε **verb - present middle or passive deponent indicative - second person**

charizomai **khar-id'-zom-ahee**: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

καί **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.

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)

εγώ personal pronoun - first person nominative singular

ego eg-o': I, me.

εἰ 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

κεχαρισμαι verb - perfect middle or passive deponent indicative - first person singular

charizomai khar-id'-zom-ahee: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

ὃ 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.

κεχαρισμαι verb - perfect middle or passive deponent indicative - first person singular

charizomai khar-id'-zom-ahee: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

δι preposition

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

ὕμας personal pronoun - second person accusative plural

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

ἐν preposition

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

πρόσωπῳ noun - dative singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

χριστοῦ noun - genitive singular masculine

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

2 Corinthians 2:11 .

■			
.	Greek	Strong's	Origin

so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
advantage would be taken	πλεονεκτηθῶμεν (pleonektēthōmen)	4122: to have more, to overreach	from pleonektés
of us by Satan,	σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
for we are not ignorant	ἀγνοοῦμεν (agnooumen)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
of his schemes.	νοήματα (noēmata)	3540: thought, purpose	from noeó

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.

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.

πλεονεκτηθῶμεν verb - aorist passive subjunctive - first person

pleonekteo pleh-on-cek-teh'-o: to be covetous, i.e. (by implication) to over-reach -- get an advantage, defraud, make a gain.

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

του definite article - genitive singular masculine

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

σατανᾶ noun - genitive singular masculine

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

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)

αυτου **personal pronoun - genitive 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.

νοηματα **noun - accusative plural neuter**

noema no'-ay-mah: a perception, i.e. purpose, or (by implication) the intellect, disposition, itself -- device, mind, thought.

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

agnoeo ag-no-eh'-o: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

2 Corinthians 2:12 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when I came	ἔλθων (elthōn)	2064: to come, go	a prim. verb
to Troas	Τρωάδα (trōada)	5174: Troas, a city near the Hellespont (i.e. Dardanelles)	from Tróias (Trojan)
for the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and when a door	θύρα	2374: a door	a prim. word

	(thuras)		
was opened	ἀνεωγμένης (aneōgmenēs)	455: to open	from ana and oigó (to open)
for me in the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

ἐλθων **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.

δε **conjunction**

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

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.

τρωᾶδα **noun - accusative singular feminine**

Troas **tro-as'**: the Troad (or plain of Troy), i.e. Troas, a place in Asia Minor -- Troas.

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.

εὐαγγέλιον **noun - accusative singular neuter**

euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

του **definite article - genitive singular masculine**

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.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
θυρας noun - genitive singular feminine thura thoo'-rah : a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.
μοι personal pronoun - first person dative singular moi moy : to me -- I, me, mine, my.
ανεωγμενης verb - perfect passive participle - genitive singular feminine anoigo an-oy'-go : to open up (literally or figuratively, in various applications) -- open.
εν preposition en en : in, at, (up-)on, by, 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.

2 Corinthians 2:13 .

.	Greek	Strong's	Origin
I had	ἔσχηκα (eschēka)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
rest	ἄνεσιν (anesin)	425: a loosening, relaxation	from aníemi
for my spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
not finding	εὕρεϊν (eurein)	2147: to find	a prim. verb
Titus	Τίτον (titon)	5103: Titus, a Christian	of Latin origin
my brother;	ἀδελφόν	80: a brother	from alpha (as a cop. prefix) and

	(adelphon)		delphus (womb)
but taking my leave	ἀποταξάμενος (apotaxamenos)	657: to set apart, take leave of	from apo and tassó
of them, I went	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
on to Macedonia.	Μακεδονίαν (makedonian)	3109: Macedonia, a region of Greece	from Makedón

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.

εσχηκα **verb - perfect active indicative - first person singular**

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

ἀνεσίῃ **noun - accusative singular feminine**

anesis an'-es-is: relaxation or (figuratively) relief -- eased, liberty, rest.

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.

πνεύματι **noun - dative singular neuter**

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

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

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

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.

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.

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

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

με personal pronoun - first person accusative singular me meh : me -- I, me, my.
ΤΙΤΟΥ noun - accusative singular masculine Titos tee'-tos : Titus, a Christian -- Titus.
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.
ἀδελφόν noun - accusative singular 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.
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.
ἀποταξάμενος verb - aorist middle passive - nominative singular masculine apotassomai ap-ot-as'-som-ahee : literally, to say adieu (by departing or dismissing); figuratively, to renounce -- bid farewell, forsake, take leave, send away.
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
ἐξέλθον 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.
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
μακεδονίαν noun - accusative singular feminine Makedonia mak-ed-on-ee'-ah : Macedonia, a region of Greece -- Macedonia.

2 Corinthians 2:14 .

.	Greek	Strong's	Origin
But thanks	χάρις (charis)	5485: grace, kindness	a prim. word
be to God,	θεῷ	2316: God, a god	of uncertain origin

	(theō)		
who always	πάντοτε (pantote)	3842: at all times	from pas and tote
leads us in triumph	θριαμβεύοντι (thriambeuonti)	2358: to triumph	from thriambos (a festal hymn to Bacchus)
in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
and manifests	φανεροῦντι (phanerounti)	5319: to make visible, make clear	from phaneros
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
us the sweet aroma	ὀσμὴν (osmēn)	3744: a smell	from ozó
of the knowledge	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginóskó
of Him in every	παντὶ (panti)	3956: all, every	a prim. word
place.	τόπω (topō)	5117: a place	a prim. word

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.

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).

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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.

παντοτε **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

θριαμβευοντι **verb - present active participle - dative singular masculine**

thriambeuo **three-am-byoo'-o**: to make an acclamatory procession, i.e. (figuratively) to conquer or (by Hebraism) to give victory -- (cause) to triumph (over).

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

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

εν **preposition**

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

τω **definite article - dative singular masculine**

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

χριστω **noun - dative 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

την **definite article - accusative singular feminine**

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

οσμην **noun - accusative singular feminine**

osme **os-may'**: fragrance -- odour, savour.

της **definite article - genitive singular feminine**

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

γνωσεως **noun - genitive singular feminine**

gnosis **gno'-sis**: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

αυτου **personal pronoun - genitive singular masculine**

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

φανερουντι **verb - present active participle - dative singular masculine**

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

δι preposition

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

ἡμῶν personal pronoun - first person genitive plural

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

ἐν preposition

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

πᾶντι adjective - dative singular masculine

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

τόπῳ noun - dative singular masculine

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

2 Corinthians 2:15 .

.	Greek	Strong's	Origin
For we are a fragrance	εὐωδία (euōdia)	2175: fragrance	from eu and ozó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
those	τοῖς (tō)	3588: the	the def. art.
who are being saved	σωζομένοις (sōzomenois)	4982: to save	from sós (safe, well)
and among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
those	τοῖς (tois)	3588: the	the def. art.
who are perishing;	ἀπολλυμένοις	622: to destroy, destroy utterly	from apo and same as olethros

(apollumenois)

KJV Lexicon

ΟΤΙ conjunction

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

ΧΡΙΣΤΟΥ noun - genitive singular masculine

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

ΕΥΩΔΙΑ noun - nominative singular feminine

euodia yoo-o-dee'-ah: good-scentedness, i.e. fragrance -- sweet savour (smell, -smelling).

ΕΣΜΕΝ verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

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).

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.

ΣΩΖΟΜΕΝΟΙΣ verb - present passive participle - dative plural masculine

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

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.

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.

απολλυμένοις **verb - present middle or passive participle - dative plural masculine**
apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

2 Corinthians 2:16 .

.	Greek	Strong's	Origin
to the one	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
an aroma	ὀσμὴ (osmē)	3744: a smell	from ozó
from death	θανάτου (thanatou)	2288: death	from thnéskó
to death,	θάνατον (thanaton)	2288: death	from thnéskó
to the other	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
an aroma	ὀσμὴ (osmē)	3744: a smell	from ozó
from life	ζωῆς (zōēs)	2222: life	from zaó
to life.	ζωὴν (zōēn)	2222: life	from zaó
And who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is adequate	ἰκανός (ikanos)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
for these things?		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

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.

μεν **particle**

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

οσμη **noun - nominative singular feminine**

osme **os-may'**: fragrance -- odour, savour.

θανατου **noun - genitive singular masculine**

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

εις **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.

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.

δε **conjunction**

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

οσμη **noun - nominative singular feminine**

osme **os-may'**: fragrance -- odour, savour.

ζωης **noun - genitive singular feminine**

zoe **dzo-ay'**: life -- life(-time).

εις **preposition**

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

ζωνη **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

προς preposition

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

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.

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.

ικανος adjective - nominative singular masculine

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

2 Corinthians 2:17 .

.	Greek	Strong's	Origin
For we are not like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
many,	πολλοὶ (polloi)	4183: much, many	a prim. word
peddling	καπηλεύοντες (kapēleuontes)	2585: to make a trade of	from kapēlos (a huckster, peddler)
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
but as from sincerity,	εὐλικρινείας (eilikrineias)	1505: clearness, by impl. purity, sincerity	from eilikrinés
but as from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
we speak	λαλοῦμεν (laloumen)	2980: to talk	from lalos (talkative)

in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chriό
in the sight	κατέναντι (katenanti)	2713: over against, opposite	adverb from kata and enanti
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

οὐ **particle - nominative**

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

γάρ **conjunction**

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

ἐσμεν **verb - present indicative - first person**

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

ὥς **adverb**

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

οἱ **definite article - nominative plural masculine**

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

λοιποὶ **adjective - nominative plural masculine**

loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

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

kapeleuo kap-ale-yoo'-o: to retail, i.e. (by implication) to adulterate (figuratively) -- corrupt.

τον **definite article - accusative singular masculine**

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

λογον **noun - accusative singular masculine**

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

του definite article - genitive singular masculine

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

θεου noun - genitive singular masculine

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

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)

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)

ειλικρινειας noun - genitive singular feminine

eilikrineia i-lik-ree'-ni-ah: clearness, i.e. (by implication) purity (figuratively) -- sincerity.

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)

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)

θεου noun - genitive singular masculine

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

κατενωπιον preposition

katenopion kat-en-o'-pee-on: directly in front of -- before (the presence of), in the 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.

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.

χριστω noun - dative singular masculine

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

λαλουμεν verb - present active indicative - first person

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

2 Corinthians 3:1 .

.	Greek	Strong's	Origin
Are we beginning		757: to rule, to begin	a prim. verb
to commend	συνιστάνειν (sunistanein)	4921: to commend, establish, stand near, consist	from sun and histémi
ourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
again?	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do we need,	χρῆζομεν (chrēzomen)	5535: to need, have need of	from chré
as some,	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
letters	ἐπιστολῶν (epistolōn)	1992: an epistle, a letter	from epistelló
of commendation	συστατικῶν (sustatikōn)	4956: constructive, commendatory	from sunistémi

to you or

ἢ
(ē)

2228: or, than

a prim. conjunction used
disjunctively or cptv.

from you?

KJV Lexicon

αρχομεθα **verb - present middle indicative - first person**

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

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.

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.

συνιστανειν **verb - present active infinitive**

sunistao **soon-is-tah'-o, :** to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

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.

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

chreizo **khra-de'-zo**: to make (i.e. have) necessity, i.e. be in want of -- (have) need.

ως **adverb**

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

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

συστατικων **adjective - genitive plural masculine**

sustatikos **soos-tat-ee-kos'**: introductory, i.e. recommendatory -- of commendation.

ΕΠΙΣΤΟΛΩΝ **noun - genitive plural feminine**
epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

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).

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.

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).

ΣΥΣΤΑΤΙΚΩΝ **adjective - genitive plural masculine**
sustatikos **soos-tat-ee-kos'**: introductory, i.e. recommendatory -- of commendation.

2 Corinthians 3:2 .

.	Greek	Strong's	Origin
You are our letter,	ἐπιστολή (epistolē)	1992: an epistle, a letter	from epistelló
written	ἐγγεγραμμένη (engegrammenē)	1449: to inscribe, to enter in a register	from en and graphó
in our hearts,	καρδίαις (kardiais)	2588: heart	a prim. word
known	γινωσκομένη (ginōskomenē)	1097: to come to know, recognize, perceive	from a prim. root gnó-
and read	ἀναγινωσκομένη (anaginōskomenē)	314: to know certainly, know again, read	from ana and ginóskó
by all	πάντων (pantōn)	3956: all, every	a prim. word
men;	ἀνθρώπων	444: a man, human,	probably from anér and óps

(anthrōpōn)

mankind

(eye, face)

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.

επιστολη **noun - nominative singular feminine**

epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

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

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

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.

εγγεγραμμενη **verb - perfect passive participle - nominative singular feminine**

eggrapho **eng-graf'-o**: to engrave, i.e. inscribe -- write (in).

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).

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

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

γινωσκομενη **verb - present passive participle - nominative singular feminine**

ginosko **ghin-oc'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

και **conjunction**

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

with other particles or small words

αναγινωσκομενη **verb - present passive participle - nominative singular feminine**
anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

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

ανθρωπων noun - genitive plural masculine

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

2 Corinthians 3:3 .

.	Greek	Strong's	Origin
being manifested	φανερούμενοι (phaneroumenoi)	5319: to make visible, make clear	from phaneros
that you are a letter	ἐπιστολῇ (epistolē)	1992: an epistle, a letter	from epistellō
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chriō
cared	διακονηθεῖσα (diakonētheisa)	1247: to serve, minister	from diakonos
for by us, written	ἐγγεγραμμένῃ (engegrammenē)	1449: to inscribe, to enter in a register	from en and graphō
not with ink		3189: black	a prim. word
but with the Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
of the living	ζώντος (zōntos)	2198: to live	from prim. roots zé- and zó-
God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
not on tablets	πλαξίν	4109: anything flat and broad,	a prim. word

	(plaxin)	hence a flat stone	
of stone	λιθίνας (lithinais)	3035: of stone	from lithos
but on tablets	πλαξιν (plaxin)	4109: anything flat and broad, hence a flat stone	a prim. word
of human	σαρκίνας (sarkinais)	4560: of the flesh	from sarx
hearts.	καρδίαις (kardiaais)	2588: heart	a prim. word

KJV Lexicon

φανερουμενοι **verb - present passive participle - nominative plural masculine**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

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.

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

επιστολη **noun - nominative singular feminine**

epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

χριστου **noun - genitive singular masculine**

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

διακονηθεισα **verb - aorist passive participle - nominative singular 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

υφ **preposition**

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

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

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

εγγεγραμμενη **verb - perfect passive participle - nominative singular feminine**
eggrapho **eng-graf'-o**: to engrave, i.e. inscribe -- write (in).

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.

μελανι **adjective - dative singular neuter**
melan **mel'-an**: ink -- ink.

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.

πνευματι **noun - dative singular neuter**
pneuma **pn-yoo'-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).

ζωντος **verb - present active participle - genitive singular masculine**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

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

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

πλαξιν **noun - dative plural feminine**
plax plax: a moulding-board, i.e. flat surface (plate, or tablet, literally or figuratively) -- table.

λιθιναις **adjective - dative plural feminine**
lithinos **lith-ee'-nos**: stony, i.e. made of stone -- of stone.

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

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

πλαξιν **noun - dative plural feminine**
plax plax: a moulding-board, i.e. flat surface (plate, or tablet, literally or figuratively) -- table.

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).

σαρκιναις **adjective - dative plural feminine**
sarkinos **sar'-kee-nos**: similar to flesh, i.e. (by analogy) soft -- fleshly.

2 Corinthians 3:4 .

.	Greek	Strong's	Origin
Such	τοιαύτην (toiautēn)	5108: such as this, such	from toios (such, such-like) and houtos,
confidence	Πεποίθησιν (pepoithēsin)	4006: confidence	from peithó
we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
toward	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
God.	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

πεποίθησιν **noun - accusative singular feminine**
pepoithesis **pep-oy'-thay-sis**: reliance -- confidence, trust.

δε **conjunction**

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

τοιαυτην **demonstrative pronoun - accusative singular feminine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

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

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

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.

χριστου **noun - genitive singular masculine**

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

προς **preposition**

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

τον **definite article - accusative singular masculine**

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

θεον **noun - accusative singular masculine**

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

2 Corinthians 3:5 .

.	Greek	Strong's	Origin
Not that we are adequate	ίκανοί (ikanoi)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
in ourselves	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
to consider	λογίσασθαι (logisasthai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
as [coming] from ourselves,	ἐαυτῶν	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.)

	(eautōn)		of autos
but our adequacy	ἰκανότης (ikanotēs)	2426: sufficiency	from hikanos
is from God,	θεοῦ (theou)	2316: God, a god	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.

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.

ἱκανοὶ **adjective - nominative plural masculine**

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

ἐσμεν **verb - present indicative - first person**

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

ἀπο **preposition**

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

ἐαυτῶν **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.

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

logizomai log-id'-zom-ah-ee: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

τι **indefinite pronoun - accusative singular neuter**

tis tis: some or any person or object

ὥς **adverb**

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

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)

ἐαυτῶν 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.

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.

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.

ἰκανότης noun - nominative singular feminine

hikanotes hik-an-ot'-ace: ability -- sufficiency.

ἡμῶν personal pronoun - first person genitive plural

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

ἐκ preposition

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

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).

2 Corinthians 3:6 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
made us adequate	ἱκάνωσεν	2427: to make sufficient	from hikanos

	(ikanōsen)		
[as] servants	διακόνους (diakonous)	1249: a servant, minister	of uncertain origin
of a new	καινῆς (kainēs)	2537: new, fresh	a prim. word
covenant,	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi
not of the letter	γράμματος (grammatos)	1121: that which is drawn or written, i.e. a letter	from graphō
but of the Spirit;	πνεύματος (pneumatōs)	4151: wind, spirit	from pneō
for the letter	γράμμα (gramma)	1121: that which is drawn or written, i.e. a letter	from graphō
kills,	ἀποκτείνει (apokteinei)	615: to kill	from apo and kteinō (to kill)
but the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneō
gives life.	ζωοποιεῖ (zōopoiei)	2227: to make alive	from the same as zōon and poieō

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

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

και **conjunction**

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

ικανωσεν **verb - aorist active indicative - third person singular**
hikanoo hik-an-o'-o: to enable, i.e. qualify -- make able (meet).

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

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

διακονους **noun - accusative 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.

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.

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.

γραμματος **noun - genitive singular neuter**

gramma **gram'-mah**: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

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.

πνευματος **noun - genitive singular neuter**

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

το **definite article - nominative singular neuter**

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

γαρ **conjunction**

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

γραμμα **noun - nominative singular neuter**

gramma **gram'-mah**: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

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

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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).

πνευμα **noun - nominative singular neuter**
pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ζωοποιει **verb - present active indicative - third person singular**
zoopoieo **dzo-op-oy-eh'-o**: to (re-)vitalize -- make alive, give life, quicken.

2 Corinthians 3:7 .

.	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
the ministry	διακονία (diakonia)	1248: service, ministry	from diakonos
of death,	θανάτου (thanatou)	2288: death	from thnέskó
in letters	γράμμασιν (grammasin)	1121: that which is drawn or written, i.e. a letter	from graphó
engraved	ἐντετυπωμένη (entetupōmenē)	1795: to imprint, engrave	from en and tupos
on stones,	λίθοις (lithois)	3037: a stone	a prim. word
came	ἐγενήθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
with glory,	δόξῃ (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that the sons	υἱοὺς (uious)	5207: a son	a prim. word
of Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
could	δύνασθαι (dunasthai)	1410: to be able, to have power	a prim. verb

not look intently	ἀτενίσαι (atenisai)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
at the face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
of Moses	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of his face,	προσώπου (prosōpou)	4383: the face	from pros and óps (an eye, face)
fading	καταργουμένην (katargoumenēn)	2673: to render inoperative, abolish	from kata and argeó
[as] it was,	()		

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).

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.

διακονία noun - nominative singular feminine

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

του definite article - genitive singular masculine

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

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

θανάτου **noun - genitive singular masculine**

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

ἐν **preposition**

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

γραμμασιν **noun - dative plural neuter**

gramma **gram'-mah**: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

ἐντετυπωμένη **verb - perfect passive participle - nominative singular feminine**

entupoo **en-too-po'-o**: to enstamp, i.e. engrave -- engrave.

ἐν **preposition**

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

λίθοις **noun - dative plural masculine**

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

ἐγενήθη **verb - aorist passive 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.)

ἐν **preposition**

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

δόξη **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.

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.

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.

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

dunamai **doo'-nam-ahē**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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

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

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.

υιους **noun - accusative plural masculine**

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

ισραηλ **proper noun**

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

εις **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**

proson **pros'-o-pon'**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

μωυσεως **noun - genitive singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

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.

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.

του **definite article - genitive singular neuter**

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

προσωπου **noun - genitive singular neuter**

proson **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

την **definite article - accusative singular feminine**

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

καταργουμένην **verb - present passive participle - accusative singular feminine**
katargeo kat-arg-eh'-o: to be (render) entirely idle (useless), literally or figuratively

2 Corinthians 3:8 .

.	Greek	Strong's	Origin
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will the ministry	διακονία (diakonia)	1248: service, ministry	from diakonos
of the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneō
fail	οὐχὶ (ouchi)	3780: not, not at all	intens. of ou,
to be even more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
with glory?	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeō

KJV Lexicon

πῶς **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).

οὐχι **particle - interrogative**

ouchi oo-khee': not indeed -- nay, not.

μᾶλλον **adverb**

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more

(and more), (so) much (the more), rather.

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.

διακονία noun - nominative singular feminine

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

του definite article - genitive singular neuter

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

πνεύματος noun - genitive singular neuter

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

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.

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.

2 Corinthians 3:9 .

.	Greek	Strong's	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 ministry	διακονία (diakonia)	1248: service, ministry	from diakonos
of condemnation	κατακρίσεως (katakriseōs)	2633: condemnation	from katakrinó
has glory,	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

much	πολλῶ (pollō)	4183: much, many	a prim. word
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
does the ministry	διακονία (diakonia)	1248: service, ministry	from diakonos
of righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
abound	περισσεύει (perisseuei)	4052: to be over and above, to abound	from perissos
in glory.	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeō

KJV Lexicon

ει conditional

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

γάρ conjunction

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

η definite article - nominative singular feminine

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

διακονια noun - nominative singular feminine

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

της definite article - genitive singular feminine

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

κατακρισεως noun - genitive singular feminine

katakrisis **kat-ak'-ree-sis**: sentencing adversely (the act) -- condemn(-ation).

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.

πολλω **adjective - dative singular masculine**

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

μαλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

περισσευει **verb - present active 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

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.

διακονια **noun - nominative singular feminine**

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

της **definite article - genitive singular feminine**

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

δικαιοσυνης **noun - genitive singular feminine**

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

εν **preposition**

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

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.

2 Corinthians 3:10 .

.	Greek	Strong's	Origin
For indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
what had	δεδόξασται (dedoxastai)	1392: to render or esteem glorious (in a wide	from doxa

		application)	
glory,	δεδοξασμένον (dedoxasmenon)	1392: to render or esteem glorious (in a wide application)	from doxa
in this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
case	μέρει (merēi)	3313: a part, share, portion	from meiromai (to receive one's portion)
has		1392: to render or esteem glorious (in a wide application)	from doxa
no	οὐ (ou)	3756: not, no	a prim. word
glory		1392: to render or esteem glorious (in a wide application)	from doxa
because	εἵνεκεν (eineken)	1752a: on account of, because of	of uncertain origin
of the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeō
that surpasses	ὑπερβαλλούσης (uperballousēs)	5235: to throw over or beyond, to run beyond	from huper and ballō
[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

γαρ conjunction

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

other particles)

ου particle - nominative

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

δοξασται verb - perfect passive indicative - third person singular

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

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.

δεδοξασμενον verb - perfect passive participle - nominative singular neuter

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

εν preposition

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

τούτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

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.

μερει noun - dative 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).

ενεκεν adverb

heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

της definite article - genitive singular feminine

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

υπερβαλλουσης verb - present active participle - genitive singular feminine

huperballo hoop-er-bal'-lo: to throw beyond the usual mark, i.e. (figuratively) to surpass (only active participle supereminent) -- exceeding, excel, pass.

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.

2 Corinthians 3:11 .

.	Greek	Strong's	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
that which fades away	καταργούμενον (katargoumenon)	2673: to render inoperative, abolish	from kata and argeó
[was] with glory,	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
much	πολλῷ (pollō)	4183: much, many	a prim. word
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
that which remains	μένον (menon)	3306: to stay, abide, remain	a prim. verb
[is] in glory.	δόξῃ (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

KJV Lexicon

εἰ conditional

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

γὰρ 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.

καταργουμενον **verb - present passive participle - nominative singular neuter**
katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

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

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.

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

μαλλον **adverb**
mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

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.

μενον **verb - present active participle - nominative singular neuter**
meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

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

2 Corinthians 3:12 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
such	τοιαύτην (toiautēn)	5108: such as this, such	from toios (such, such-like) and houtos,
a hope,	ἐλπίδα	1680: expectation, hope	from the same as elpizō

	(elpida)		
we use	χρώμεθα (chrōmetha)	5530: to use, make use of	akin to chré
great	πολλῇ (pollē)	4183: much, many	a prim. word
boldness in [our] speech,	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhésis (speech)

KJV Lexicon

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

οὐν **conjunction**

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

τοιαυτην **demonstrative pronoun - accusative singular feminine**

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

ελπιδα **noun - accusative singular feminine**

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

πολλη **adjective - dative 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.

παρρησια **noun - dative singular feminine**

parrhesia par-rhay-see'-ah: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

χρωμεθα **verb - present middle or passive deponent indicative - first person**

chraomai khray'-om-ahee: to furnish what is needed; (give an oracle, graze (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

2 Corinthians 3:13 .

.	Greek	Strong's	Origin
and [are] not like	καθάπερ (kathaper)	2509: just as	from katha and per
Moses,	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
[who] used to put	ἐτίθει (etitheì)	5087: to place, lay, set	from a prim. root the-
a veil	κάλυμμα (kalumma)	2571: a covering	from kaluptó
over	ἐπὶ (epì)	1909: on, upon	a prim. preposition
his face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
so	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
that the sons	υἱοὺς (uious)	5207: a son	a prim. word
of Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
would not look intently	ἀτενίσαι (atenisai)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
at the end	τέλος (telos)	5056: an end, a toll	a prim. word
of what was fading away.	καταργουμένου (katargoumenou)	2673: to render inoperative, abolish	from kata and argeó

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

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.

καθαπερ **adverb**

kathaper **kath-ap'-er**: exactly as -- (even, as well) as.

μωυσης **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ετιθει **verb - imperfect 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.

καλυμμα **noun - accusative singular neuter**

kaluma **kal'-oo-mah**: a cover, i.e. veil -- veil.

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.

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

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.

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.

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.

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

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

τους **definite article - accusative plural masculine**

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

υιους **noun - accusative plural masculine**

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

ισραηλ **proper noun**

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

εις **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.

τελος **noun - accusative singular neuter**

telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

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.

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

katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

2 Corinthians 3:14 .

.	Greek	Strong's	Origin
But their minds	νοήματα (noēmata)	3540: thought, purpose	from noeó
were hardened;	ἐπωρώθη (epōrōthē)	4456: to petrify, i.e. to harden	from póros (a stone, a callous)
for until	ἄχρι	891: until, as far as	a prim. particle, preposition

	(achri)		
this very	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
day	ἡμέρας (ēmeras)	2250: day	a prim. word
at the reading	ἀναγνώσει (anagnōsei)	320: recognition, reading	from anaginóskō
of the old	παλαιᾶς (palaias)	3820: old, ancient	from palai
covenant	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi
the same	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
veil	κάλυμμα (kalumma)	2571: a covering	from kaluptó
remains	μένει (menei)	3306: to stay, abide, remain	a prim. verb
unlifted,	ἀνακαλυπτόμενον (anakaluptomenon)	343: to unveil	from ana and kaluptó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
it is removed	καταργεῖται (katargeitai)	2673: to render inoperative, abolish	from kata and argeó
in Christ.	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió

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.

επωρωθη verb - aorist passive indicative - third person singular

poroo po-ro'-o: to petrify, i.e. (figuratively) to indurate (render stupid or callous) -- blind, harden.

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.

νοηματα noun - nominative plural neuter

noema no'-ay-mah: a perception, i.e. purpose, or (by implication) the intellect, disposition, itself -- device, mind, 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

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.

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.

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.

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.

αυτο personal pronoun - nominative singular neuter

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

καλυμμα noun - nominative singular neuter

kaluma kal'-oo-mah: a cover, i.e. veil -- vail.

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.

αναγνωσει **noun - dative singular feminine**

anagnosis **an-ag'-no-sis**: (the act of) reading -- reading.

της **definite article - genitive singular feminine**

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

παλαιας **adjective - genitive singular feminine**

palaios **pal-ah-yos'**: antique, i.e. not recent, worn out -- old.

διαθηκης **noun - genitive singular feminine**

diatheke **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

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

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

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.

ανακαλυπτομενον **verb - present passive participle - nominative singular neuter**

anakalupto **an-ak-al-ooop'-to**: to unveil -- open, (un-)taken away.

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.

τι **indefinite pronoun - nominative singular neuter**

tis **tis**: some or any person or object

εν **preposition**

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

χριστω **noun - dative singular masculine**

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

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

katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

2 Corinthians 3:15 .

.	Greek	Strong's	Origin
But to this day	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
whenever	ήνίκα (ēnika)	2259: at which time	adverb of uncertain origin
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
is read,	ἀναγινώσκηται (anaginōskētai)	314: to know certainly, know again, read	from ana and ginóskó
a veil	κάλυμμα (kalumma)	2571: a covering	from kaluptó
lies	κεῖται (keitai)	2749: to be laid, lie	a prim. verb
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
their heart;	καρδίαν (kardian)	2588: heart	a prim. word

KJV Lexicon

αλλ conjunction

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

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).

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.

ηνικά **adverb**

henika **hay-nee'-kah**: at which time -- when.

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

anaginosko **an-ag-in-oce'-ko**: to know again, i.e. (by extension) to read -- read.

μωυσης **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

καλυμμα **noun - nominative singular neuter**

kaluma **kal'-oo-mah**: a cover, i.e. veil -- vail.

επι **preposition**

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

την **definite article - accusative singular feminine**

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

καρδιαν **noun - accusative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

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

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.

2 Corinthians 3:16 .

.	Greek	Strong's	Origin
but whenever	ήνικά (ēnika)	2259: at which time	adverb of uncertain origin
a person turns	ἐπιστρέψῃ (epistrepsē)	1994: to turn, to return	from epi and strephō
to the Lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)
the veil	κάλυμμα (kalumma)	2571: a covering	from kaluptō

is taken away.

περιαιρεῖται
(periaireitai)

4014: to take away (that which from peri and haireó surrounds)

KJV Lexicon

ηνικα **adverb**

henika **hay-nee'-kah**: at which time -- when.

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

επιστρεψη **verb - aorist active subjunctive - third person singular**

epistrepho **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

προς **preposition**

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

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.

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

periaireo **per-ee-ahee-reh'-o**: to remove all around, i.e. unveil, cast off (anchor); figuratively, to expiate -- take away (up).

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.

καλυμμα **noun - nominative singular neuter**

kaluma **kal'-oo-mah**: a cover, i.e. veil -- vail.

2 Corinthians 3:17 .

■			
.	Greek	Strong's	Origin

Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
is the Spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
and where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
is, [there] is liberty.	ἐλευθερία (eleutheria)	1657: liberty, freedom	from eleutheros

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).

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.

το definite article - nominative singular neuter

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

πνεῦμα noun - nominative singular neuter

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

ἐστιν verb - present indicative - third person singular

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

ου adverb

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

δε conjunction

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

το definite article - nominative singular neuter

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

πνευμα noun - nominative singular neuter

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

κυριου noun - genitive singular masculine

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

εκει adverb

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

ελευθερια noun - nominative singular feminine

eleutheria el-yoo-ther-ee'-ah: freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

2 Corinthians 3:18 .

.	Greek	Strong's	Origin
But we all,	πάντες (pantes)	3956: all, every	a prim. word
with unveiled	ἀνακεκαλυμμένω (anakekalummenō)	343: to unveil	from ana and kaluptó
face,	προσώπῳ (prosōpō)	4383: the face	from pros and óps (an eye, face)
beholding as in a mirror	κατοπτριζόμενοι (katoptrizomenoi)	2734: to reflect as a mirror	from katoptron (a mirror)
the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

are being transformed	μεταμορφούμεθα (metamorphoumetha)	3339: to transform	from meta and morphoó
into the same	αὐτήν (autēn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
image	εἰκόνα (eikona)	1504: an image, i.e. lit. statue, fig. representation	from eikó
from glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
to glory,	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
just	καθάπερ (kathaper)	2509: just as	from katha and per
as from the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
the Spirit.	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó

KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

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

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

ανακαλυμμενω **verb - perfect passive participle - dative singular neuter**
anakalupto **an-ak-al-oop'-to**: to unveil -- open, (un-)taken away.

προσωπω **noun - dative singular neuter**
prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

την definite article - accusative singular feminine

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.

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.

κατοπτριζομενοι verb - present middle passive - nominative plural masculine

katoptrizomai kat-op-trid'-zom-ahee: to mirror oneself, i.e. to see reflected (figuratively) -- behold as in a glass.

την definite article - accusative singular feminine

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

εικονα noun - accusative singular feminine

eikon i-kone': a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

μεταμορφουμεθα verb - present passive indicative - first person

metamorphoo met-am-or-fo'-o: to transform (literally or figuratively, metamorphose) -- change, transfigure, transform.

απο preposition

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

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.

εις preposition

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

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.

καθαπερ adverb

kathaper **kath-ap'-er**: exactly as -- (even, as well) as.

απο **preposition**

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

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.

πνευματος **noun - genitive singular neuter**

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

2 Corinthians 4:1 .

.	Greek	Strong's	Origin
Therefore,	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition
since we have	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
ministry,	διακονίαν (diakonian)	1248: service, ministry	from diakonos
as we received mercy,	ἠλεήθημεν (ēleēthēmen)	1653: to have pity or mercy on, to show mercy	from eleos
we do not lose heart,		1457b: to lose heart	from en and kakos

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).

ΕΧΟΝΤΕΣ verb - present active participle - nominative plural masculine
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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

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

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.

καθως adverb
kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ηλεηθημεν verb - aorist passive indicative - first 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).

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.

εκκακουμεν verb - present active indicative - first person
ekkakeo ek-kak-eh'-o: to be (bad or) weak, i.e. (by implication) to fail (in heart) -- faint, be weary.

2 Corinthians 4:2 .

.	Greek	Strong's	Origin
but we have renounced	ἀπειπάμεθα (apeipametha)	550: to forbid, renounce	from apo and eipon
the things hidden	κρύπτα (kruphta)	2927: hidden	from kruptó
because of shame,	αἰσχύνης (aischunēs)	152: shame	from the same as aischunó
not walking	περιπατοῦντες	4043: to walk	from peri and pateó

	(peripatountes)		
in craftiness	πανουργία (panourgia)	3834: cleverness, craftiness	from panourgos
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
adulterating	δολοῦντες (dolountes)	1389: to ensnare, fig. to adulterate	from dolos
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
but by the manifestation	φανερῶσει (phanerōsei)	5321: manifestation	from phaneroó
of truth	ἀληθείας (alētheias)	225: truth	from aléthés
commending	συνιστάνοντες (sunistanontes)	4921: to commend, establish, stand near, consist	from sun and histémi
ourselves	ἐαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
to every	πᾶσαν (pasan)	3956: all, every	a prim. word
man's	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
conscience	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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.

απειπαμεθα **verb - second aorist middle indicative - first person**

apeipomen **ap-i-pom'-ane**: to say off for oneself, i.e. disown -- renounce.

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.

κρυπτα **adjective - accusative plural neuter**

kryptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

της **definite article - genitive singular feminine**

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

αισχυνης **noun - genitive singular feminine**

aischune **ahee-skhoon'-ay**: shame or disgrace (abstractly or concretely) -- dishonesty, shame.

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.

περιπατουντες **verb - present active participle - nominative 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).

εν **preposition**

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

πανουργια **noun - dative singular feminine**

panourgia **pan-oorg-ee'-ah**: adroitness, i.e. (in a bad sense) trickery or sophistry -- (cunning) craftiness, subtilty.

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

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

doloo **dol-o'-o**: to ensnare, i.e. (figuratively) adulterate -- handle deceitfully.

τοῦ definite article - accusative singular masculine

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

λογον noun - accusative singular masculine

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

του definite article - genitive singular masculine

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

θεου noun - genitive singular masculine

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

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.

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.

φανερωσει noun - dative singular feminine

phanerosis fan-er'-o-sis: exhibition, i.e. (figuratively) expression, (by extension) a bestowment -- manifestation.

της definite article - genitive singular feminine

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

αληθειας noun - genitive singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

συνιστωντες verb - present active participle - nominative plural masculine

sunistao soon-is-tah'-o, : to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

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.

προς preposition

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

πασαν adjective - accusative singular feminine pas pas: apparently a primary word; all, any, every, the whole
συνειδησιν noun - accusative singular feminine suneidesis soon-i'-day-sis: co-perception, i.e. moral consciousness -- conscience.
ανθρωπων noun - genitive plural masculine anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.
ενωπιον adverb enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεου noun - genitive singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

2 Corinthians 4:3 .

.	Greek	Strong's	Origin
And even	καὶ (kai)	2532: and, even, also	a prim. conjunction
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
our gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
is veiled,	κεκαλυμμένον (kekalummenon)	2572: to cover	akin to kalubé (hut, cabin)
it is veiled	κεκαλυμμένον (kekalummenon)	2572: to cover	akin to kalubé (hut, cabin)
to those	τοῖς (to)	3588: the	the def. art.
who are perishing,	ἀπολλυμένοις (apollumenois)	622: to destroy, destroy utterly	from apo and same as olethros

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).

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

κεκαλυμμενον **verb - perfect passive participle - nominative singular neuter**

kalupto **kal-oop'-to:** to cover up -- cover, hide.

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.

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

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

εν **preposition**

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

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.

απολλυμενοις **verb - present middle or passive participle - dative plural masculine**

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

εστιν **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.

2 Corinthians 4:4 .

.	Greek	Strong's	Origin
in whose	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
case	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the god	θεὸς (theos)	2316: God, a god	of uncertain origin
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
world	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
has blinded	ἐτύφλωσεν (etuphlōsen)	5186: to blind, to make blind	from tuphlos
the minds	νοήματα (noēmata)	3540: thought, purpose	from noeó
of the unbelieving	ἀπίστων (apistōn)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that they might not see	αὐγάσαι (augasai)	826: to shine forth	from augé
the light	φωτισμὸν (phōtismōn)	5462: illumination	from phótizō
of the gospel	εὐαγγελίου (euangelíou)	2098: good news	from the same as euaggelizō
of the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of Christ,	Χριστοῦ	5547: the Anointed One,	from chrió

	(christou)	Messiah, Christ	
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is the image	εἰκὼν (eikōn)	1504: an image, i.e. lit. statue, fig. representation	from eikó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ἐν **preposition**

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

οἷς **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.

ὁ **definite article - nominative singular masculine**

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

θεός **noun - nominative singular masculine**

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

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.

αἰῶνος **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)

τούτου **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.

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

tuphloo too'-lo'-o: to make blind, i.e. (figuratively) to obscure -- blind.

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.

νοήματα **noun - accusative plural neuter**

noema no'-ay-mah: a perception, i.e. purpose, or (by implication) the intellect, disposition, itself -- device, mind, thought.

των **definite article - genitive plural masculine**

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

απιστων **adjective - genitive plural masculine**

apistos ap'-is-tos: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

εις **preposition**

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

το **definite article - accusative singular neuter**

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

μη **particle - nominative**

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

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

augazo ow-gad'-zo: to beam forth (figuratively) -- shine.

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.

φωτισμον **noun - accusative singular masculine**

photismos fo-tis-mos': illumination (figuratively) -- 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.

ευαγγελιου **noun - genitive 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.

δοξης **noun - genitive singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

του **definite article - genitive singular masculine**

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.

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.

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

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

εικων **noun - nominative singular feminine**

eikon **i-kone'**: a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

του **definite article - genitive singular masculine**

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).

2 Corinthians 4:5 .

.	Greek	Strong's	Origin
For we do not preach	κηρύσσομεν (kērussomen)	2784: to be a herald, proclaim	of uncertain origin
ourselves	ἐαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but Christ	Ἰησοῦν (iēsoun)	5547: the Anointed One, Messiah, Christ	from chrió

Jesus	Χριστὸν (christon)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
as Lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)
and ourselves	ἐαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
as your bond-servants	δούλους (doulous)	1401: a slave	of uncertain derivation
for Jesus'	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
sake.	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

KJV Lexicon

οὐ **particle - nominative**

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

γάρ **conjunction**

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

ἐαυτοὺς **reflexive pronoun - third person accusative plural masculine**

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

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

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

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.

χριστον **noun - accusative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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

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.

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.

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

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.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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

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

2 Corinthians 4:6 .

.	Greek	Strong's	Origin
For God,	θεὸς (theos)	2316: God, a god	of uncertain origin
who said,		3004: to say	a prim. verb
"Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
shall shine	λάμψει (lampsei)	2989: to shine	a prim. verb

out of darkness,"	σκότους (skotous)	4655: darkness	a prim. word
is the One who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has shone	ἐλαμψεν (elampsen)	2989: to shine	a prim. verb
in our hearts	καρδίαις (kardiais)	2588: heart	a prim. word
to give the Light	φωτισμὸν (phōtismōn)	5462: illumination	from phōtízō
of the knowledge	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginōskō
of the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeō
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in the face	προσώπῳ (prosōpō)	4383: the face	from pros and óps (an eye, face)
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

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.

θεός noun - nominative singular masculine

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

ο definite article - nominative singular masculine

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

ειπων verb - second aorist active participle - nominative singular masculine

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

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)

σκοτους noun - genitive singular neuter

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

φως noun - accusative singular neuter

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

λαμψαι verb - aorist active middle or passive deponent

lampo lam'-po: to beam, i.e. radiate brilliancy -- give light, shine.

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.

ελαμψεν verb - aorist active indicative - third person singular

lampo lam'-po: to beam, i.e. radiate brilliancy -- give light, shine.

εν preposition

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

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).

ημων personal pronoun - first person genitive plural

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

προς preposition

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

φωτισμον noun - accusative singular masculine

photismos **fo-tis-mos'**: illumination (figuratively) -- light.

της **definite article - genitive singular feminine**

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

γνωσης **noun - genitive singular feminine**

gnosis **gno'-sis**: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

της **definite article - genitive singular feminine**

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

δοξης **noun - genitive singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

του **definite article - genitive singular masculine**

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.

προσωπω **noun - dative singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

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.

2 Corinthians 4:7 .

.	Greek	Strong's	Origin
But we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

treasure	θησαυρὸν (thēsauron)	2344: treasure	from the same as tithēmi and a prim. root aur-
in earthen	ὀστρακίνοις (ostrakinois)	3749: earthen	from ostrakon (an earthen vessel)
vessels,	σκεύεσιν (skeuesin)	4632: a vessel, implement, pl. goods	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the surpassing greatness	ὑπερβολή (uperbolē)	5236: a throwing beyond, excess, superiority	from huperballō
of the power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
will be of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and not from ourselves;		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.

KJV Lexicon

εχομεν **verb - present active indicative - first 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).

τον **definite article - accusative singular masculine**

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

θησαυρον **noun - accusative singular masculine**

thesauros **thay-sow-ros'**: a deposit, i.e. wealth -- treasure.

τουτον **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

εν preposition

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

οστρακινούς adjective - dative plural neuter

ostrakinos os-tra'-kin-os: earthen-ware, i.e. clayey; by implication, frail -- of earth, earthen.

σκευεσιν noun - dative 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.

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.

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.

υπερβολη noun - nominative singular feminine

hyperbole hoop-er-bol-ay': a throwing beyond others, i.e. (figuratively) supereminence; pre-eminently -- abundance, (far more) exceeding, excellency, more excellent, beyond (out of) measure.

της definite article - genitive singular feminine

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)

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.

του definite article - genitive singular masculine

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

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.

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)

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

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

2 Corinthians 4:8 .

.	Greek	Strong's	Origin
[we are] afflicted	θλιβόμενοι (thlibomenoi)	2346: to press, afflict	a prim. verb
in every way,	παντὶ (panti)	3956: all, every	a prim. word
but not crushed;	στενοχωρούμενοι (stenochōroumenoi)	4729: to be made narrow, to compress	from stenos and chóreó
perplexed,	ἀπορούμενοι (aporoumenoi)	639: to be at a loss, be perplexed	from alpha (as a neg. prefix) and poros (a way, resource)
but not despairing;	ἐξαπορούμενοι (exaporoumenoi)	1820: to be utterly at a loss, be in despair	from ek and aporeó

KJV Lexicon

ἐν **preposition**

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

παντι **adjective - dative singular masculine**

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

θλιβομενοι **verb - present passive participle - nominative plural masculine**

thlibo **thlee'-bo**: to crowd -- afflict, narrow, throng, suffer tribulation, trouble.

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.

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.

στενοχωρουμενοι verb - present passive participle - nominative plural masculine

stenochoreo sten-okh-o-reh'-o: to hem in closely, i.e. (figuratively) cramp -- distress, straiten.

απορουμενοι verb - present middle passive - nominative plural masculine

aporeo ap-or-eh'-o: to have no way out, i.e. be at a loss (mentally) -- (stand in) doubt, be perplexed.

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.

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.

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

exaporeomai ex-ap-or-eh'-om-ahee: to be utterly at a loss, i.e. despond -- (in) despair.

2 Corinthians 4:9 .

.	Greek	Strong's	Origin
persecuted,	διωκόμενοι (diōkomenoi)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
but not forsaken;	ἐγκαταλειπόμενοι (enkataleipomenoi)	1459: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert	from en and kataleipó
struck down,	καταβαλλόμενοι (kataballomenoi)	2598: to cast down	from kata and balló
but not destroyed;	ἀπολλύμενοι (apollumenoi)	622: to destroy, destroy utterly	from apo and same as olethros

KJV Lexicon

διωκομενοι **verb - present 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.

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.

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.

εγκαταλειπομενοι **verb - present passive participle - nominative plural masculine**

egkataleipo **eng-kat-al-i'-po**: to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert -- forsake, leave.

καταβαλλομενοι **verb - present passive participle - nominative plural masculine**

kataballo **kat-ab-al'-lo**: to throw down -- cast down, lay.

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.

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.

απολλυμενοι **verb - present middle or passive participle - nominative plural masculine**

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

2 Corinthians 4:10 .

.	Greek	Strong's	Origin
always	πάντοτε (pantote)	3842: at all times	from pas and tote
carrying about	περιφέροντες (peripherontes)	4064: to carry about	from peri and pheró

in the body	σώματι (sōmati)	4983: a body	of uncertain origin
the dying	νέκρωσιν (nekrōsin)	3500: a putting to death, a state of death	from nekroó
of Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the life	ζωῇ (zōē)	2222: life	from zaó
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
may be manifested	φανερωθῇ (phanerōthē)	5319: to make visible, make clear	from phaneros
in our body.	σώματι (sōmati)	4983: a body	of uncertain origin

KJV Lexicon

ΠΑΝΤΟΤΕ **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

την **definite article - accusative singular feminine**

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

νεκρωσιν **noun - accusative singular feminine**

nekrosis nek'-ro-sis: de cease; figuratively, impotency -- deadness, dying.

του **definite article - genitive singular masculine**

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

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

κυριου noun - genitive singular masculine

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

ιησου noun - genitive singular masculine

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

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.

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.

περιφέροντες verb - present active participle - nominative plural masculine

periphero per-ee-fer'-o: to convey around, i.e. transport hither and thither -- bear (carry) about.

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.

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.

ζωη noun - nominative singular feminine

zoe dzo-ay': life -- life(-time).

του definite article - genitive singular masculine

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

ιησου noun - genitive singular masculine

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

εν preposition

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

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.
ημων personal pronoun - first person genitive plural hemon hay-mone': of (or from) us -- our (company), us, we.
φανερωθη verb - aorist passive subjunctive - third person singular phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

2 Corinthians 4:11 .

.	Greek	Strong's	Origin
For we who live	ζῶντες (zōntes)	2198: to live	from prim. roots zé- and zó-
are constantly	ἀει (aei)	104: ever, unceasingly	of uncertain origin
being delivered over	παραδιδόμεθα (paradidometha)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to death	θάνατον (thanaton)	2288: death	from thnḗskó
for Jesus'	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
sake,	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the life	ζωὴ (zōē)	2222: life	from zaó
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

also	καὶ (kai)	2532: and, even, also	a prim. conjunction
may be manifested	φανερῶθῃ (phanerōthē)	5319: to make visible, make clear	from phaneros
in our mortal	θνητῇ (thnētē)	2349: subject to death	from thnēskó
flesh.	σαρκὶ (sarki)	4561: flesh	a prim. word

KJV Lexicon

αἰ **adverb**

aei ah-eye': ever, by qualification regularly; by implication, earnestly; --always, ever.

γάρ **conjunction**

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

ἡμεῖς **personal pronoun - first person nominative plural**

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

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.

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

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

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

θάνατον **noun - accusative singular masculine**

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

παράδομεθα **verb - present passive indicative - first 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.

δια preposition

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

ιησους noun - accusative singular masculine

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

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.

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.

ζωη noun - nominative singular feminine

zoe dzo-ay': life -- life(-time).

του definite article - genitive singular masculine

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

ιησου noun - genitive singular masculine

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

φανερωθη verb - aorist passive subjunctive - third person singular

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

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.

θνητη adjective - dative singular feminine

thnetos thnay-tos': liable to die -- mortal(-ity).

σαρκι noun - dative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

ημων personal pronoun - first person genitive plural

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

2 Corinthians 4:12 .

.	Greek	Strong's	Origin
So	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
death	θάνατος (thanatos)	2288: death	from thnέskó
works	ἐνεργεῖται (energeitai)	1754: to be at work, to work, to do	from energés
in us, but life	ζωή (zōē)	2222: life	from zaó
in you.			

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.

ο **definite article - nominative singular masculine**

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.)

θάνατος **noun - nominative singular masculine**

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

εν **preposition**

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

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

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

ἐνεργεῖται **verb - present middle indicative - third person singular**
energeo en-erg-eh'-o: to be active, efficient -- do, (be) effectual (fervent), be mighty in,
shew forth self, work (effectually in).

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.

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

ζωή **noun - nominative singular feminine**
zoe dzo-ay': life -- life(-time).

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).

2 Corinthians 4:13 .

.	Greek	Strong's	Origin
But having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
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
spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to what is written,	γεγραμμένον (gegrammenon)	1125: to write	a prim. verb
"I BELIEVED,	ἐπίστευσα (episteusa)	4100: to believe, entrust	from pistis
THEREFORE	διὸ (dio)	1352: wherefore, on which account	from dia and hos,

I SPOKE,"	ἐλάλησα (elalēsa)	2980: to talk	from lalos (talkative)
we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
believe,	πιστεύομεν (pisteuomen)	4100: to believe, entrust	from pistis
therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
speak,	λαλοῦμεν (laloumen)	2980: to talk	from lalos (talkative)

KJV Lexicon

ΕΧΟΝΤΕΣ **verb - present active participle - nominative plural 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).

το **definite article - accusative singular neuter**

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

πνευμα **noun - accusative singular neuter**

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

της **definite article - genitive singular feminine**

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

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

κατα **preposition**

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

το **definite article - accusative singular neuter**

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

γεγραμμενον **verb - perfect passive participle - accusative singular neuter**

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

επιστευσα **verb - aorist active indicative - first person singular**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

ελαλησα **verb - aorist active indicative - first 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

ημεις **personal pronoun - first person nominative plural**

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

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

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

και **conjunction**

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

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

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

2 Corinthians 4:14 .

.	Greek	Strong's	Origin
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that He who raised	ἐγείρας (egeiras)	1453: to waken, to raise up	a prim. verb
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
will raise	ἐγερεῖ (egerei)	1453: to waken, to raise up	a prim. verb
us also	καὶ (kai)	2532: and, even, also	a prim. conjunction
with Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and will present	παραστήσει (parastēsei)	3936: to place beside, to present, stand by, appear	from para and histēmi
us with you.			

KJV Lexicon

εἰδοτες **verb - perfect active participle - nominative plural 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.

ο **definite article - nominative singular masculine**

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

εγειρας **verb - aorist active participle - nominative singular masculine**
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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

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

ιησουν **noun - accusative singular masculine**
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

ημας **personal pronoun - first person accusative plural**
hemas **hay-mas'**: us -- our, us, we.

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

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

εγειρει **verb - future active 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

παραστησει **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.

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

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

2 Corinthians 4:15 .

.	Greek	Strong's	Origin
For all things	πάντα (panta)	3956: all, every	a prim. word
[are] for your sakes,	δι' (di)	1223: through, on account of, because of	a prim. preposition
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the grace	χάρις (charis)	5485: grace, kindness	a prim. word
which is spreading	πλεονάσασα (pleonasasa)	4121: to superabound, to make to abound	from the cptv. of polus
to more		4183: much, many	a prim. word
and more people may cause	περισσεύση (perisseusē)	4052: to be over and above, to abound	from perissos
the giving of thanks	εὐχαριστίαν (eucharistian)	2169: thankfulness, giving of thanks	from eucharistos
to abound		4052: to be over and above, to abound	from perissos
to the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

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.

γάρ conjunction

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

πάντα adjective - nominative plural neuter

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

δι preposition

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

ὤμας personal pronoun - second person accusative plural

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

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.

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.

χάρις noun - nominative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

πλεονασσα verb - aorist active participle - nominative singular feminine

pleonazo pleh-on-ad'-zo: to do, make or be more, i.e. increase (transitively or intransitively); by extension, to superabound -- abound, abundant, make to increase, have over.

δια preposition

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

τῶν definite article - genitive plural neuter

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

πλειονων adjective - genitive plural neuter - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

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.

εὐχαριστιαν noun - accusative singular feminine

eucharistia yoo-khar-is-tee'-ah: gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving).

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

εις **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.

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.

του **definite article - genitive singular masculine**
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).

2 Corinthians 4:16 .

.	Greek	Strong's	Origin
Therefore	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
we do not lose heart,		1457b: to lose heart	from en and kakos
but though	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
our outer	ἔξω (exō)	1854: outside, without	from ek
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is decaying,	διαφθείρεται (diaphtheiretai)	1311: to destroy utterly, to spoil, corrupt	from dia and phtheiró

yet	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
our inner man	ἐσῶ (esō)	2080: within	adverb from eis
is being renewed	ἀνακαινοῦται (anakainoutai)	341: to make new	from ana and kainos
day	ἡμέρα (ēmera)	2250: day	a prim. word
by day.	ἡμέρα (ēmera)	2250: day	a prim. word

KJV Lexicon

διο conjunction

dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

ουk particle - nominative

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

εκκακουμεν verb - present active indicative - first person

ekkakeo ek-kak-eh'-o: to be (bad or) weak, i.e. (by implication) to fail (in heart) -- faint, be weary.

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.

ει conditional

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

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.

εξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

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

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

ανθρωπος **noun - nominative singular masculine**

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

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

diaphtheiro **dee-af-thi'-ro**: to rot thoroughly, i.e. (by implication) to ruin (passively, decay utterly, figuratively, pervert) -- corrupt, destroy, perish.

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.

εσωθεν **adverb**

esothern **es'-o-then**: from inside; (inside) -- inward(-ly), (from) within, without.

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

anakainoo **an-ak-ahee-no'-o**: to renovate -- renew.

ημερα **noun - dative singular feminine**

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

και **conjunction**

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

ημερα **noun - dative singular feminine**

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

2 Corinthians 4:17 .

.	Greek	Strong's	Origin
For momentary,	παραυτίκα (parautika)	3910: immediately, for a moment	from parauta (immediately)

light	ἐλαφρόν (elaphron)	1645: light, easy to bear	a prim. word
affliction	θλίψεως (thlipseōs)	2347: tribulation	from thlibó
is producing	κατεργάζεται (katergazetai)	2716: to work out	from kata and ergazomai
for us an eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
weight	βάρος (baros)	922: weight	from barus
of glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
far	ὑπερβολήν (uperbolēn)	5236: a throwing beyond, excess, superiority	from huperballó
beyond	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
all comparison,	ὑπερβολήν (uperbolēn)	5236: a throwing beyond, excess, superiority	from huperballó

KJV Lexicon

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)

παραυτίκα **adverb**

parautika par-ow-tee'-kah: at the very instant, i.e. momentary -- but for a moment.

ελαφρον **adjective - nominative singular neuter**
elaphros **el-af-ros'**: light, i.e. easy -- light.

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

θλιψεως **noun - genitive singular feminine**
thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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

υπερβολην **noun - accusative singular feminine**
hyperbole **hoop-er-bol-ay'**: a throwing beyond others, i.e. (figuratively) supereminence; pre-eminently -- abundance, (far more) exceeding, excellency, more excellent, beyond (out of) measure.

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

υπερβολην **noun - accusative singular feminine**
hyperbole **hoop-er-bol-ay'**: a throwing beyond others, i.e. (figuratively) supereminence; pre-eminently -- abundance, (far more) exceeding, excellency, more excellent, beyond (out of) measure.

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).

βαρος **noun - accusative singular neuter**
baros **bar'-os**: weight; in the New Testament only, figuratively, a load, abundance, authority -- burden(-some), weight.

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.

κατεργαζεται **verb - present middle or passive deponent indicative - third person singular**
katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

ημιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

2 Corinthians 4:18 .

.	Greek	Strong's	Origin
while we look	σκοπούντων (skopountōn)	4648: to look at, contemplate	from skopos
not at the things which are seen,	βλεπόμενα (blepomena)	991: to look (at)	a prim. verb
but at the things which are not seen;	βλεπόμενα (blepomena)	991: to look (at)	a prim. verb
for the things which are seen	βλεπόμενα (blepomena)	991: to look (at)	a prim. verb
are temporal,	πρόσκαιρα (proskaira)	4340: in season, i.e. temporary	from pros and kairos
but the things which are not seen	βλεπόμενα (blepomena)	991: to look (at)	a prim. verb
are eternal.	αἰώνια (aiōnia)	166: agelong, eternal	from aiōn

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.

σκοπουντων **verb - present active participle - genitive plural masculine**

skopeo skop-eh'-o: to take aim at (spy), i.e. (figuratively) regard -- consider, take heed, look at (on), mark.

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

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

βλεπομενα **verb - present passive participle - accusative plural neuter**

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

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.

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.

βλεπομενα **verb - present passive participle - accusative plural neuter**

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

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.

γαρ **conjunction**

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

βλεπομενα **verb - present passive participle - nominative plural neuter**

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

προσκαιρα **adjective - nominative plural neuter**

proskairos pros'-kahee-ros: for the occasion only, i.e. temporary -- dur-(eth) for awhile, endure for a time, for a season, temporal.

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).

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.

βλεπομενα **verb - present passive participle - nominative plural neuter**

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

αιωνια **adjective - nominative plural neuter**
aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) --
eternal, for ever, everlasting, world (began).

2 Corinthians 5:1 .

.	Greek	Strong's	Origin
For we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the earthly	ἐπίγειος (epigeios)	1919: of the earth	from epi and gé
tent	σκήνους (skēnous)	4636: a tent, fig. for the body	from skéné
which is our house		3624: a house, a dwelling	a prim. word
is torn down,	καταλυθῇ (kataluthē)	2647: to destroy, overthrow	from kata and luó
we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
a building	οἰκοδομὴν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma
from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
a house		3624: a house, a dwelling	a prim. word
not made with hands,	ἀχειροποίητον (acheiropoiēton)	886: not made by hands	from alpha (as a neg. prefix) and cheiropoiētos
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión

in the heavens.

οὐρανοῖς
(ouranois)

3772: heaven

a prim. word

KJV Lexicon

οἶδμεν **verb - perfect active indicative - first person**

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)

οτι **conjunction**

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

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

η **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.

ἐπιγῆιος **adjective - nominative singular feminine**

epigeios **ep-ig'-i-os**: worldly (physically or morally) -- earthly, in earth, terrestrial.

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

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

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).

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.

σκηνοῦς **noun - genitive singular neuter**

skenos **skay'-nos**: a hut or temporary residence, i.e. (figuratively) the human body (as the abode of the spirit) -- tabernacle.

καταλυθῇ **verb - aorist passive subjunctive - third person singular**
kataluo **kat-al-oo'-o**: to loosen down (disintegrate), i.e. (by implication) to demolish;
specially to halt for the night

οικοδομῇ **noun - accusative singular feminine**
oikodome **oy-kod-om-ay'**: architecture, i.e. (concretely) a structure; figuratively,
confirmation -- building, edify(-ication, -ing).

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)

θεοῦ **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,
god(-ly, -ward).

ἐχομεν **verb - present active indicative - first person**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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).

ἀχειροποίητον **adjective - accusative singular feminine**
acheiropoiotos **akh-i-rop-oy'-ay-tos**: unmanufactured, i.e. inartificial -- made without (not
made with) hands.

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).

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.

2 Corinthians 5:2 .

.	Greek	Strong's	Origin
For indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction

in this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[house] we groan,	στενάζομεν (stenazomen)	4727: to groan (within oneself)	from stenó (to moan, sigh, groan)
longing	ἐπιποθοῦντες (epipothountes)	1971: to long for	from epi and potheó (to yearn)
to be clothed	ἐπενδύσασθαι (ependusasthai)	1902: to have on over	from epi and enduó
with our dwelling	οἰκητήριον (oikētērion)	3613: a habitation	from oikétér (an inhabitant)
from heaven,	οὐρανοῦ (ouranou)	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

γάρ conjunction

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

ἐν preposition

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

τούτῳ 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.

στενάζομεν verb - present active indicative - first person

stenazo sten-ad'-zo: to make (intransitively, be) in straits, i.e. (by implication) to sigh, murmur, pray inaudibly -- with grief, groan, grudge, sigh.

το definite article - accusative singular neuter

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

οικητηριον **noun - accusative singular neuter**
oiketerion **oy-kay-tay'-ree-on**: a residence -- habitation, house.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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

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)

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.

επενδυσασθαι **verb - aorist middle middle or passive deponent**
ependuomai **ep-en-doo'-om-ahee**: to invest upon oneself -- be clothed upon.

επιποθουντες **verb - present active participle - nominative plural masculine**
epipothéo **ep-ee-poth-eh'-o**: to dote upon, i.e. intensely crave possession (lawfully or wrongfully) -- (earnestly) desire (greatly), (greatly) long (after), lust.

2 Corinthians 5:3 .

■			
.	Greek	Strong's	Origin
inasmuch		1489: if indeed, seeing that, unless, with neg. otherwise	from ei and ge
as we, having put		1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
it on, will not be found	εύρεθισόμεθα (eurethēsometha)	2147: to find	a prim. verb
naked.	γυμνοὶ (gumnoi)	1131: naked, poorly clothed	a prim. word

KJV Lexicon

εἴγε **conditional**

eige **i'-gheh**: if indeed, seeing that, unless, (with negative) otherwise -- if (so be that, yet).

καὶ **conjunction**

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

ενδύσασμενοι **verb - aorist middle passive - nominative plural masculine**

enduo **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

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.

γυμνοὶ **adjective - nominative plural masculine**

gumnos **goom-nos'**: nude (absolute or relative, literal or figurative) -- naked.

εὐρεθησομεθα **verb - future passive indicative - first person**

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

2 Corinthians 5:4 .

.	Greek	Strong's	Origin
For indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
while we are in this	οἱ (oi)	3588: the	the def. art.
tent,	σκήνῃ (skēnei)	4636: a tent, fig. for the body	from skéné
we groan,	στενάζομεν (stenazomen)	4727: to groan (within oneself)	from stenó (to moan, sigh, groan)
being burdened,	βαρούμενοι (baroumenoi)	916: to weigh down	from barus
because	ἐφ' (eph)	1909: on, upon	a prim. preposition

we do not want	θέλομεν (thelomen)	2309: to will, wish	a prim. verb
to be unclothed	ἐκδύσασθαι (ekdusasthai)	1562: to take off, to put off	from ek and the same as dunó
but to be clothed,	ἐπενδύσασθαι (ependusasthai)	1902: to have on over	from epi and enduó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that what is mortal	θνητὸν (thnēton)	2349: subject to death	from thnéskó
will be swallowed	καταποθῇ (katapothē)	2666: to drink down	from kata and pinó
up by life.	ζωῆς (zōēs)	2222: life	from zaó

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

γάρ conjunction

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

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.

ὄντες verb - present participle - nominative plural masculine

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

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.

σκηnei noun - dative singular neuter

skenos skay'-nos: a hut or temporary residence, i.e. (figuratively) the human body (as the abode of the spirit) -- tabernacle.

στεναζομεν verb - present active indicative - first person

stenazo sten-ad'-zo: to make (intransitively, be) in straits, i.e. (by implication) to sigh, murmur, pray inaudibly -- with grief, groan, grudge, sigh.

βαρουμενοι verb - present passive participle - nominative plural masculine

bareo bar-eh'-o: to weigh down (figuratively) -- burden, charge, heavy, press.

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.

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.

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

εκδυσασθαι verb - aorist middle middle or passive deponent

ekduo ek-doo'-o: to cause to sink out of, i.e. (specially as of clothing) to divest -- strip, take off from, unclothe.

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.

επενδυσασθαι verb - aorist middle middle or passive deponent

ependuomai ep-en-doo'-om-ahee: to invest upon oneself -- be clothed upon.

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.

καταποθη verb - aorist passive subjunctive - third person singular

katapino kat-ap-ee'-no: to drink down, i.e. gulp entire -- devour, drown, swallow (up).

το definite article - nominative singular neuter

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

θνητον adjective - nominative singular neuter
thnetos thnay-tos': liable to die -- mortal(-ity).

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.

ζωης noun - genitive singular feminine
zoe dzo-ay': life -- life(-time).

2 Corinthians 5:5 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
He who prepared	κατεργασάμενος (katergasamenos)	2716: to work out	from kata and ergazomai
us for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
very	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
purpose is God,	θεός (theos)	2316: God, a god	of uncertain origin
who gave	δοῦς (dous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to us the Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
as a pledge.	ἄρραβῶνα (arrabōna)	728: an earnest (a part payment in advance for security)	of Hebrew origin erabon

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).

κατεργασαμενος verb - aorist middle deponent participle - nominative singular masculine

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

ημας personal pronoun - first person accusative plural

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

εις preposition

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

αυτο personal pronoun - accusative singular neuter

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

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).

θεος noun - nominative singular masculine

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

ο definite article - nominative singular masculine

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

και conjunction

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

δους verb - second aorist active participle - nominative singular masculine

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

ἡμιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) 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.

ἄρραβωνα **noun - accusative singular masculine**
arrhabon **ar-hrab-ohn'**: a pledge, i.e. part of the purchase-money or property given in advance as security for the rest -- earnest.

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.

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

2 Corinthians 5:6 .

.	Greek	Strong's	Origin
Therefore,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
being always	πάντοτε (pantote)	3842: at all times	from pas and tote
of good courage,	Θαροοῦντες (tharrountes)	2292: to be of good courage	a late form of tharseó
and knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that while we are at home	ἐνδημοῦντες (endēmountes)	1736: to be in one's own country, to be at home	from en and démos
in the body	σώματι (sōmati)	4983: a body	of uncertain origin
we are absent	ἐκδημοῦμεν (ekdēmoumen)	1553: to be away from home, absent	from ek and démos
from the Lord--	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

KJV Lexicon

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

tharrheo **thar-hreh'-o**: to exercise courage -- be bold, boldly, have confidence, be confident.

ουν **conjunction**

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

παντοτε **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

και **conjunction**

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

ειδοτες **verb - perfect active participle - nominative plural 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.

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

endemeo **en-day-meh'-o**: to be in one's own country, i.e. home (figuratively) -- be at home (present).

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.

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.

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

ekdemeo **ek-day-meh'-o**: to emigrate, i.e. (figuratively) vacate or quit -- be absent.

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.

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.

2 Corinthians 5:7 .

.	Greek	Strong's	Origin
for we walk	περιπατούμεν (peripatoumen)	4043: to walk	from peri and pateó
by faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
not by sight--	εἶδους (eidous)	1491b: that which is seen, form	from eidó

KJV Lexicon

δια **preposition**

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

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

γαρ **conjunction**

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

περιπατούμεν **verb - present active indicative - first 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).

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.

δια preposition

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

ειδους noun - genitive singular neuter

eidos i'-dos: a view, i.e. form -- appearance, fashion, shape, sight.

2 Corinthians 5:8 .

.	Greek	Strong's	Origin
we are of good courage,	θαρροῦμεν (tharroumen)	2292: to be of good courage	a late form of tharseó
I say, and prefer	εὐδοκοῦμεν (eudokoumen)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
to be absent	ἐκδημῆσαι (ekdēmēsai)	1553: to be away from home, absent	from ek and démos
from the body	σώματος (sōmatos)	4983: a body	of uncertain origin
and to be at home	ἐνδημῆσαι (endēmēsai)	1736: to be in one's own country, to be at home	from en and démos
with the Lord.	κύριον (kurion)	2962: lord, master	from kuros (authority)

KJV Lexicon

θαρροῦμεν verb - present active indicative - first person

tharrheo thar-hreh'-o: to exercise courage -- be bold, boldly, have confidence, be confident.

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

ευδοκουμεν verb - present active indicative - first person

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.

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

εκδημηςαι verb - aorist active middle or passive deponent

ekdemeo ek-day-meh'-o: to emigrate, i.e. (figuratively) vacate or quit -- be absent.

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.

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.

και conjunction

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

ενδημηςαι verb - aorist active middle or passive deponent

endemeo en-day-meh'-o: to be in one's own country, i.e. home (figuratively) -- be at home (present).

προς preposition

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

τον definite article - accusative singular masculine

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

κυριον noun - accusative singular masculine

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

2 Corinthians 5:9 .

.	Greek	Strong's	Origin
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
have as our ambition,	φιλοτιμούμεθα (philotimoumetha)	5389: to love or seek after honor	mid. from a comp. of philos and timé
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
at home	ἐνδημοῦντες (endēmountes)	1736: to be in one's own country, to be at home	from en and démos
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
absent,	ἐκδημοῦντες (ekdēmountes)	1553: to be away from home, absent	from ek and démos
to be pleasing	εὐάρεστοι (euarestoi)	2101: well-pleasing	from eu and arestos (acceptable, pleasing); from areskó
to Him.			

KJV Lexicon

διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

και **conjunction**

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

φιλοτιμούμεθα **verb - present middle or passive deponent indicative - first person**

philotimeomai **fil-ot-im-eh'-om-ahee**: to be fond of honor, i.e. emulous (eager or earnest to do something) -- labour, strive, study.

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

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

endemeo **en-day-meh'-o**: to be in one's own country, i.e. home (figuratively) -- be at home (present).

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

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

ekdemeo **ek-day-meh'-o**: to emigrate, i.e. (figuratively) vacate or quit -- be absent.

ευαρεστοι **adjective - nominative plural masculine**

euarestos **yoo-ar'-es-tos**: fully agreeable -- acceptable(-ted), wellpleasing.

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

ΕΙΝΑΙ **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

2 Corinthians 5:10 .

.	Greek	Strong's	Origin
For we must	δεῖ (dei)	1163: it is necessary	a form of deó
all	πάντας (pantas)	3956: all, every	a prim. word
appear	φανερωθῆναι (phanerōthēnai)	5319: to make visible, make clear	from phaneros
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
the judgment seat	βήματος (bēmatos)	968: a step, raised place, by impl. a tribunal	from the same as basis
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that each one	ἕκαστος (ekastos)	1538: each, every	a prim. word
may be recompensed	κομίσσεται (komisētai)	2865: to bear, carry	from komeó (to take care of)
for his deeds in the body,	σώματος (sōmatos)	4983: a body	of uncertain origin
according	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
to what	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he has done,	ἔπραξεν (epraxen)	4238: to do, practice	a prim. verb
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
good	ἀγαθὸν (agathon)	18: good	of uncertain origin
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
bad.	φαῦλον (phaulon)	5337: worthless, bad	a prim. word

KJV Lexicon

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.

γὰρ **conjunction**

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

παντας adjective - accusative plural masculine
pas pas: apparently a primary word; all, any, every, the whole

ημας personal pronoun - first person accusative plural
hemas hay-mas': us -- our, us, we.

φανερωθηναι verb - aorist passive middle or passive deponent
phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

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.

εμπροσθεν preposition
emprosten em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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

βηματος noun - genitive singular neuter
bema bay'-ma: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

του definite article - genitive singular masculine
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.

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.

κομισηται verb - aorist middle subjunctive - third 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.

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

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.

δια preposition

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

του definite article - genitive singular neuter

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

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.

προς preposition

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

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.

επραξεν verb - aorist active indicative - third person singular

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

ειτε conjunction

eite i'-teh: if too -- if, or, whether.

αγαθον adjective - accusative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

ειτε conjunction

eite i'-teh: if too -- if, or, whether.

κακον adjective - accusative singular neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

2 Corinthians 5:11 .

.	Greek	Strong's	Origin
Therefore,	οὕτως (oun)	3767: therefore, then, (and) so	a prim. word
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon

the fear	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
we persuade	πείθωμεν (peithomen)	3982: to persuade, to have confidence	a prim. verb
men,	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
but we are made	πεφανερώμεθα (pephanerōmetha)	5319: to make visible, make clear	from phaneros
manifest	πεφανερώσθαι (pephanerōsthai)	5319: to make visible, make clear	from phaneros
to God;	θεῷ (theō)	2316: God, a god	of uncertain origin
and I hope	ἐλπίζω (elpizō)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
that we are made manifest		5319: to make visible, make clear	from phaneros
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in your consciences.	συνειδήσεσιν (suneidēsesin)	4893: consciousness, spec. conscience	from suneidon

KJV Lexicon

εἶδοτες **verb - perfect active participle - nominative plural masculine**

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

οὐν **conjunction**

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

φοβον noun - accusative singular masculine

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

του definite article - genitive singular masculine

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

κυριου noun - genitive singular masculine

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

ανθρωπους noun - accusative plural masculine

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

πειθομεν verb - present 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)

θεω noun - dative singular masculine

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

δε conjunction

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

πεφανερωμεθα verb - perfect passive indicative - first person

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

ελπιζω verb - present active indicative - first person singular

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

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

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.

συνειδησεῖν **noun - dative plural feminine**
suneidesis soon-i'-day-sis: co-perception, i.e. moral consciousness -- conscience.

ὑμῶν **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

πεφανερῶσθαι **verb - perfect passive middle or passive deponent**
phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

2 Corinthians 5:12 .

.	Greek	Strong's	Origin
We are not again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
commending	συνιστάνομεν (sunistanomen)	4921: to commend, establish, stand near, consist	from sun and histémi
ourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
to you but [are] giving	διδόντες (didontes)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you an occasion	ἀφορμὴν (aphormēn)	874: a starting point, i.e. fig. an occasion	from apo and hormaó
to be proud	καυχήματος (kauchēmatos)	2745: a boast	from kauchaomai
of us, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will have	ἔχητε (echēte)	2192: to have, hold	a prim. verb
[an answer] for those	τοὺς (tous)	3588: the	the def. art.
who take pride	καυχωμένους (kauchōmenous)	2744: to boast	of uncertain origin
in appearance	προσώπῳ (prosōpō)	4383: the face	from pros and óps (an eye, face)

and not in heart.

καρδία
(kardia)

2588: heart

a prim. word

KJV Lexicon

ου **particle - nominative**

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

γαρ **conjunction**

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

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.

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.

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

sunistao **soon-is-tah'-o, :** to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

υμιν **personal pronoun - second person dative plural**

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

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.

αφορμην **noun - accusative singular feminine**

aphorme **af-or-may'**: a starting-point, i.e. (figuratively) an opportunity -- occasion.

διδοντες **verb - present active participle - nominative plural 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)

υμιν **personal pronoun - second person dative plural**

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

καυχήματος **noun - genitive singular neuter**

kauchema **kow'-khay-mah**: a boast (properly, the object; by implication, the act) in a good or a bad sense -- boasting, (whereof) to glory (of), glorying, rejoice(-ing).

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.

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

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

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.

ἐχέτε **verb - present active subjunctive - second person**

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

προς **preposition**

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

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.

ἐν **preposition**

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

προσώπῳ **noun - dative singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

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

kauchaomai **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

καρδίᾳ **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).

2 Corinthians 5:13 .

.	Greek	Strong's	Origin
For if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
we are beside ourselves,	ἐξέστημεν (exestēmen)	1839: to displace, to stand aside from	from ek and histēmi
it is for God;	θεῷ (theō)	2316: God, a god	of uncertain origin
if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
we are of sound mind,	σωφρονουμέν (sōphronoumen)	4993: to be of sound mind, i.e. to be temperate	from sōphrón
it is for you.			

KJV Lexicon

ΕΙΤΕ **conjunction**

eite **i'-teh:** if too -- if, or, whether.

ΓΑΡ **conjunction**

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

ΕΞΕΣΤΗΜΕΝ **verb - second aorist active indicative - first 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.

ΘΕΩ **noun - dative singular masculine**

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

ΕΙΤΕ conjunction
eite i'-teh: if too -- if, or, whether.

σωφρονουμεν verb - present active indicative - first person
sophroneo so-fron-eh'-o: to be of sound mind, i.e. sane, (figuratively) moderate -- be in right mind, be sober (minded), soberly.

υμιν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

2 Corinthians 5:14 .

.	Greek	Strong's	Origin
For the love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
controls	συνέχει (sunechei)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echó
us, having concluded	κρίναντας (krinantas)	2919: to judge, decide	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that one	εἷς (eis)	1520: one	a primary number
died	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó
for all,	πάντων (pantōn)	3956: all, every	a prim. word
therefore	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
all	πάντες (pantes)	3956: all, every	a prim. word
died;	ἀπέθανον (apethanon)	599: to die	from apo and thnéskó

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.

γαρ **conjunction**

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

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.

του **definite article - genitive singular masculine**

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.

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

sunecho **soon-ekh'-o**: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy

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

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

κριναντας **verb - aorist active participle - accusative plural masculine**

krino **kree'-no**: by implication, to try, condemn, punish

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).

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.

εις **adjective - nominative singular masculine**

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

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.

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).

αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (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.

παντες **adjective - nominative plural masculine**

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

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).

2 Corinthians 5:15 .

.	Greek	Strong's	Origin
and He died	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskό
for all,	πάντων (pantōn)	3956: all, every	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they who live	ζῶντες (zōntes)	2198: to live	from prim. roots zέ- and zό-
might no longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti

live	ζῶσιν (zōsin)	2198: to live	from prim. roots zé- and zó-
for themselves,	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but for Him who died	ἀποθανόντι (apothanonti)	599: to die	from apo and thnéskó
and rose again	ἐγερθέντι (egerthenti)	1453: to waken, to raise up	a prim. verb
on their behalf.	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition

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

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.

πάντων adjective - genitive plural masculine

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

ἀπεθάνεν 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).

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.

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.

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

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

μηκετι **adverb**

meketi **may-ket'-ee**: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

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.

ζωσιν **verb - present active subjunctive - third person**

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

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.

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.

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.

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

αποθανοντι **verb - second aorist active participle - dative singular masculine**

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

εγερθεντι **verb - aorist passive participle - dative singular masculine**

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

2 Corinthians 5:16 .

.	Greek	Strong's	Origin
Therefore	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
from now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
on we recognize		3609a: to have seen or perceived, hence to know	perf. of eidon
no one	οὐδένα (oudena)	3762: no one, none	from oude and heis
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh;	σάρκα (sarka)	4561: flesh	a prim. word
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
though	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 have known	ἐγνώκαμεν (egnōkamen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Christ	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word
yet	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
we know	γινώσκομεν (ginōskomen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
[Him] [in this way] no longer.	οὐκέτι	3765: no longer, no more	from ou, and eti

(ouketi)

KJV Lexicon

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.

ημεις **personal pronoun - first person nominative plural**

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

απο **preposition**

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

του **definite article - genitive singular masculine**

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

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ουδενα **adjective - accusative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

οιδαμεν **verb - perfect active indicative - first person**

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

κατα **preposition**

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

σαρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

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).

και conjunction

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

εγνωκαμεν verb - perfect active indicative - first 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)

κατα preposition

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

σαρκα noun - accusative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

χριστον noun - accusative singular masculine

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

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.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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).

γινωσκομεν verb - present active indicative - first 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)

2 Corinthians 5:17 .

.	Greek	Strong's	Origin
Therefore	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
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

is in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
[he is] a new	καινῇ (kainē)	2537: new, fresh	a prim. word
creature;	κτίσις (ktisis)	2937: creation (the act or the product)	from ktizó
the old things	ἀρχαῖα (archaia)	744: original, ancient	from arché
passed away;	παρῆλθεν (parēlthen)	3928: to pass by, to come to	from para and erchomai
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
new things	καινά (kaina)	2537: new, fresh	a prim. word
have come.	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

ΩΣΤΕ **conjunction**

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

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

ΕΝ **preposition**

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

ΧΡΙΣΤΩ **noun - dative singular masculine**

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

ΚΑΙΝΗ **adjective - nominative singular feminine**

kainos kahee-nos': new (especially in freshness) -- new.

κτισις noun - nominative singular feminine

ktisis ktis'-is: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

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.

αρχαία adjective - nominative plural neuter

archaios ar-khah'-yos: original or primeval -- (them of) old (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.

ιδου verb - second aorist active middle - second person singular

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

γενονεν 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.).

καινα adjective - nominative plural neuter

kainos kahee-nos': new (especially in freshness) -- new.

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.

παντα adjective - nominative plural neuter

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

2 Corinthians 5:18 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
all [these] things	πάντα (panta)	3956: all, every	a prim. word
are from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

who	τὰ (ta)	3588: the	the def. art.
reconciled	καταλλάξαντος (katallaxantos)	2644: to reconcile	from kata and allassó
us to Himself	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and gave	δόντος (dontos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us the ministry	διακονίαν (diakonian)	1248: service, ministry	from diakonos
of reconciliation,	καταλλαγῆς (katallagēs)	2643: reconciliation	from katallassó

KJV Lexicon

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).

παντα **adjective - nominative plural neuter**

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

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.

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.

καταλλαξαντος verb - aorist active participle - genitive singular masculine

katallasso kat-al-las'-so: to change mutually, i.e. (figuratively) to compound a difference -- reconcile.

ημας personal pronoun - first person accusative plural

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

εαυτω reflexive pronoun - third person dative singular masculine

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

δια preposition

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

ιησου noun - genitive singular masculine

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

χριστου noun - genitive singular masculine

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

και conjunction

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

δοντος verb - second aorist active participle - genitive 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)

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.

διακονιαν noun - accusative singular feminine

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

της **definite article - genitive singular feminine**

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

καταλλαγῆς **noun - genitive singular feminine**

katallage **kat-al-lag-ay'**: exchange (figuratively, adjustment), i.e. restoration to (the divine) favor -- atonement, reconciliation(-ing).

2 Corinthians 5:19 .

.	Greek	Strong's	Origin
namely,	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
that God	θεὸς (theos)	2316: God, a god	of uncertain origin
was in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrío
reconciling	καταλλάσσω (katallassōn)	2644: to reconcile	from kata and allassó
the world	κόσμον (kosmon)	2889: order, the world	a prim. word
to Himself,	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
not counting	λογιζόμενος (logizomenos)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
their trespasses	παράπτωματα (paraptōmata)	3900: a false step, a trespass	from parapiptó
against them, and He has committed	θέμενος (themenos)	5087: to place, lay, set	from a prim. root the-
to us the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of reconciliation.	καταλλαγῆς (katallagēs)	2643: reconciliation	from katallassó

KJV Lexicon

ως **adverb**

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

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.

θεος **noun - nominative singular masculine**

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

ην **verb - imperfect indicative - third person singular**

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

εν **preposition**

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

χριστω **noun - dative singular masculine**

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

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.

καταλασσων **verb - present active participle - nominative singular masculine**

katallasso **kat-al-las'-so**: to change mutually, i.e. (figuratively) to compound a difference -- reconcile.

εαυτω **reflexive pronoun - third person dative singular masculine**

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

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.

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

logizomai **log-id'-zom-ahee**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

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

τῶ **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

καί **conjunction**

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

τιθεμις **verb - second aorist middle passive - nominative singular masculine**

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

ἐν **preposition**

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

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

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

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.

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.

καταλλαγῆς **noun - genitive singular feminine**

katallage kat-al-lag-ay': exchange (figuratively, adjustment), i.e. restoration to (the divine) favor -- atonement, reconciliation(-ing).

2 Corinthians 5:20 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
we are ambassadors	πρεσβεύομεν (presbeuomen)	4243: to be the elder, to take precedence	from the same as presbuteros
for Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
God	θεοῦ (theou)	2316: God, a god	of uncertain origin
were making an appeal	παρακαλοῦντος (parakalountos)	3870: to call to or for, to exhort, to encourage	from para and kaleó
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
us; we beg	δεόμεθα (deometha)	1189a: to want, entreat	a form of deó
you on behalf	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
be reconciled	καταλλάγητε (katallagēte)	2644: to reconcile	from kata and allassó
to God.	θεῷ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

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.

χριστου noun - genitive singular masculine

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

ουv conjunction

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

πρεσβευομεν verb - present active indicative - first person

presbeuo pres-byoo'-o: to be a senior, i.e. (by implication) act as a representative (figuratively, preacher) -- be an ambassador.

ως adverb

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

του definite article - genitive singular masculine

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).

παρακαλουντος verb - present active participle - genitive 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.

δι preposition

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

ημων personal pronoun - first person genitive plural

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

δεομεθα verb - present middle or passive deponent indicative - first person

deomai deh'-om-ahee: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

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.

χριστου noun - genitive singular masculine

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

καταλλαγητε verb - second aorist passive imperative - second person

katallasso kat-al-las'-so: to change mutually, i.e. (figuratively) to compound a difference -- 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.

θεω noun - dative singular masculine

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

2 Corinthians 5:21 .

.	Greek	Strong's	Origin
He made	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
Him who knew	γνόντα (gnonta)	1097: to come to know, recognize, perceive	from a prim. root gnó-
no	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
[to be] sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
on our behalf,	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we might	γενώμεθα	1096: to come into being, to	from a prim. root gen-

become	(genōmetha)	happen, to become	
the righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in Him.			

KJV Lexicon

τοῦ **definite article - accusative singular masculine**

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

γάρ **conjunction**

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

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.

γινόντα **verb - second aorist active participle - accusative 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)

ἁμαρτίαν **noun - accusative singular feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

ὑπέρ **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.

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

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

αμαρτιαν noun - accusative singular feminine hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).
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)
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.
ημεις personal pronoun - first person nominative plural hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).
γενωμεθα verb - second aorist middle deponent subjunctive - first 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.)
δικαιοσυνη noun - nominative singular feminine dikaiosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.
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.
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

2 Corinthians 6:1 .

.	Greek	Strong's	Origin
And working together	Συνεργοῦντες (sunergountes)	4903: to work together	from sunergos
[with Him], we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
urge	παρακαλοῦμεν (parakaloumen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you not to receive	δέξασθαι (dexasthai)	1209: to receive	a prim. verb

the grace	χάριν (charin)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in vain--	κενὸν (kenon)	2756: empty	a prim. word

KJV Lexicon

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

sunergeo **soon-erg-eh'-o**: to be a fellow-worker, i.e. co-operate -- help (work) with, work(-er) together.

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

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

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

μη **particle - nominative**

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

εις **preposition**

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

κενον **adjective - accusative singular neuter**

kenos **ken-os'**: empty -- empty, (in) vain.

την **definite article - accusative singular feminine**

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

χαρις **noun - accusative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**

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

θεου **noun - genitive singular masculine**

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

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

dechomai **dekh'-om-ahēe**: 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).

2 Corinthians 6:2 .

.	Greek	Strong's	Origin
for He says,	λέγει (legei)	3004: to say	a prim. verb
"AT THE ACCEPTABLE	δεκτῷ (dektō)	1184: acceptable	from dechomai
TIME	καιρῷ (kairō)	2540: time, season	a prim. word
I LISTENED	ἐπήκουσα (epēkousa)	1873: to listen to, to hearken to	from epi and akouó
TO YOU, AND ON THE DAY	ἡμέρα (ēmera)	2250: day	a prim. word
OF SALVATION	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
I HELPED	ἐβοήθησα (eboēthēsa)	997: to come to the aid of	from boé and theó (to run)
YOU." Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle

now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
is "THE ACCEPTABLE	εὐπρόσδεκτος (euprosdektos)	2144: acceptable	from eu and prosdechomai
TIME,"	καιρὸς (kairos)	2540: time, season	a prim. word
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
is "THE DAY	ἡμέρα (ēmera)	2250: day	a prim. word
OF SALVATION"--	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér

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.

γαρ **conjunction**

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

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.

δεκτω **adjective - dative singular masculine**

dektos dek-tos': approved; (figuratively) propitious -- accepted(-table).

επηκουσα **verb - aorist active indicative - first person singular**

epakouo ep-ak-oo'-o: to hearken (favorably) to -- hear.

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.

ημερα noun - dative singular feminine

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

σωτηριας noun - genitive singular feminine

soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

εβοηθησα verb - aorist active indicative - first person singular

boetheo bo-ay-theh'-o: to aid or relieve -- help, succor.

σοι personal pronoun - second person dative singular

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

ιδου verb - second aorist active middle - second person singular

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

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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.

ευπροσδεκτος adjective - nominative singular masculine

euprosdektos yoo-pros'-dek-tos: well-received, i.e. approved, favorable -- acceptable(-ted).

ιδου verb - second aorist active middle - second person singular

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

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ημερα noun - nominative singular feminine

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

σωτηριας noun - genitive singular feminine

soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation,

save, saving.

2 Corinthians 6:3 .

.	Greek	Strong's	Origin
giving	διδόντες (didontes)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
no	Μηδεμίαν (mēdemian)	3367: no one, nothing	from méde and heis
cause for offense	προσκοπήν (proskopēn)	4349: an occasion of stumbling	from proskoptó
in anything,	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the ministry	διακονία (diakonia)	1248: service, ministry	from diakonos
will not be discredited,	μωμηθῇ (mōmēthē)	3469: to find fault with	from mómos

KJV Lexicon

μηδεμίαν **adjective - accusative singular feminine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

εν **preposition**

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

μηδενι **adjective - dative 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.

διδόντες **verb - present active participle - nominative plural 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)

προσκοπην noun - accusative singular feminine

proskope pros-kop-ay': a stumbling, i.e. (figuratively and concretely) occasion of sin -- offence.

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.

μωμηθῇ verb - aorist passive subjunctive - third person singular

momaomai mo-mah'-om-ahēe: to carp at, i.e. censure (discredit) -- blame.

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.

διακονία noun - nominative singular feminine

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

2 Corinthians 6:4 .

.	Greek	Strong's	Origin
but in everything	παντὶ (panti)	3956: all, every	a prim. word
commending	συνιστάνοντες (sunistanontes)	4921: to commend, establish, stand near, consist	from sun and histémi
ourselves	ἐαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
as servants	διάκονοι (diakonoi)	1249: a servant, minister	of uncertain origin
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
in much	πολλῇ (pollē)	4183: much, many	a prim. word

endurance,	ὑπομονή (upomonē)	5281: a remaining behind, a patient enduring	from hupomenó
in afflictions,	θλίψεσιν (thlipsesin)	2347: tribulation	from thlibó
in hardships,	ἀνάγκαις (anankais)	318: necessity	from ana and agchó (to compress, press tight)
in distresses,	στενοχωρίαῖς (stenochōriais)	4730: narrowness of space, fig. difficulty	from stenos and chóros (space)

KJV Lexicon

αλλ conjunction

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

εν preposition

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

παντι adjective - dative singular neuter

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

συνιστωντες verb - present active participle - nominative plural masculine

sunistao soon-is-tah'-o, : to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

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.

ως adverb

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

θεου noun - genitive singular masculine

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

διακονοι noun - nominative 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.

εν preposition

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

υπομονη noun - dative singular feminine

hupomone hoop-om-on-ay': cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

πολλη adjective - dative 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.

εν preposition

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

θλιψεσιν noun - dative plural feminine

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

εν preposition

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

αναγκαις noun - dative plural feminine

anagke an-ang-kay': constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

εν preposition

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

στενοχωριας noun - dative plural feminine

stenochoria sten-okh-o-ree'-ah: narrowness of room, i.e. (figuratively) calamity -- anguish, distress.

2 Corinthians 6:5 .

.	Greek	Strong's	Origin
in beatings,	πληγαῖς (plēgais)	4127: a blow, wound	from pléssó
in imprisonments,	φυλακαῖς (phulakais)	5438: a guarding, guard, watch	from phulassó
in tumults,	ἀκαταστασίαις (akatastasiais)	181: instability	from akatastatos
in labors,	κόποις	2873: laborious toil	from koptó

	(κοποις)		
in sleeplessness,	ἀγρυπνίαις	70: sleeplessness, watching	from agrupneó
	(agrupniais)		
in hunger,	νηστείαις	3521: fasting, a fast	from nésteuó
	(nēsteiais)		

KJV Lexicon

εν **preposition**

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

πληγαις **noun - dative plural feminine**

plege **play-gay'**: a stroke; by implication, a wound; figuratively, a calamity -- plague, stripe, wound(-ed).

εν **preposition**

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

φυλακαις **noun - dative plural feminine**

phulake **foo-lak-ay'**: a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

εν **preposition**

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

ακαταστασιαις **noun - dative plural feminine**

akatastasia **ak-at-as-tah-see'-ah**: instability, i.e. disorder -- commotion, confusion, tumult.

εν **preposition**

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

κοποις **noun - dative 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.

εν **preposition**

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

αγρυπνιαις **noun - dative plural feminine**

agrupnia **ag-roop-nee'-ah**: sleeplessness, i.e. a keeping awake -- watch.

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

νηστειαις **noun - dative plural feminine**
nesteia **nace-ti'-ah:** abstinence (from lack of food, or voluntary and religious); specially, the fast of the Day of Atonement -- fast(-ing).

2 Corinthians 6:6 .

.	Greek	Strong's	Origin
in purity,	ἀγνότητι (agnotēti)	54: purity, chastity	from hagnos
in knowledge,	γνώσει (gnōsei)	1108: a knowing, knowledge	from ginóskó
in patience,	μακροθυμία (makrothumia)	3115: patience, long-suffering	from makros and thumos
in kindness,	χρηστότητι (chrēstotēti)	5544: goodness, excellence, uprightness	from chrēstos
in the Holy	ἀγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
in genuine	ἀνυποκρίτῳ (anupokritō)	505: unhypocritical, unfeigned	from alpha (as a neg. prefix) and hupokrinomai
love,	ἀγάπῃ (agapē)	26: love, goodwill	from agapaó

KJV Lexicon

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

αγνοτητι **noun - dative singular feminine**
hagnotes **hag-not'-ace**: cleanness (the state), i.e. (figuratively) blamelessness -- pureness.

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

γνωσει **noun - dative singular feminine**
gnosis **gno'-sis**: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

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

μακροθυμια **noun - dative singular feminine**
makrothumia **mak-roth-oo-mee'-ah**: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

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

χρηστοτητι **noun - dative singular feminine**
chrestotes **kh-ray-stot'-ace**: usefulness, i.e. morally, excellence (in character or demeanor) -- gentleness, good(-ness), kindness.

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.

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

αγαπη **noun - dative singular feminine**
agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ανυποκριτω **adjective - dative singular feminine**
anupokritos **an-oo-pok'-ree-tos**: undissembled, i.e. sincere -- without dissimulation (hypocrisy), unfeigned.

2 Corinthians 6:7 .

■			
.	Greek	Strong's	Origin

in the word	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
of truth,	ἀληθείας (alētheias)	225: truth	from alēthés
in the power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
by the weapons	ὅπλων (oplōn)	3696: a tool, implement, weapon	a prim. word
of righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
for the right hand	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
and the left,	ἀριστερῶν (aristerōn)	710: better, euph. for left, on the left	cptv. adjective akin to aristos (best)

KJV Lexicon

εν **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.

αληθείας **noun - genitive singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

εν **preposition**

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

δυναμει **noun - dative singular feminine**

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

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)

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.

οπλων **noun - genitive plural neuter**

hoplon **hop'-lon**: an implement or utensil or tool (literally or figuratively, especially, offensive for war) -- armour, instrument, weapon.

της **definite article - genitive singular feminine**

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

δικαιοσυνης **noun - genitive singular feminine**

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

των **definite article - genitive plural masculine**

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

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

αριστερων **adjective - genitive plural masculine**

aristeros **ar-is-ter-os'**: the left hand (as second-best) -- left (hand).

2 Corinthians 6:8 .

■			
.	Greek	Strong's	Origin

by glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and dishonor,	ἀτιμίας (atimias)	819: dishonor	from atimos
by evil report	δυσφημίας (dusphēmias)	1426b: evil speaking, defamation	from dus- and phémé
and good report;	εὐφημίας (euphēmias)	2162: good report	from euphémos
[regarded] as deceivers	πλάνοι (planoi)	4108: wandering, leading astray (adjective), a deceiver (subst.)	a prim. word
and yet true;	ἀληθεῖς (alētheis)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)

KJV Lexicon

δια preposition

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

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.

και conjunction

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

ατιμίας noun - genitive singular feminine

atimia **at-ee-mee'-ah**: infamy, i.e. (subjectively) comparative indignity, (objectively) disgrace -- dishonour, reproach, shame, vile.

δια preposition

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

δυσφημίας noun - genitive singular feminine

dusphemia **doos-fay-mee'-ah**: defamation -- evil report.

και conjunction

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

ευφημιας noun - genitive singular feminine

euphemia yoo-fay-mee'-ah: good language (euphemy), i.e. praise (repute) -- good report.

ως adverb

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

πλανοι adjective - nominative plural masculine

planos plan'-os: roving (as a tramp), i.e. (by implication) an impostor or misleader; -- deceiver, seducing.

και conjunction

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

αληθεις adjective - nominative plural masculine

alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

2 Corinthians 6:9 .

.	Greek	Strong's	Origin
as unknown	ἀγνοούμενοι (agnooumenoi)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
yet	καὶ (kai)	2532: and, even, also	a prim. conjunction
well-known,	ἐπιγινωσκόμενοι (epiginōskomenoi)	1921: to know exactly, to recognize	from epi and ginóskó
as dying	ἀποθνήσκοντες (apothnēskontes)	599: to die	from apo and thnéskó
yet	καὶ (kai)	2532: and, even, also	a prim. conjunction
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
we live;	ζῶμεν (zōmen)	2198: to live	from prim. roots zé- and zó-
as punished	παιδεύόμενοι (paideuomenoi)	3811: to train children, to chasten, correct	from pais

yet	καὶ (kai)	2532: and, even, also	a prim. conjunction
not put to death,	θανατούμενοι (thanatoumenoi)	2289: to put to death	from thanatos

KJV Lexicon

ὥς **adverb**

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

αγνοοῦμενοι **verb - present passive participle - nominative plural masculine**

agnoeo **ag-no-eh'-o**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

καὶ **conjunction**

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

ἐπιγινώσκοντες **verb - present passive participle - nominative plural masculine**

epiginosko **ep-ig-in-oc'-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.

ὥς **adverb**

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

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

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

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

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

ὥς **adverb**

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

παιδευομενοι **verb - present passive participle - nominative plural masculine**
paideuo **pahee-dyoo'-o**: to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

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.

θανατουμενοι **verb - present passive participle - nominative plural masculine**
thanatoo **than-at-o'-o**: to kill -- become dead, (cause to be) put to death, kill, mortify.

2 Corinthians 6:10 .

.	Greek	Strong's	Origin
as sorrowful	λυπούμενοι (lupoumenoi)	3076: to distress, to grieve	from lupé
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
always	ἀεὶ (aei)	104: ever, unceasingly	of uncertain origin
rejoicing,	χαίροντες (chairontes)	5463: to rejoice, be glad	a prim. verb
as poor	πτωχοὶ (ptōchoi)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
making	πλουτίζοντες (ploutizontes)	4148: to make rich	from ploutos
many	πολλοὺς (pollous)	4183: much, many	a prim. word
rich,		4148: to make rich	from ploutos

as having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis
yet	καὶ (kai)	2532: and, even, also	a prim. conjunction
possessing	κατέχοντες (katechontes)	2722: to hold fast, hold back	from kata and echó
all things.	πάντα (panta)	3956: all, every	a prim. word

KJV Lexicon

ως **adverb**

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

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.

αει **adverb**

aei **ah-eye'**: ever, by qualification regularly; by implication, earnestly; --always, ever.

δε **conjunction**

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

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

chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

ως **adverb**

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

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.

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.
δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
πλουτιζοντες verb - present active participle - nominative plural masculine ploutizo ploo-tid'-zo: to make wealthy (figuratively) -- en-(make) rich.
ως adverb hos hoce: which how, i.e. in that manner (very variously used, as follows)
μηδεν adjective - accusative singular neuter medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.
εχοντες verb - present active participle - nominative plural 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
παντα adjective - accusative plural neuter pas pas: apparently a primary word; all, any, every, the whole
κατεχοντες verb - present active participle - nominative plural masculine 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.

2 Corinthians 6:11 .

.	Greek	Strong's	Origin
Our mouth	στόμα (stoma)	4750: the mouth	a prim. word
has spoken freely	ἀνέωγεν (aneōgen)	455: to open	from ana and oigó (to open)
to you, O Corinthians,	Κορίνθιοι (korinthioi)	2881: Corinthian	adjective from Korinthos
our heart	καρδία (kardia)	2588: heart	a prim. word
is opened wide.	πεπλάτυνται	4115: to make broad	from platus

(peplatuntai)

KJV Lexicon

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.

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

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

ανεωγεν **verb - second perfect active indicative - third person singular**

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

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).

κορινθιοι **adjective - vocative plural masculine**

Korinthios **kor-in'-thee-os**: a Corinthian, i.e. inhabitant of Corinth -- Corinthian.

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).

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

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

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

platuno **plat-oo'-no**: to widen -- make broad, enlarge.

2 Corinthians 6:12 .

.	Greek	Strong's	Origin
You are not restrained	στενοχωρεῖσθε (stenochōreisthe)	4729: to be made narrow, to compress	from stenos and chóreó
by us, but you are restrained	στενοχωρεῖσθε (stenochōreisthe)	4729: to be made narrow, to compress	from stenos and chóreó
in your own affections.	σπλάγχνοις (splachnois)	4698: the inward parts (heart, liver, lungs, etc.), fig. the emotions	of uncertain origin

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.

στενοχωρεῖσθε **verb - present passive indicative - second person**

stenochoreo **sten-okh-o-reh'-o:** to hem in closely, i.e. (figuratively) cramp -- distress, straiten.

ἐν **preposition**

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

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

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

στενοχωρεῖσθε **verb - present passive indicative - second person**

stenochoreo **sten-okh-o-reh'-o:** to hem in closely, i.e. (figuratively) cramp -- distress, straiten.

δε **conjunction**

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

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.

σπλαγχνοις **noun - dative plural neuter**

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

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

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

2 Corinthians 6:13 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in a like	αὐτὴν (autēn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
exchange--	ἀντιμισθίαν (antimisthian)	489: a reward	from antimisthos (as a reward)
I speak	λέγω (legō)	3004: to say	a prim. verb
as to children--	τέκνοις (teknois)	5043: a child (of either sex)	from tikto
open wide	πλατύνθητε (platunthēte)	4115: to make broad	from platos
[to us] also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

την **definite article - accusative singular feminine**

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

δε **conjunction**

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

αυτην **personal pronoun - accusative singular feminine**

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

αντιμισθιαν **noun - accusative singular feminine**

antimisthia **an-tee-mis-thee'-ah**: requital, correspondence -- recompense.

ως **adverb**

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

τεκνοις **noun - dative plural neuter**

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

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.

πλατυνθητε **verb - aorist passive imperative - second person**

platuno **plat-oo'-no**: to widen -- make broad, enlarge.

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.

2 Corinthians 6:14 .

.	Greek	Strong's	Origin
Do not be bound together	ἐτεροζυγοῦντες (eterozugountes)	2086: to be yoked up differently, i.e. to be unequally yoked	from heteros and zugos
with unbelievers;	ἀπίστοις (apistois)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
for what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
partnership	μετοχή (metochē)	3352: sharing	from metechó

have righteousness	δικαιοσύνη (dikaíosunē)	1343: righteousness, justice	from dikaios
and lawlessness,	ἀνομία (anomia)	458: lawlessness	from anomos
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
fellowship	κοινωνία (koinōnia)	2842: fellowship	from koinónos
has light	φωτὶ (phōti)	5457: light	cont. of phaos (light, daylight); from the same as phainó
with darkness?	σκότος (skotos)	4655: darkness	a prim. word

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.

γινεσθε **verb - present middle or passive deponent imperative - second person**

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.)

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

heterozugeo het-er-od-zoog-eh'-o: to yoke up differently, i.e. (figuratively) to associate discordantly -- unequally yoke together with.

απιστοις **adjective - dative plural masculine**

apistos ap'-is-tos: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

τις **interrogative pronoun - nominative singular feminine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -

unto, -with, -withal), whether, which, who(-m, -se), why.

γάρ **conjunction**

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

μετοχή **noun - nominative singular feminine**

metoche met-okh-ay': participation, i.e. intercourse -- fellowship.

δικαιοσύνη **noun - dative singular feminine**

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

καί **conjunction**

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

ἀνομία **noun - dative singular feminine**

anomia an-om-ee'-ah: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

τίς **interrogative pronoun - nominative singular feminine**

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

δέ **conjunction**

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

κοινωνία **noun - nominative singular feminine**

koinonia koy-nohn-ee'-ah: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

φῶς **noun - dative singular neuter**

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

πρός **preposition**

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

σκοτός **noun - accusative singular neuter**

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

2 Corinthians 6:15 .

■			
.	Greek	Strong's	Origin

Or	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
harmony	συμφώνησις (sumphōnēsis)	4857: agreement	from sumphōnéō
has Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
with Belial,	Βελιάρ (beliar)	955: "lord of the forest," Beliar, a name of Satan	of uncertain 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
has a believer	πιστῶ (pistō)	4103: faithful, reliable	from peithó
in common	μέρις (meris)	3310: a part, portion	fem. noun from meros
with an unbeliever?	ἀπίστου (apistou)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos

KJV Lexicon

τις **interrogative pronoun - nominative singular feminine**

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

δε **conjunction**

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

συμφωνησις **noun - nominative singular feminine**

sumphonesis soom-fo'-nay-sis: accordance -- concord.

χριστω noun - dative singular masculine Christos khris-tos' : anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
προς preposition pros pros' : a preposition of direction; forward to, i.e. toward
βελιαρ proper noun Belial bel-ee'-al' : worthlessness; Belial, as an epithet of Satan -- Belial.
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 feminine tis tis' : an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.
μερις noun - nominative singular feminine meris mer-ece' : a portion, i.e. province, share or (abstractly) participation -- part (-akers).
πιστω adjective - dative singular masculine pistos pis-tos' : objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.
μετα preposition meta met-ah' : denoting accompaniment; amid (local or causal);
απιστου adjective - genitive singular masculine apistos ap'-is-tos' : (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

2 Corinthians 6:16 .

.	Greek	Strong's	Origin
Or	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
agreement	συγκατάθεσις (sunkatathesis)	4783: a putting down together, i.e. agreement	from sugkatatithémi

has the temple	ναῶν (naō)	3485: a temple	probably akin to naió (to inhabit)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
with idols?	εἰδώλων (eidōlōn)	1497: an image (i.e. for worship), by impl. a false god	from eidos
For we are the temple	ναὸς (naos)	3485: a temple	probably akin to naió (to inhabit)
of the living	ζώντος (zōntos)	2198: to live	from prim. roots zé- and zó-
God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as God	θεὸς (theos)	2316: God, a god	of uncertain origin
said,		3004: to say	a prim. verb
"I WILL DWELL	ἐνοικήσω (enoikēsō)	1774: to dwell in	from en and oikeó
IN THEM AND WALK AMONG	ἐμπεριπατήσω (emperipatēsō)	1704: to walk about in or among	from en and peripateó
THEM; AND I WILL BE THEIR GOD,	θεὸς (theos)	2316: God, a god	of uncertain origin
AND THEY SHALL BE MY PEOPLE.	λαός (laos)	2992: the people	a prim. word

τις interrogative pronoun - nominative singular feminine

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

δε conjunction

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

συγκαταθεσις noun - nominative singular feminine

sugkatathesis soong-kat-ath'-es-is: a deposition (of sentiment) in company with, i.e. (figuratively) accord with -- agreement.

ναω noun - dative singular masculine

naos nah-os': a fane, shrine, temple -- shrine, temple.

θεου noun - genitive singular masculine

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

μετα preposition

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

ειδωλων noun - genitive plural neuter

eidolon i'-do-lon: an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such -- idol.

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)

ναος noun - nominative singular masculine

naos nah-os': a fane, shrine, temple -- shrine, temple.

θεου noun - genitive singular masculine

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

εστε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

ζωντος verb - present active participle - genitive singular masculine

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

καθως adverb

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

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

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

ο definite article - nominative singular masculine

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

θεος noun - nominative singular masculine

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

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.

ενοικησω verb - future active indicative - first person singular

enoikeo en-oy-keh'-o: to inhabit (figuratively) -- dwell in.

εν preposition

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

αυτοις personal pronoun - dative plural masculine

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

και conjunction

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

εμπεριπατησω verb - future active indicative - first person singular

emperipateo em-per-ee-pat-eh'-o: to perambulate on a place, i.e. (figuratively) to be occupied among persons -- walk in.

και conjunction

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

εσομαι verb - future indicative - first 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.

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

θεος noun - nominative singular masculine

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

και conjunction

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

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

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.

μοι personal pronoun - first person dative singular

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

λαος noun - nominative singular masculine

laos lah-os': a people -- people.

2 Corinthians 6:17 .

.	Greek	Strong's	Origin
"Therefore,	διό (dio)	1352: wherefore, on which account	from dia and hos,
COME	ἐξέλθατε (exelthate)	1831: to go or come out of	from ek and erchomai
OUT FROM THEIR MIDST	μέσου (mesou)	3319: middle, in the midst	a prim. word
AND BE SEPARATE,"	ἀφορίσθητε (aphoristhēte)	873: to mark off by boundaries from, i.e. set apart	from apo and horizó
says	λέγει (legei)	3004: to say	a prim. verb
the Lord.	κύριος (kurios)	2962: lord, master	from kuros (authority)
"AND DO NOT TOUCH		681: to fasten to, lay hold of	from a prim. root haph-
WHAT IS UNCLEAN;	ἁκαθάρτου (akathartou)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
And I will welcome	εἰσδέξομαι (eisdexomai)	1523: to admit, to receive (into one's favor)	from eis and dechomai

you.

KJV Lexicon

διο conjunction

dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

εξελθετε verb - second aorist active middle - 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.

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.

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

αφορισθητε verb - aorist passive imperative - second person

aphorizo af-or-id'-zo: to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc. - divide, separate, sever.

λεγει verb - present active indicative - third person singular

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

κυριος noun - nominative singular masculine

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

και conjunction

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

ακαθάρτου adjective - genitive singular neuter

akathartos ak-ath'-ar-tos: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

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.

απτεσθε verb - present middle imperative - second person

haptomai hap'-tom-ahēe: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

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

εισδεξομαι verb - future middle deponent indicative - first person singular

eisdechomai ice-dekh'-om-ahēe: to take into one's favor -- receive.

υμας personal pronoun - second person accusative plural

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

2 Corinthians 6:18 .

.	Greek	Strong's	Origin
"And I will be a father	πατέρα (patera)	3962: a father	a prim. word
to you, And you shall be sons	υιους (uious)	5207: a son	a prim. word
and daughters	θυγατέρας (thugateras)	2364: daughter	a prim. word
to Me," Says	λέγει (legei)	3004: to say	a prim. verb
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
Almighty.	παντοκράτωρ (pantokratōr)	3841: almighty	from pas and kratoó

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

εσομαι **verb - future indicative - first 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.

υμιν **personal pronoun - second person dative plural**

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

εις **preposition**

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

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

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

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

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.

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

moi **moy**: to me -- I, 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

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.

και conjunction

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

θυγατερας noun - accusative plural feminine

thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

λεγει verb - present active indicative - third person singular

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

κυριος noun - nominative singular masculine

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

παντοκρατωρ noun - nominative singular masculine

pantokrator pan-tok-rat'-ore: the all-ruling, i.e. God (as absolute and universal sovereign) -- Almighty, Omnipotent.

2 Corinthians 7:1 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
these	ταύτας (tautas)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
promises,	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
beloved,	ἀγαπητοί (agapētoi)	27: beloved	from agapaō
let us cleanse	καθαρίσωμεν (katharisōmen)	2511: to cleanse	from katharos
ourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
from all	παντὸς (pantos)	3956: all, every	a prim. word

defilement	μολυσμοῦ (molusmou)	3436: defilement	from molunó
of flesh	σαρκὸς (sarkos)	4561: flesh	a prim. word
and spirit,	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
perfecting	ἐπιτελοῦντες (epitelountes)	2005: to complete, accomplish	from epi and teleó
holiness	ἁγιωσύνην (agiōsunēn)	42: holiness	from hagios
in the fear	φόβῳ (phobō)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

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.

ουv **conjunction**

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

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

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

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.

επαγγελιας **noun - accusative plural feminine**

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

αγαπητοι **adjective - vocative plural masculine**
agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

καθαρισωμεν **verb - aorist active subjunctive - first person**
katharizo **kath-ar-id'-zo**: to cleanse -- (make) clean(-se), purge, purify.

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.

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

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

μολυσμου **noun - genitive singular masculine**
molusmos **mol-oos-mos'**: a stain; i.e. (figuratively) immorality -- filthiness.

σαρκος **noun - genitive 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

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

επιτελουντες **verb - present active participle - nominative plural masculine**
epiteleo **ep-ee-tel-eh'-o**: to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

αγιωσυνην **noun - accusative singular feminine**
hagiosune **hag-ee-o-soo'-nay**: sacredness (i.e. properly, the quality) -- holiness.

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

φοβω **noun - dative singular masculine**
phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

2 Corinthians 7:2 .

.	Greek	Strong's	Origin
Make room	Χωρήσατε (chōrēsate)	5562: to make room, advance, hold	from chóros (a definite space, place)
for us [in your hearts]; we wronged	ἡδίκησαμεν (ēdikēsamen)	91: to do wrong, act wickedly	from adikos
no	οὐδένα (oudena)	3762: no one, none	from oude and heis
one,	οὐδένα (oudena)	3762: no one, none	from oude and heis
we corrupted	ἐφθείραμεν (ephtheiramen)	5351: to destroy, corrupt, spoil	from a prim. root phther-
no one,	οὐδένα (oudena)	3762: no one, none	from oude and heis
we took advantage	ἐπλεονεκτήσαμεν (epleonektēsamen)	4122: to have more, to overreach	from pleonektēs
of no one.		3762: no one, none	from oude and heis

KJV Lexicon

χωρησατε **verb - aorist active middle - second person**

choreo **kho-reh'-o**: to be in (give) space, i.e. (intransitively) to pass, enter, or (transitively) to hold, admit

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

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

ουδενα **adjective - accusative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ηδικησαμεν **verb - aorist active indicative - first person**

adikeo **ad-ee-keh'-o**: to be unjust, i.e. (actively) do wrong (morally, socially or physically)
 -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

ουδενά **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.

εφθειραμεν **verb - aorist active indicative - first person**

phtheiro **fthi'-ro**: to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave) -- corrupt (self), defile, destroy.

ουδενά **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.

επλεονεκτησαμεν **verb - aorist active indicative - first person**

pleonekteo **pleh-on-cek-teh'-o**: to be covetous, i.e. (by implication) to over-reach -- get an advantage, defraud, make a gain.

2 Corinthians 7:3 .

.	Greek	Strong's	Origin
I do not speak	λέγω (legō)	3004: to say	a prim. verb
to condemn	κατάκρισιν (katakrisin)	2633: condemnation	from katakrinó
you, for I have said before		4275b: to say before	from pro and eipon, used as 2 aor. of prolegó
that you are in our hearts	καρδίαις (kardiais)	2588: heart	a prim. word
to die together	συναποθανεῖν (sunapothanein)	4880: to die with	from sun and apothnēskó
and to live together.	συζῆν (suzēn)	4800: to live with	from sun and zaó

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.

προς **preposition**

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

κατακρισιν **noun - accusative singular feminine**

katakrisis **kat-ak'-ree-sis**: sentencing adversely (the act) -- condemn(-ation).

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.

προειρηκα **verb - perfect active indicative - first person singular**

proereo **pro-er-eh'-o**: to say already, predict -- foretell, say (speak, tell) before.

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.

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).

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

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

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

εις **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.

συναποθανειν verb - second aorist active middle or passive deponent
sunapothnesko soon-ap-oth-nace'-ko: to de cease (literally) in company with, or (figuratively), similarly to -- be dead (die) with.

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

συζην verb - present active infinitive
suzao sood-zah'-o: to continue to live in common with, i.e. co-survive -- live with.

2 Corinthians 7:4 .

.	Greek	Strong's	Origin
Great	πολλή (pollē)	4183: much, many	a prim. word
is my confidence	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
in you; great	πολλή (pollē)	4183: much, many	a prim. word
is my boasting	καύχησις (kauchēsis)	2746a: a boasting	from kauchaomai
on your behalf.	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
I am filled	πεπλήρωμαι (peplērōmai)	4137: to make full, to complete	from plérēs
with comfort;	παρακλήσει (paraklēsei)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
I am overflowing	ὑπερπερισσεύομαι (uperperisseuomai)	5248: to abound more exceedingly	from huper and perisseuó
with joy	χαρᾷ (chara)	5479: joy, delight	from chairó

in all	πάσῃ (pasē)	3956: all, every	a prim. word
our affliction.	θλίψει (thlipsei)	2347: tribulation	from thlibó

KJV Lexicon

πολλή **adjective - nominative 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.

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

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

παρησια **noun - nominative singular feminine**

parrhesia par-rhay-see'-ah: all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

προς **preposition**

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

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

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

πολλή **adjective - nominative 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.

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

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

καυχησις **noun - nominative singular feminine**

kauchesis kow'-khay-sis: boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

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.

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

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

πεπληρωμαι **verb - perfect passive indicative - first 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

τη **definite article - dative singular feminine**

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

παρακλησει **noun - dative singular feminine**

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

υπερπερισσευομαι **verb - present middle indicative - first person singular**

hyperperisseuo **hoop-er-per-is-syoo'-o**: to super-abound -- abound much more, exceeding.

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.

χαρα **noun - dative singular feminine**

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

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.

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.

θλιψει **noun - dative singular feminine**

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

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

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

2 Corinthians 7:5 .

.	Greek	Strong's	Origin
For even	Καὶ (kai)	2532: and, even, also	a prim. conjunction
when we came	ἐλθόντων (elthontōn)	2064: to come, go	a prim. verb
into Macedonia	Μακεδονίαν (makedonian)	3109: Macedonia, a region of Greece	from Makedón
our flesh	σὰρξ (sarx)	4561: flesh	a prim. word
had	ἔσχηκεν (eschēken)	2192: to have, hold	a prim. verb
no	οὐδεμίαν (oudemian)	3762: no one, none	from oude and heis
rest,	ἄνεσιν (anesin)	425: a loosening, relaxation	from aníemi
but we were afflicted	θλιβόμενοι (thlibomenoi)	2346: to press, afflict	a prim. verb
on every	παντὶ (panti)	3956: all, every	a prim. word
side: conflicts	μάχαι (machai)	3163: a fight	from machomai
without,	ἐξωθεν (exōthen)	1855: from without	from exó
fears	φόβοι (phoboi)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
within.	ἐσωθεν (esōthen)	2081: from within	from esó

KJV Lexicon

και **conjunction**

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

γαρ **conjunction**

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

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

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

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

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

εις **preposition**

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

μακεδονιαν **noun - accusative singular feminine**

Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

ουδεμιαν **adjective - accusative singular feminine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εσχηκεν **verb - perfect active indicative - third person singular**

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

ανεσιν **noun - accusative singular feminine**

anesis **an'-es-is**: relaxation or (figuratively) relief -- eased, liberty, rest.

η **definite article - nominative singular feminine**

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

σαρξ **noun - nominative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

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

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

αλλ **conjunction**

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

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

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

θλιβομενοι **verb - present passive participle - nominative plural masculine**
thlibo thlee'-bo: to crowd -- afflict, narrow, throng, suffer tribulation, trouble.

εξωθεν **adverb**
exothern ex'-o-then: external(-ly) -- out(-side, -ward, -wardly), (from) without.

μαχαι **noun - nominative plural feminine**
mache makh'-ay: a battle, i.e. (figuratively) controversy -- fighting, strive, striving.

εσωθεν **adverb**
esothern es'-o-then: from inside; (inside) -- inward(-ly), (from) within, without.

φοβοι **noun - nominative plural masculine**
phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

2 Corinthians 7:6 .

.	Greek	Strong's	Origin
But God,	θεὸς (theos)	2316: God, a god	of uncertain origin
who comforts	παρακαλῶν (parakalōn)	3870: to call to or for, to exhort, to encourage	from para and kaleó
the depressed,	ταπεινοὺς (tapeinous)	5011: low-lying, fig. lowly, hence lowly in spirit	a prim. word
comforted	παρεκάλεσεν (parekalesen)	3870: to call to or for, to exhort, to encourage	from para and kaleó
us by the coming	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi
of Titus;	Τίτου (titou)	5103: Titus, a Christian	of Latin origin

KJV Lexicon

αλλ **conjunction**

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

ο **definite article - nominative singular masculine**

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

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.

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.

ταπεινους **adjective - accusative plural masculine**

tapeinos **tap-i-nos'**: depressed, i.e. (figuratively) humiliated (in circumstances or disposition) -- base, cast down, humble, of low degree (estate), lowly.

παρακαλεσεν **verb - aorist active indicative - third person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

παρουσια **noun - dative singular feminine**

parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

ΤΙΤΟΥ **noun - genitive singular masculine**
Titos **tee'-tos**: Titus, a Christian -- Titus.

2 Corinthians 7:7 .

.	Greek	Strong's	Origin
and not only	μόνον (monon)	3440: merely	adverb from monos
by his coming,	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
by the comfort	παράκλησει (paraklēsei)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
with which	ἧ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he was comforted	παρεκλήθη (pareklēthē)	3870: to call to or for, to exhort, to encourage	from para and kaleó
in you, as he reported	ἀναγγέλλων (anangellōn)	312: to bring back word, announce	from ana and aggeló
to us your longing,	ἐπιπόθησιν (epipothēsin)	1972: longing	from epipotheó
your mourning,	ὀδυρμόν (odurmon)	3602: lamentation	from oduromai (to lament)
your zeal	ζῆλον (zēlon)	2205b: zeal, jealousy	probably from zeó
for me; so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that I rejoiced	χαρῆναι (charēnai)	5463: to rejoice, be glad	a prim. verb

even more.

μᾶλλον
(mallon)

3123: more

cptv. of the same as malista

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.

μόνον **adverb**

monon **mon'-on**: merely -- alone, but, only.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

παρουσία **noun - dative singular feminine**

parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

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

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.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

παρακλησει noun - dative singular feminine

paraklesis par-ak'-lay-sis: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

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.

παρεκληθη verb - aorist passive 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.

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.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

αναγγελλων verb - present active participle - nominative singular masculine

anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

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.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

επιποθησιν noun - accusative singular feminine

epipothesis ep-ee-poth'-ay-sis: a longing for -- earnest (vehement) desire.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

οδυρμον noun - accusative singular masculine

odurmos od-oor-mos': moaning, i.e. lamentation -- mourning.

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.
ὑμῶν	personal pronoun - second person genitive plural	humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
ζηλον	noun - accusative singular masculine	zelos dzay'-los: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)
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.
ἐμοῦ	personal pronoun - first person genitive singular	emou em-oo': of me -- me, mine, my.
ὥστε	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.
ἐγώ	personal pronoun - first person accusative singular	me meh: me -- I, me, my.
μᾶλλον	adverb	mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.
χαρῆναι	verb - second aorist passive deponent middle or passive deponent	chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

2 Corinthians 7:8 .

.	Greek	Strong's	Origin
For though	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 caused	ἐλύπησα	3076: to distress, to grieve	from lupé

	(elupēsa)		
you sorrow	ἐλύπησεν (elupēsen)	3076: to distress, to grieve	from lupé
by my letter,	ἐπιστολῇ (epistolē)	1992: an epistle, a letter	from epistelló
I do not regret	μεταμέλομαι (metamelomai)	3338: to regret, repent	from meta and meló
it; though	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 did regret	μετεμελόμην (metemelomēn)	3338: to regret, repent	from meta and meló
it -- [for] I see	βλέπω (blepō)	991: to look (at)	a prim. verb
that that letter	ἐπιστολῇ (epistolē)	1992: an epistle, a letter	from epistelló
caused you sorrow,		3076: to distress, to grieve	from lupé
though	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
only	καὶ (kai)	2532: and, even, also	a prim. conjunction
for a while--	ὥραν (ōran)	5610: a time or period, an hour	a prim. word

KJV Lexicon

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ει conditional

ει i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

και conjunction

και kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελυπησα verb - aorist active indicative - first 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.

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

εν 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.

επιστολη noun - dative singular feminine

epistole ep-is-tol-ay': a written message -- epistle, letter.

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.

μεταμελομαι verb - present middle or passive deponent indicative - first person singular

metamellomai met-am-el'-lom-ahee: to care afterwards, i.e. regret -- repent (self).

ει conditional

ει i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

και conjunction

και kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετεμελομην verb - imperfect middle or passive deponent indicative - first person singular

metamellomai met-am-el'-lom-ahee: to care afterwards, i.e. regret -- repent (self).

βλεπω verb - present active indicative - first person singular

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

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.

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.

επιστολη noun - nominative singular feminine

epistole ep-is-tol-ay': a written message -- epistle, letter.

εκεινη demonstrative pronoun - nominative 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.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

ωραν noun - accusative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ελυπησεν verb - aorist active 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.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

2 Corinthians 7:9 .

.	Greek	Strong's	Origin
I now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
rejoice,	χαίρω (chairō)	5463: to rejoice, be glad	a prim. verb

not that you were made	ἐλυπήθητε (elupēthēte)	3076: to distress, to grieve	from lupé
sorrowful,	ἐλυπήθητε (elupēthēte)	3076: to distress, to grieve	from lupé
but that you were made sorrowful	ἐλυπήθητε (elupēthēte)	3076: to distress, to grieve	from lupé
to [the point of] repentance;	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoéo
for you were made sorrowful		3076: to distress, to grieve	from lupé
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to [the will of] God,	θεόν (theon)	2316: God, a god	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you might not suffer loss	ζημιωθῆτε (zēmiōthēte)	2210: to damage, suffer loss	from zémia
in anything	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
through	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
us.			

KJV Lexicon

vuv **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

χαίρω verb - present active indicative - first 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

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.

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.

ἐλυπηθῆτε verb - aorist passive indicative - second 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.

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.

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.

ἐλυπηθῆτε verb - aorist passive indicative - second 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.

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

μετανοίαν noun - accusative singular feminine

metanoia met-an'-oy-ah: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

ἐλυπηθῆτε verb - aorist passive indicative - second 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.

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

κατά preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

θεόν noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.
ἐν preposition en en: in, at, (up-)on, by, etc.
μηδενί adjective - dative 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.
ζημιωθῇτε verb - aorist passive subjunctive - second person zemioo dzay-mee-o'-o: to injure, i.e. (reflexively or passively) to experience detriment -- be cast away, receive damage, lose, suffer loss.
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)
ἡμῶν personal pronoun - first person genitive plural hemon hay-mone': of (or from) us -- our (company), us, we.

2 Corinthians 7:10 .

.	Greek	Strong's	Origin
For the sorrow	λύπη (lupē)	3077: pain of body or mind, grief, sorrow	a prim. word
that is according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to [the will] [of] God	θεὸν (theon)	2316: God, a god	of uncertain origin
produces	ἐργάζεται (ergazetai)	2038b: to work, labor	from ergon
a repentance	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoëó
without regret,	ἀμεταμέλητον (ametamelēton)	278: not repented of	from alpha (as a neg. prefix) and metamelomai
[leading] to salvation,	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér

but the sorrow	λύπη (lupē)	3077: pain of body or mind, grief, sorrow	a prim. word
of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
produces	κατεργάζεται (katergazetai)	2716: to work out	from kata and ergazomai
death.	θάνατον (thanaton)	2288: death	from thnέsko

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.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

κατά preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

θεόν noun - accusative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

λυπή noun - nominative singular feminine

lupe **loo'-pay**: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

μετανοίαν noun - accusative singular feminine

metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

εἰς preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σωτηρίαν noun - accusative singular feminine

soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation,

save, saving.

αμεταμελητον **adjective - accusative singular feminine**

ametameletos **am-et-am-el'-ay-tos**: irrevocable -- without repentance, not to be repented of.

κατεργάζεται **verb - present middle or passive deponent indicative - third person singular**

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

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 masculine**

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.

λυπη **noun - nominative singular feminine**

lupe **loo'-pay**: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

θανατον **noun - accusative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

κατεργάζεται **verb - present middle or passive deponent indicative - third person singular**

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

2 Corinthians 7:11 .

.	Greek	Strong's	Origin
For behold	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
what	πόσῃν (posēn)	4214: how much? how great?	interrog. adjective from a prim. root
earnestness	σπουδῇν (spoudēn)	4710: haste, diligence	from speudō

this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
very thing,	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
this	τὸ (to)	3588: the	the def. art.
godly	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
sorrow,	λυπηθῆναι (lupēthēnai)	3076: to distress, to grieve	from lupé
has produced	κατειργάσατο (kateirgasato)	2716: to work out	from kata and ergazomai
in you: what	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
vindication	ἀπολογία (apologian)	627: a speech in defense	from apologeomai
of yourselves, what	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
indignation,	ἀγανάκτησιν (aganaktēsín)	24: indignation	from aganakteó
what	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
fear,	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
what	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
longing,	ἐπιπόθησιν (epipothēsín)	1972: longing	from epipotheó
what	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
zeal,	ζῆλον (zēlon)	2205b: zeal, jealousy	probably from zeó
what	ἀλλὰ	235: otherwise, on the other	adversative particle from allos

	(alla)	hand, but	
avenging of wrong!	ἐκδίκησιν (ekdikēsín)	1557: vengeance, vindication	from ekdikeó
In everything	παντὶ (panti)	3956: all, every	a prim. word
you demonstrated	συνεστήσατε (sunestēsate)	4921: to commend, establish, stand near, consist	from sun and histémi
yourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
to be innocent	ἄγνους (agnous)	53: free from ceremonial defilement, holy, sacred	from the same as hagios
in the matter.	πράγματι (pragmati)	4229: a deed, a matter	from prassó

KJV Lexicon

ἰδοῦ **verb - second aorist active middle - second person singular**

ἰδοῦ **id-oo'**: used as imperative lo!; -- behold, lo, see.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αὐτο **personal pronoun - nominative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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).

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.

κατά **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

λυπηθηναι verb - aorist 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.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ποσιν correlative or interrogative pronoun - accusative singular feminine

posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

κατεργασατο verb - aorist middle deponent indicative - third person singular

katergazomai kat-er-gad'-zom-ahee: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

σπουδην noun - accusative singular feminine

spoude spoo-day': speed, i.e. (by implication) despatch, eagerness, earnestness -- business, (earnest) care(-fulness), diligence, forwardness, haste.

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.

απολογιαν noun - accusative singular feminine

apologia ap-ol-og-ee'-ah: a plea (apology) -- answer (for self), clearing of self, defence.

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.

αγανακτησιν noun - accusative singular feminine

aganaktesis ag-an-ak'-tay-sis: indignation -- indignation.

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.

φοβον noun - accusative singular masculine

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

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.

επιποθησιν noun - accusative singular feminine

epipothesis ep-ee-poth'-ay-sis: a longing for -- earnest (vehement) desire.

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.

ζηλον noun - accusative singular masculine

zelos dzay'-los: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

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.

εκδικησιν noun - accusative singular feminine

ekdikesis ek-dik'-ay-sis: vindication, retribution -- (a-, re-)venge(-ance), punishment.

παντι adjective - dative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

συνεστησατε verb - aorist active indicative - second person

sunistao soon-is-tah'-o, : to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

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.

αγνους adjective - accusative plural masculine

hagnos hag-nos': clean, i.e. (figuratively) innocent, modest, perfect -- chaste, clean, pure.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

εν preposition

en en: in, at, (up-)on, by, etc.

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.

πραγματι noun - dative singular neuter

pragma prag'-mah: a deed; by implication, an affair; by extension, an object (material) -- business, matter, thing, work.

2 Corinthians 7:12 .

.	Greek	Strong's	Origin
So	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
although	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 wrote	ἔγραψα (egrapsa)	1125: to write	a prim. verb
to you, [it was] not for the sake	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
of the offender	ἀδικήσαντος (adikēsantos)	91: to do wrong, act wickedly	from adikos
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
for the sake	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
of the one offended,	ἀδικηθέντος (adikēthentos)	91: to do wrong, act wickedly	from adikos
but that your earnestness	σπουδὴν (spoudēn)	4710: haste, diligence	from speudó
on our behalf	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
might be made known	φανερωθῆναι (phanerōthēnai)	5319: to make visible, make clear	from phaneros
to you in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγραψα **verb - aorist active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

εινεκεν **adverb**

heneka **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδικησαντος **verb - aorist active participle - genitive singular masculine**

adikeo **ad-ee-keh'-o**: to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

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.

εινεκεν **adverb**

heneka **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αδικηθεντος verb - aorist passive participle - genitive singular masculine

adikeo ad-ee-keh'-o: to be unjust, i.e. (actively) do wrong (morally, socially or physically)
-- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

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.

εινεκεν adverb

heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φανερωθηναι verb - aorist passive middle or passive deponent

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπουδην noun - accusative singular feminine

spoude spoo-day': speed, i.e. (by implication) despatch, eagerness, earnestness -- business, (earnest) care(-fulness), diligence, forwardness, haste.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

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).

ενωπιον adverb

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

2 Corinthians 7:13 .

.	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
we have been comforted.	παρακεκλήμεθα (parakeklēmetha)	3870: to call to or for, to exhort, to encourage	from para and kaleó
And besides	Ἐπὶ (epi)	1909: on, upon	a prim. preposition
our comfort,	παρακλήσει (paraklēsei)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
we rejoiced	ἐχάρημεν (echarēmen)	5463: to rejoice, be glad	a prim. verb
even		4057: abundantly	adverb from perissos
much	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
more		4057: abundantly	adverb from perissos

for the joy	χαρᾶ (chara)	5479: joy, delight	from chairó
of Titus,	Τίτου (titou)	5103: Titus, a Christian	of Latin origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
his spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
has been refreshed	ἀναπέπαιται (anapepautai)	373: to give rest, give intermission from labor, by impl. refresh	from ana and pauó
by you all.	πάντων (pantōn)	3956: all, every	a prim. word

KJV Lexicon

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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).

παρακεκλημέθα verb - perfect passive indicative - first person

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

παράκλησει **noun - dative singular feminine**

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

περισσότερως **adverb**

perissoteros **per-is-sot-er'-oce**: more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the rather.

μᾶλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

εχαρήμεν **verb - second aorist passive deponent indicative - first 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

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.

χαρά **noun - dative singular feminine**

chara **khah'-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

τίτου **noun - genitive singular masculine**

Titos **tee'-tos**: Titus, a Christian -- Titus.

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.

ἀναπεπταται **verb - perfect passive indicative - third 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.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεῦμα **noun - nominative singular neuter**

pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

2 Corinthians 7:14 .

.	Greek	Strong's	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
in anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
I have boasted	κεκαύχημαι (kekauchēmai)	2744: to boast	of uncertain origin
to him about	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
you, I was not put to shame;	κατησχύνθην (katēschunthēn)	2617b: to put to shame, to disgrace	from kata and aischunó
but as we spoke	ἐλαλήσαμεν (elalēsamen)	2980: to talk	from lalos (talkative)
all things	πάντα (panta)	3956: all, every	a prim. word
to you in truth,	ἀλήθεια (alētheia)	225: truth	from aléthés

so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
our boasting	καύχησης (kauchēsis)	2746a: a boasting	from kauchaomai
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
Titus	Τίτου (titou)	5103: Titus, a Christian	of Latin origin
proved	ἐγενήθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
to be [the] truth.	ἀλήθεια (alētheia)	225: truth	from aléthēs

KJV Lexicon

ΟΤΙ **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΙ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ΤΙ **indefinite pronoun - nominative singular neuter**

tis tis: some or any person or object

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

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.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

κεκαυχημαι **verb - perfect middle or passive deponent indicative - first person singular**

kauchaomai **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

κατασχυνθην **verb - aorist passive indicative - first person singular**

kataischuno **kat-ahee-skhoo'-no**: to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

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 **hoco**: which how, i.e. in that manner (very variously used, as follows)

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

ελαλησαμεν **verb - aorist active indicative - first person**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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

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.

καυχῆσις **noun - nominative singular feminine**

kauchesis **kow'-khay-sis**: boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

ημῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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.

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.

τίτου **noun - genitive singular masculine**

Titos **tee'-tos**: Titus, a Christian -- Titus.

ἀληθεία **noun - nominative singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

ἐγενήθη **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.)

2 Corinthians 7:15 .

.	Greek	Strong's	Origin
His affection	σπλάγχνα (splanchna)	4698: the inward parts (heart, liver, lungs, etc.), fig. the emotions	of uncertain origin
abounds all the more		4053: abundant	from peri
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
you, as he remembers	ἀναμνησκομένου (anamimnēskomenou)	363: to remind, call to one's remembrance	from ana and mimnēskó

the obedience	ὕπακοήν (upakoēn)	5218: obedience	from hupakouó
of you all,	πάντων (pantōn)	3956: all, every	a prim. word
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
you received	ἐδέξασθε (edexasthe)	1209: to receive	a prim. verb
him with fear	φόβου (phobou)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
and trembling.	τρόμου (tromou)	5156: trembling, quaking	from tremó

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.

σπλαγχνα noun - nominative plural neuter

splagchnon splangkh'-non: an intestine (plural); figuratively, pity or sympathy -- bowels, inward affection, + tender mercy.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περισσότερως adverb

perissoteros per-is-sot-er'-oce: more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the rather.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αναμνησκομενου verb - present middle passive - genitive singular masculine

anamimnesko **an-am-im-nace'-ko**: to remind; (reflexively) to recollect -- call to mind, (bring to , call to, put in), remember(-brance).

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παντων adjective - genitive plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

υμων personal pronoun - second person genitive plural

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

υπακοην noun - accusative singular feminine

hupakoe **hoop-ak-o-ay'**: attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

ως adverb

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

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

τρομου noun - genitive singular masculine

tromos **trom'-os**: a trembling, i.e. quaking with fear -- + tremble(-ing).

εδεξασθε verb - aorist middle deponent indicative - second person

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

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

2 Corinthians 7:16 .

.	Greek	Strong's	Origin
I rejoice	χαίρω (chairō)	5463: to rejoice, be glad	a prim. verb
that in everything	παντί (panti)	3956: all, every	a prim. word
I have confidence	θαρρῶ (tharrō)	2292: to be of good courage	a late form of tharseó
in you.			

KJV Lexicon

χαίρω **verb - present active indicative - first 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

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.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

παντί **adjective - dative singular neuter**

pas pas: apparently a primary word; all, any, every, the whole

θάρρω **verb - present active indicative - first person singular - contracted form**

tharrheo thar-hreh'-o: to exercise courage -- be bold, boldly, have confidence, be confident.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ὑμῖν **personal pronoun - second person dative plural**

humín hoo-min': to (with or by) you -- ye, you, your(-selves).

2 Corinthians 8:1 .

.	Greek	Strong's	Origin
Now,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
we [wish to] make known	Γνωρίζομεν (gnōrizomen)	1107: to come to know, to make known	from ginóskō
to you the grace	χάριν (charin)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
which has been given	δεδομένην (dedomenēn)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
in the churches	ἐκκλησίαις (ekklēsiais)	1577: an assembly, a (religious) congregation	from ek and kaleō
of Macedonia,	Μακεδονίας (makedonias)	3109: Macedonia, a region of Greece	from Makedón

KJV Lexicon

γνωρίζομεν **verb - present active indicative - first person**

gnorizo gno-rid'-zo: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

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).

αδελφοι **noun - vocative plural masculine**
adephos **ad-el-fos'**: a brother near or remote -- brother.

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριν **noun - accusative singular feminine**
charis **khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεδομενην **verb - perfect passive participle - accusative singular feminine**
didomi **did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εν **preposition**
en en: in, at, (up-)on, by, etc.

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.

εκκλησιας **noun - dative plural feminine**
ekklesia **ek-klay-see'-ah:** a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακεδονιας **noun - genitive singular feminine**
Makedonia **mak-ed-on-ee'-ah:** Macedonia, a region of Greece -- Macedonia.

2 Corinthians 8:2 .

.	Greek	Strong's	Origin
that in a great	πολλῇ (pollē)	4183: much, many	a prim. word
ordeal	δοκιμῇ (dokimē)	1382: (the process or result of) trial, proving, approval	from dokimos
of affliction	θλίψεως (thlipseōs)	2347: tribulation	from thlibó
their abundance	περισσεΐα (perisseia)	4050: superfluity	from perisseuó
of joy	χαρᾶς (charas)	5479: joy, delight	from chairó
and their deep	βάθους (bathous)	899: depth	from bathus
poverty	πτωχεΐα (ptōcheia)	4432: beggary, i.e. destitution	from ptócheuó
overflowed	ἐπερίσσευσεν (eperisseusen)	4052: to be over and above, to abound	from perissos
in the wealth	πλοῦτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound
of their liberality.	ἀπλότητος (aplotētos)	572: singleness, hence simplicity	from haplous

KJV Lexicon

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εν **preposition**

en en: in, at, (up-)on, by, etc.

πολλη **adjective - dative 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.

δοκιμη noun - dative singular feminine

dokime dok-ee-may': test (abstractly or concretely); by implication, trustiness -- experience(-riment), proof, trial.

θλιψεως noun - genitive singular feminine

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, 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.

περισσεια noun - nominative singular feminine

perisseia per-is-si'-ah: surplusage, i.e. superabundance -- abundance(-ant, (-ly), superfluity.

της definite article - genitive singular feminine

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).

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

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.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

βαθους noun - genitive singular neuter

bathos bath'-os: profundity, i.e. (by implication) extent; (figuratively) mystery -- deep(-ness, things), depth.

πτωχεια noun - nominative singular feminine

ptocheia pto-khi'-ah: beggary, i.e. indigence -- poverty.

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

επερίσσευσεν **verb - aorist active 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

εις **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.

πλουτον **noun - accusative singular masculine**
ploutos **ploo'-tos**: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απλοτητος **noun - genitive singular feminine**
haplotes **hap-lot'-ace**: singleness, i.e. (subjectively) sincerity (without dissimulation or self-seeking), or (objectively) generosity (copious bestowal) -- bountifulness, liberal(-ity), simplicity, singleness.

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

2 Corinthians 8:3 .

.	Greek	Strong's	Origin
For I testify	μαρτυρῶ (marturō)	3140: to bear witness, testify	from martus
that according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to their ability,	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
and beyond	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition

their ability,	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
[they gave] of their own accord,	αὐθαίρετοι (authairetoi)	830: self-chosen, i.e. of one's own accord	from autos and haireó

KJV Lexicon

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.

κατά **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

δυνάμιν **noun - accusative singular feminine**

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

μαρτυρῶ **verb - present active indicative - first person singular**

martureo mar-too-reh'-o: to be a witness, i.e. testify

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὑπέρ **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.

δυνάμιν **noun - accusative singular feminine**

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

αὐθαίρετοι **adjective - nominative plural masculine**

authairetos ow-thah'-ee-ret-os: self-chosen, i.e. (by implication) voluntary -- of own accord, willing of self.

2 Corinthians 8:4 .

.	Greek	Strong's	Origin
begging	δεόμενοι (deomenoi)	1189a: to want, entreat	a form of deó
us with much	πολλῆς (pollēs)	4183: much, many	a prim. word
urging	παρακλήσεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
for the favor	χάριν (charin)	5485: grace, kindness	a prim. word
of participation	κοινωνίαν (koinōnian)	2842: fellowship	from koinónos
in the support	διακονίας (diakonias)	1248: service, ministry	from diakonos
of the saints,	ἀγίους (agious)	40: sacred, holy	from a prim. root

KJV Lexicon

μετα **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

πολλης **adjective - genitive singular feminine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

παρακλησεως **noun - genitive singular feminine**

paraklesis par-ak'-lay-sis: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

δεομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

deomai deh'-om-ahee: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), 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.

χαριν **noun - accusative singular feminine**
charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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.

κοινωνιαν **noun - accusative singular feminine**
koinonia **koy-nohn-ee'-ah**: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονιας **noun - genitive singular feminine**
diakonia **dee-ak-on-ee'-ah**: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιους **adjective - accusative plural masculine**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

2 Corinthians 8:5 .

.	Greek	Strong's	Origin
and [this], not as we had expected,	ἐλπίσαμεν (ēlpisamen)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
but they first		4413: first, chief	contr. superl. of pro
gave	ἔδωκαν (edōkan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
themselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
to the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
and to us by the will	θελήματος (thelēmatos)	2307: will	from theló
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

καθὼς adverb

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ἐλπίσαμεν verb - aorist active indicative - first person

elpizo el-pid'-zo: to expect or confide -- (have, thing) hope(-d) (for), trust.

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.

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.

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)

πρωτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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)

θεληματος noun - genitive 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.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

2 Corinthians 8:6 .

.	Greek	Strong's	Origin
So	οὕτως	3779: in this way, thus	adverb from houtos,

	(outōs)		
we urged	παρακαλέσαι (parakalesai)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Titus	Τίτον (titon)	5103: Titus, a Christian	of Latin origin
that as he had previously made a beginning,	προενήρξατο (proenērxato)	4278: to begin before	from pro and enarchomai
so		3779: in this way, thus	adverb from houtos,
he would also	καὶ (kai)	2532: and, even, also	a prim. conjunction
complete	ἐπιτελέσῃ (epitelesē)	2005: to complete, accomplish	from epi and teleó
in you this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
gracious work	χάριν (charin)	5485: grace, kindness	a prim. word
as well.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

τιτον **noun - accusative singular masculine**

Titos **tee'-tos**: Titus, a Christian -- Titus.

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.

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

προενηρξατο **verb - aorist middle deponent indicative - third person singular**

proenarchomai **pro-en-ar'-khom-ahee**: to commence already -- begin (before).

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

επιτελεση **verb - aorist active subjunctive - third person singular**

epiteleo **ep-ee-tel-eh'-o**: to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

χαριν **noun - accusative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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.

2 Corinthians 8:7 .

.	Greek	Strong's	Origin
But just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as you abound	περισσεύετε (perisseuete)	4052: to be over and above, to abound	from perissos
in everything,	παντὶ (panti)	3956: all, every	a prim. word
in faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
and utterance	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
and knowledge	γνώσει (gnōsei)	1108: a knowing, knowledge	from ginóskó
and in all	πάσῃ (pasē)	3956: all, every	a prim. word
earnestness	σπουδῇ (spoudē)	4710: haste, diligence	from speudó
and in the love	ἀγάπῃ (agapē)	26: love, goodwill	from agapaó
we inspired	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
in you, [see] that you abound	περισσεύητε (perisseuēte)	4052: to be over and above, to abound	from perissos
in this	ταύτῃ (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
gracious work	χάριτι (chariti)	5485: grace, kindness	a prim. word

also.

καὶ
(kai)

2532: and, even, also

a prim. conjunction

KJV Lexicon

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.

ὥστερ adverb

hosper **hose'-per**: just as, i.e. exactly like -- (even, like) as.

ἐν preposition

en **en**: in, at, (up-)on, by, etc.

πᾶντι adjective - dative singular neuter

pas **pas**: apparently a primary word; all, any, every, the whole

περίσσευετε verb - present active indicative - second person

perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

πίστις noun - dative singular feminine

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

καὶ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λογῷ noun - dative singular masculine

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

καὶ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γνῶσις **noun - dative singular feminine**

gnosis **gno'-sis**: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πᾶσι **adjective - dative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

σπουδή **noun - dative singular feminine**

spoude **spoo-day'**: speed, i.e. (by implication) despatch, eagerness, earnestness -- business, (earnest) care(-fulness), diligence, forwardness, haste.

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.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἡμῖν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ἀγάπη **noun - dative singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

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.

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.

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.

χαριτι **noun - dative singular feminine**

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

περισσευητε **verb - present active subjunctive - second person**

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

2 Corinthians 8:8 .

.	Greek	Strong's	Origin
I am not speaking	λέγω (legō)	3004: to say	a prim. verb
[this] as a command,	ἐπιταγήν (epitagēn)	2003: a command	from epitassō
but as proving	δοκιμάζων (dokimazōn)	1381a: to test, by impl. to approve	from dokimos
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the earnestness	σπουδῆς (spoudēs)	4710: haste, diligence	from speudō
of others	ἐτέρων (eterōn)	2087: other	of uncertain origin
the sincerity	γνήσιον (gnēsion)	1103: lawfully begotten, genuine	from ginomai
of your love	ἀγάπης (agapēs)	26: love, goodwill	from agapaō
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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.

κατ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

επιταγην noun - accusative singular feminine

epitage ep-ee-tag-ay': an injunction or decree; by implication, authoritativeness -- authority, commandment.

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.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ετερων adjective - genitive plural masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

σπουδης noun - genitive singular feminine

spoude spoo-day': speed, i.e. (by implication) despatch, eagerness, earnestness -- business, (earnest) care(-fulness), diligence, forwardness, haste.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υμετερας **possessive pronoun - second person genitive plural feminine**
humeteros hoo-met'-er-os: yours, i.e. pertaining to you -- your (own).

αγαπης **noun - genitive singular feminine**
agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

γνησιον **adjective - accusative singular neuter**
gnesios gnay'-see-os: legitimate (of birth), i.e. genuine -- own, sincerity, true.

δοκιμαζων **verb - present active participle - nominative singular masculine**
dokimazo dok-im-ad'-zo: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

2 Corinthians 8:9 .

.	Greek	Strong's	Origin
For you know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the grace	χάριν (charin)	5485: grace, kindness	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
that though He was rich,	πλούσιος (plousios)	4145: wealthy	from ploutos
yet for your sake	δι' (di)	1223: through, on account of, because of	a prim. preposition
He became	ἐπτώχευσεν (eptōcheusen)	4433: to be a beggar, be destitute	from ptóchos
poor,		4434: (of one who crouches and cowers, hence) beggarly,	adjective from ptóssó (to crouch, cower)

		poor	
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you through His poverty	πτωχείᾳ (ptōcheia)	4432: beggary, i.e. destitution	from ptócheuó
might become rich.	πλουτήσητε (ploutēsēte)	4147: to be rich	from ploutos

KJV Lexicon

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)

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

χαρίν **noun - accusative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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.

ἡμῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

Ἰησοῦ **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.

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.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

επτωχευσεν verb - aorist active indicative - third person singular

ptocheuo pto-khyoo'-o: to be a beggar, i.e. (by implication) to become indigent (figuratively) -- become poor.

πλουσιος adjective - nominative singular masculine

plousios ploo'-see-os: wealthy; figuratively, abounding with -- rich.

ων verb - present participle - nominative singular masculine

on oan: being -- be, come, have.

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.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

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.

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.

πτωχεια noun - dative singular feminine

ptocheia pto-khi'-ah: beggary, i.e. indigence -- poverty.

πλουτησητε verb - aorist active subjunctive - second person

plouteo ploo-teh'-o: to be (or become) wealthy -- be increased with goods, (be made, wax) rich.

2 Corinthians 8:10 .

.	Greek	Strong's	Origin
I give	δίδωμι (didōmi)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[my] opinion	γνώμην (gnōmēn)	1106: purpose, opinion, consent, decision	from ginóskó
in this matter, for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is to your advantage.	συμφέρει (sumpherei)	4851a: to bring together, to be profitable	from sun and pheró
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
were the first to begin	προενήρξασθε (proenērxasthe)	4278: to begin before	from pro and enarchomai
a year ago	πέρυσι (perusi)	4070: last year	a prim. adverb
not only	μόνον (monon)	3440: merely	adverb from monos
to do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
[this], but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
to desire	θέλειν (thelein)	2309: to will, wish	a prim. verb
[to do it].			

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γνωμην noun - accusative singular feminine

gnome gno'-may: cognition, i.e. (subjectively) opinion, or (objectively) resolve (counsel, consent, etc.) -- advice, + agree, judgment, mind, purpose, will.

εν preposition

en en: in, at, (up-)on, by, etc.

τούτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

δίδωμι verb - present active indicative - first person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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).

γάρ 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).

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

οἷτινες 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.

μόνον 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.

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)

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελειν verb - present active infinitive

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

προενηρξασθε verb - aorist middle deponent indicative - second person

proenarchomai pro-en-ar'-khom-ahee: to commence already -- begin (before).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

περυσι adverb

perusi per'-oo-si: the by-gone, i.e. (as noun) last year -- + a year ago.

2 Corinthians 8:11 .

.	Greek	Strong's	Origin
But now	νυνι (nuni)	3570: now	a strengthened form of nun
finish	ἐπιτελέσατε (epitelesate)	2005: to complete, accomplish	from epi and teleó
doing	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
it also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
that just	καθάπερ (kathaper)	2509: just as	from katha and per

as [there was] the readiness	προθυμία (prothumia)	4288: eagerness	from prothumos
to desire	θέλειν (thelein)	2309: to will, wish	a prim. verb
it, so		3779: in this way, thus	adverb from houtos,
[there] [may be] also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the completion	ἐπιτελέσαι (epitelesai)	2005: to complete, accomplish	from epi and teleó
of it by your ability.	ἔχειν (echein)	2192: to have, hold	a prim. verb

KJV Lexicon

νυνὶ adverb

nuni **noo-nee'**: just now -- now.

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

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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)

ἐπιτελεσατε verb - aorist active middle - second person

epiteleo **ep-ee-tel-eh'-o**: to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

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.

καθαπερ adverb

kathaper kath-ap'-er: exactly as -- (even, as well) as.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προθυμια noun - nominative singular feminine

prothumia proth-oo-mee'-ah: predisposition, i.e. alacrity -- forwardness of mind, readiness (of mind), ready (willing) 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.

θελειν verb - present active infinitive

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

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.

επιτελεσαι verb - aorist active middle or passive deponent

epiteleo ep-ee-tel-eh'-o: to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

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.

εχειν verb - present active infinitive

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

2 Corinthians 8:12 .

.	Greek	Strong's	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 readiness	προθυμία (prothumia)	4288: eagerness	from prothumos
is present,	πρόκειται (prokeitai)	4295: to be set before, to be set forth	from pro and keimai
it is acceptable	εὐπρόσδεκτος (euprosdektos)	2144: acceptable	from eu and prosdechomai
according	καθὸ (katho)	2526: according as	from kata and hos,
to what [a person] has,	ἔχει (echē)	2192: to have, hold	a prim. verb
not according	καθὸ (katho)	2526: according as	from kata and hos,
to what he does not have.	ἔχει (echei)	2192: to have, hold	a prim. verb

KJV Lexicon

εἰ conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γὰρ 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.

προθυμία **noun - nominative singular feminine**
prothumia **proth-oo-mee'-ah**: predisposition, i.e. alacrity -- forwardness of mind, readiness (of mind), ready (willing) mind.

προκειται **verb - present middle or passive deponent indicative - third person singular**
prokeimai **prok'-i-mahee**: to lie before the view, i.e. (figuratively) to be present (to the mind), to stand forth (as an example or reward) -- be first, set before (forth).

καθo **adverb**
katho **kath-o'**: according to which thing, i.e. precisely as, in proportion as -- according to that, (inasmuch) 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).

εχη **verb - present active subjunctive - third person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τις **indefinite pronoun - nominative singular masculine**
tis **tis**: some or any person or object

ευπροσδεκτος **adjective - nominative singular masculine**
euprosdektos **yoo-pros'-dek-tos**: well-received, i.e. approved, favorable -- acceptable(-ted).

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.

καθo **adverb**
katho **kath-o'**: according to which thing, i.e. precisely as, in proportion as -- according to that, (inasmuch) 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.

εχει **verb - present active indicative - third person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

2 Corinthians 8:13 .

.	Greek	Strong's	Origin
For [this] is not for the ease	ἀνέσις (anesis)	425: a loosening, relaxation	from aníemi

of others	ἄλλοις (allois)	243: other, another	a prim. word
[and] for your affliction,	θλίψις (thlipsis)	2347: tribulation	from thlibó
but by way	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
of equality--	ἰσότητος (isotētos)	2471: equality	from isos

KJV Lexicon

οὐ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

ἄλλοις **adjective - dative plural masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ἀνεσις **noun - nominative singular feminine**

anesis an'-es-is: relaxation or (figuratively) relief -- eased, liberty, rest.

ὑμῖν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

δέ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θλίψις **noun - nominative singular feminine**

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

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.

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)

ισοτητος noun - genitive singular feminine

isotes ee-sot'-ace: by implication, equity -- equal(-ity).

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.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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.

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.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

περισσευμα noun - nominative singular neuter

perisseuma per-is'-syoo-mah: a surplus, or superabundance -- abundance, that was left, over and above.

εις 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.

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.

υστερημα **noun - accusative singular neuter**
husterema hoos-ter'-ay-mah: a deficit; specially, poverty -- that which is behind, (that which was) lack(-ing), penury, want.

2 Corinthians 8:14 .

.	Greek	Strong's	Origin
at this	τὸ (to)	3588: the	the def. art.
present		3568: now, the present	a prim. particle of pres. time
time		2540: time, season	a prim. word
your abundance	περίσσευμα (perisseuma)	4051: superfluity	from perisseuó
[being a] [supply] for their need,	ὑστέρημα (usterēma)	5303: that which is lacking, need	from hustereó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that their abundance		4051: superfluity	from perisseuó
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
may become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
[a supply] for your need,		5303: that which is lacking, need	from hustereó
that there may be equality;	ἰσότης (isotēs)	2471: equality	from isos

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.

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 - 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.

ἐκεῖνων **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.

περίσσευμα **noun - nominative singular neuter**

perisseuma **per-is'-syoo-mah**: a surplus, or superabundance -- abundance, that was left, over and above.

γενῆται **verb - second aorist middle deponent subjunctive - third person singular**

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.)

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.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ὑστερημα **noun - accusative singular neuter**

husterema **hoos-ter'-ay-mah**: a deficit; specially, poverty -- that which is behind, (that which was) lack(-ing), penury, want.

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.

γενῆται **verb - second aorist middle deponent subjunctive - third person singular**

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.)

ισοτης **noun - nominative singular feminine**
isotes ee-sot'-ace: by implication, equity -- equal(-ity).

2 Corinthians 8:15 .

.	Greek	Strong's	Origin
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"HE WHO [gathered] MUCH	πολὺ (polu)	4183: much, many	a prim. word
DID NOT HAVE TOO MUCH,	ἐπλεόνασεν (epleonasen)	4121: to superabound, to make to abound	from the cptv. of polus
AND HE WHO [gathered] LITTLE	ὀλίγον (oligon)	3641: few, little, small	a prim. word
HAD	ἠλαττόνησεν (ēlattonēsen)	1641: to be less	from elassón
NO	οὐκ (ouk)	3756: not, no	a prim. word
LACK."		1641: to be less	from elassón

KJV Lexicon

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).

ο **definite article - nominative singular masculine**

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.

πολυ adjective - accusative singular neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

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.

επλεονασεν verb - aorist active indicative - third person singular

pleonazo pleh-on-ad'-zo: to do, make or be more, i.e. increase (transitively or intransitively); by extension, to superabound -- abound, abundant, make to increase, have over.

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.

ολιγον adjective - accusative singular neuter

oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

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.

ηλαττονησεν verb - aorist active indicative - third person singular

elattoneo el-at-ton-eh-o: to diminish, i.e. fall short -- have lack.

2 Corinthians 8:16 .

■			
.	Greek	Strong's	Origin

But thanks	Χάρις (charis)	5485: grace, kindness	a prim. word
be to God	θεῶ (theō)	2316: God, a god	of uncertain origin
who puts	διδόντι (didonti)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the same	αὐτήν (autēn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
earnestness	σπουδήν (spoudēn)	4710: haste, diligence	from speudō
on your behalf	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
in the heart	καρδία (kardia)	2588: heart	a prim. word
of Titus.	Τίτου (titou)	5103: Titus, a Christian	of Latin origin

KJV Lexicon

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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.

θεω **noun - dative 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.

διδόντι **verb - present active participle - dative singular masculine**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, 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

σπουδην **noun - accusative singular feminine**

spoude **spoo-day'**: speed, i.e. (by implication) despatch, eagerness, earnestness -- business, (earnest) care(-fulness), diligence, forwardness, haste.

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.

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.

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).

τιτου **noun - genitive singular masculine**

Titos **tee'-tos**: Titus, a Christian -- Titus.

2 Corinthians 8:17 .

.	Greek	Strong's	Origin
For he not only	μέν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
accepted	ἐδέξατο (edexato)	1209: to receive	a prim. verb
our appeal,	παράκλησιν (paraklēsín)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
but being	ὑπάρχων (uparchōn)	5225: to begin, to be ready or at hand, to be	from hupo and archó
himself	αὐθαίρετος (authairetos)	830: self-chosen, i.e. of one's own accord	from autos and haireó
very earnest,	σπουδαιότερος (spoudaioteros)	4705: hasty, eager, diligent	from spoudé
he has gone	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
to you of his own accord.		830: self-chosen, i.e. of one's own accord	from autos and haireó

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

την definite article - accusative singular feminine

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.)

παρακλησιν noun - accusative singular feminine

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

εδεξατο **verb - aorist middle deponent indicative - third person singular**
dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

σπουδαιότερος **adjective - nominative singular masculine - comparative or contracted**
spoudaios **spoo-dah'-yos**: prompt, energetic, earnest -- diligent.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υπαρχων **verb - present active participle - nominative singular masculine**
huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

αυθαιρετος **adjective - nominative singular masculine**
authairetos **ow-thah'-ee-ret-os**: self-chosen, i.e. (by implication) voluntary -- of own accord, willing of self.

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.

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).

2 Corinthians 8:18 .

.	Greek	Strong's	Origin
We have sent along	συνεπέμψαμεν (sunepempsamen)	4842: to send with	from sun and pempó
with him the brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
whose	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
fame	ἔπαινος (epainos)	1868: praise	from epi and ainos

in [the things of] the gospel	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizō
[has spread] through	δια (dia)	1223: through, on account of, because of	a prim. preposition
all	πασῶν (pasōn)	3956: all, every	a prim. word
the churches;	ἐκκλησιῶν (ekklēsiōn)	1577: an assembly, a (religious) congregation	from ek and kaleō

KJV Lexicon

συνεπεμψαμεν **verb - aorist active indicative - first person**

sumpempo **soom-pem'-po**: to despatch in company -- send with.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

τον **definite article - accusative singular masculine**

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.

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.

επαινος **noun - nominative singular masculine**
epainos **ep'-ahee-nos**: laudation; concretely, a commendable thing -- praise.

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.

ευαγγελιω **noun - dative singular neuter**
euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

πασων **adjective - genitive plural feminine**
pas **pas**: apparently a primary word; all, any, every, the whole

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.

εκκλησιων **noun - genitive plural feminine**
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

2 Corinthians 8:19 .

.	Greek	Strong's	Origin
and not only	μόνον (monon)	3440: merely	adverb from monos
[this], but he has also	καὶ (kai)	2532: and, even, also	a prim. conjunction
been appointed	χειροτονηθεὶς (cheirotone̐theis)	5500: to vote by stretching out the hand, to appoint	from cheir and teinó (to stretch)
by the churches	ἐκκλησιῶν (ekklēsiōn)	1577: an assembly, a (religious) congregation	from ek and kaleó
to travel	συνέκδημος (sunekdēmos)	4898: a fellow traveler	from sun and a comp. of ek and démos
with us in this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

gracious work,	χάριτι (chariti)	5485: grace, kindness	a prim. word
which is being administered	διακονουμένη (diakonoumenē)	1247: to serve, minister	from diakonos
by us for the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Himself,		846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
and [to show] our readiness,	προθυμίαν (prothumian)	4288: eagerness	from prothumos

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.

μονον adverb

monon mon'-on: merely -- alone, but, only.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χειροτονηθεις verb - aorist passive participle - nominative singular masculine

cheirotoneo khi-rot-on-eh'-o: to be a hand-reacher or voter (by raising the hand), i.e. (generally) to select or appoint -- choose, ordain.

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 feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιων noun - genitive plural feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

συνεκδημος noun - nominative singular masculine

sunekdemos soon-ek'-day-mos: a co-absentee from home, i.e. fellow-traveller -- companion in travel, travel with.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, 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.

χαριτι noun - dative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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.

διακονουμενη verb - present passive participle - dative singular 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

υφ preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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.

αυτου **personal pronoun - genitive 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.

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.

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.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προθυμιαν **noun - accusative singular feminine**
prothumia **proth-oo-mee'-ah**: predisposition, i.e. alacrity -- forwardness of mind, readiness (of mind), ready (willing) mind.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

2 Corinthians 8:20 .

.	Greek	Strong's	Origin
taking precaution	στελλόμενοι (stellomenoi)	4724: to arrange, prepare, gather up, hence to restrain	a prim. verb
so 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
will discredit	μωμήσῃται (mōmēsētai)	3469: to find fault with	from mómos
us in our administration	διακονουμένη (diakonoumenē)	1247: to serve, minister	from diakonos
of this	ταύτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
generous gift;	ἀδρότητι (adrotēti)	100: thickness, abundance	from hadros (thick, well-grown)

KJV Lexicon

στελλομενοι **verb - present middle passive - nominative plural masculine**

stello stel'-lo: to set fast (stall), i.e. (figuratively) to repress (reflexively, abstain from associating with) -- avoid, withdraw self.

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).

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

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

μωμησηται verb - aorist middle deponent subjunctive - third person singular

momaomai mo-mah'-om-ahee: to carp at, i.e. censure (discredit) -- blame.

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.

αδροτητι noun - dative singular feminine

hadrotes had-rot'-ace: plumpness, i.e. (figuratively) liberality -- abundance.

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.

διακονουμενη verb - present passive participle - dative singular 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

υφ preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

2 Corinthians 8:21 .

.	Greek	Strong's	Origin
for we have regard	προνοοῦμεν (pronoooumen)	4306: to foresee	from pro and noeó
for what is honorable,	καλὰ (kala)	2570: beautiful, good	a prim. word
not only	μόνον (monon)	3440: merely	adverb from monos
in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction

in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of men.	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

προνοούμενοι **verb - present middle passive - nominative plural masculine**

pronoeo pron-o-eh'-o: to consider in advance, i.e. look out for beforehand (actively, by way of maintenance for others; middle voice by way of circumspection for oneself) -- provide (for).

καλα **adjective - accusative plural neuter**

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

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.

ενωπιον **adverb**

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

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.

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενωπιον **adverb**

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

ανθρωπων **noun - genitive plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

2 Corinthians 8:22 .

.	Greek	Strong's	Origin
We have sent	συνεπέμψαμεν (sunepempsamen)	4842: to send with	from sun and pempó
with them our brother,	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have often	πολλάκις (pollakis)	4178: often	adverb from polus
tested	ἐδοκιμάσαμεν (edokimasamen)	1381a: to test, by impl. to approve	from dokimos
and found		1510: I exist, I am	a prol. form of a prim. and defective verb
diligent	σπουδαῖον (spoudaion)	4705: hasty, eager, diligent	from spoudé
in many	πολλοῖς (pollois)	4183: much, many	a prim. word
things,	πολὺ (polu)	4183: much, many	a prim. word
but now	νυνὶ (nuni)	3570: now	a strengthened form of nun
even more	πολλῇ (pollē)	4183: much, many	a prim. word
diligent		4705: hasty, eager, diligent	from spoudé
because of [his] great		4183: much, many	a prim. word
confidence	πεποιθήσει (pepoithēsei)	4006: confidence	from peithó

in you.

KJV Lexicon

συνεπεμψαμεν **verb - aorist active indicative - first person**

sumpempo **soom-pem'-po**: to despatch in company -- send with.

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

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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.

εδοκιμασαμεν **verb - aorist active indicative - first person**

dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πολλοις **adjective - dative plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

πολλακις **adverb**

pollakis **pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

σπουδαιον **adjective - accusative singular masculine**
spoudaios **spoo-dah'-yos**: prompt, energetic, earnest -- diligent.

οντα **verb - present participle - accusative singular masculine**
on **oan**: being -- be, come, have.

νυνι **adverb**
nuni **noo-nee'**: just now -- now.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πολυ **adjective - accusative singular neuter**
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

σπουδαιοτερον **adverb**
spoudaioteron **spoo-dah-yot'-er-on**: very diligently.

πεποιθησει **noun - dative singular feminine**
pepoithesis **pep-oy'-thay-sis**: reliance -- confidence, trust.

πολλη **adjective - dative 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.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

2 Corinthians 8:23 .

.	Greek	Strong's	Origin
As for Titus,	Τίτου (titou)	5103: Titus, a Christian	of Latin origin
[he is] my partner	κοινωνός (koinōnos)	2844: a sharer	from koinos

and fellow worker	συνεργός (sunergos)	4904: a fellow worker	from sun and the same as ergon
among	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
you; as for our brethren,	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
[they are] messengers	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
of the churches,	ἐκκλησιῶν (ekklēsiōn)	1577: an assembly, a (religious) congregation	from ek and kaleó
a glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
to Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, whether.

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.

ΤΙΤΟΥ **noun - genitive singular masculine**

Titos **tee'-tos**: Titus, a Christian -- Titus.

ΚΟΙΝΩΝΟΣ **noun - nominative singular masculine**

koinonos **koy-no-nos'**: a sharer, i.e. associate -- companion, fellowship, partaker, partner.

εμος **possessive pronoun - first person nominative singular masculine**
emos **em-os'**: my -- of 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

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

συνεργος **adjective - nominative singular masculine**
sunergos **soon-er-gos'**: a co-laborer, i.e. coadjutor -- companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

ειτε **conjunction**
eite **i'-teh**: if too -- if, or, whether.

αδελφοι **noun - nominative plural masculine**
adelphos **ad-el-fos'**: a brother near or remote -- brother.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

αποστολοι **noun - nominative plural masculine**
apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

εκκλησιων **noun - genitive plural feminine**
ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

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.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

2 Corinthians 8:24 .

■			
.	Greek	Strong's	Origin

Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
openly	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
before	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the churches,	ἐκκλησιῶν (ekklēsiōn)	1577: an assembly, a (religious) congregation	from ek and kaleó
show	ἐνδείξασθε (endeixasthe)	1731: to indicate (by word or act), to prove	from en and deiknumi
them the proof	ἐνδείξιν (endeixin)	1732: a pointing out or indication, a proof	from endeiknumi
of your love	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
and of our reason for boasting	καυχήσεως (kauchēseōs)	2746a: a boasting	from kauchaomai
about	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
you.			

KJV Lexicon

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ενδειξιν **noun - accusative singular feminine**

endeixis **en'-dike-sis**: indication (abstractly) -- declare, evident token, proof.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπης **noun - genitive singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

καυχησης **noun - genitive singular feminine**

kauchesis **kow'-khay-sis**: boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

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.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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

ενδειξασθε **verb - aorist middle imperative - second person**

endeiknumi **en-dike'-noo-mee**: to indicate (by word or act) -- do, show (forth).

εις **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
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.
εκκλησιων noun - genitive plural feminine ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

2 Corinthians 9:1 .

.	Greek	Strong's	Origin
For it is superfluous	περισσόν (perisson)	4053: abundant	from peri
for me to write	γράφειν (graphein)	1125: to write	a prim. verb
to you about	Περί (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this	τῆς (tēs)	3588: the	the def. art.
ministry	διακονίας (diakonias)	1248: service, ministry	from diakonos
to the saints;	ἀγίους (agious)	40: sacred, holy	from a prim. root

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

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονιας noun - genitive singular feminine

diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιους adjective - accusative plural masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

περισσον adjective - nominative singular neuter

perissos per-is-sos': exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

γραφειν verb - present active infinitive

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ὑμῖν **personal pronoun - second person dative plural**
 humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

2 Corinthians 9:2 .

.	Greek	Strong's	Origin
for I know		3609a: to have seen or perceived, hence to know	perf. of eidon
your readiness,	προθυμίαν (prothumian)	4288: eagerness	from prothumos
of which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I boast	καυχῶμαι (kauchōmai)	2744: to boast	of uncertain origin
about	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
you to the Macedonians,	Μακεδόσιν (makedosin)	3110: a Macedonian, an inhab. of Macedonia	of uncertain origin
[namely], that Achaia	Ἀχαΐα (achaia)	882: Achaia, a Roman province incl. most of Greece	of uncertain origin
has been prepared	παρεσκεύασται (pareskeuastai)	3903: to prepare, make ready	from para and skeuazó (to prepare, make ready)
since	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
last year,	πέρυσι (perusi)	4070: last year	a prim. adverb
and your zeal	ζήλος (zēlos)	2205b: zeal, jealousy	probably from zeó
has stirred	ἠρέθισεν (ērethisen)	2042: to stir up	from erethó (to stir to anger)
up most		4183: much, many	a prim. word

of them.

KJV Lexicon

οἶδα **verb - perfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

προθυμίαν **noun - accusative singular feminine**

prothumia **proth-oo-mee'-ah**: predisposition, i.e. alacrity -- forwardness of mind, readiness (of mind), ready (willing) mind.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ἣν **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.

ὑπὲρ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

καυχῶμαι **verb - present middle or passive deponent indicative - first person singular**

kauchaomai **kow-khah'-om-ah-ee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

μακεδονιν **noun - dative plural masculine**

Makedon **mak-ed'-ohn**: a Macedon (Macedonian), i.e. inhabitant of Macedonia -- of Macedonia, Macedonian.

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.

αχαια **noun - nominative singular feminine**

Achaia **ach-ah-ee'-ah**: Achaia (i.e. Greece), a country of Europe -- Achaia.

παρεσκευασται **verb - perfect passive indicative - third person singular**

paraskeuazo **par-ask-yoo-ad'-zo**: to furnish aside, i.e. get ready -- prepare self, be (make) ready.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

περυσι **adverb**

perusi **per'-oo-si**: the by-gone, i.e. (as noun) last year -- + a year ago.

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.

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).

ζηλος **noun - nominative singular masculine**

zelos **dzay'-los**: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

ηρεθισεν **verb - aorist active indicative - third person singular**

erethizo **er-eth-id'-zo**: to stimulate (especially to anger) -- provoke.

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.

πλειονας **adjective - accusative plural masculine - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

2 Corinthians 9:3 .

.	Greek	Strong's	Origin
But I have sent	ἐπεμψα (epempsa)	3992: to send	a prim. word
the brethren,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that our boasting	καύχημα (kauchēma)	2745: a boast	from kauchaomai
about	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
you may not be made empty	κενωθῇ (kenōthē)	2758: to empty	from kenos
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
case,	μέρει (merai)	3313: a part, share, portion	from meiromai (to receive one's portion)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that, as I was saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
you may be prepared;	παρεσκευασμένοι (pareskeuasmēnoi)	3903: to prepare, make ready	from para and skeuazó (to prepare, make ready)

επεμψα **verb - aorist active indicative - first person singular**

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

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.

αδελφους **noun - accusative plural masculine**

adephos ad-el-fos': a brother near or remote -- brother.

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.

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.

καυχημα **noun - nominative singular neuter**

kauchema kow'-khay-mah: a boast (properly, the object; by implication, the act) in a good or a bad sense -- boasting, (whereof) to glory (of), glorying, rejoice(-ing).

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

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.

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.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

κενωθη **verb - aorist passive subjunctive - third person singular**

kenoo ken-o'-o: to make empty, i.e. (figuratively) to abase, neutralize, falsify -- make (of

none effect, of no reputation, void), be in vain.

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.

μερι noun - dative 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).

τούτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

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.

καθως adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ελεγον verb - imperfect active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

παρεσκευασμενοι verb - perfect passive participle - nominative plural masculine

paraskeuazo par-ask-yoo-ad'-zo: to furnish aside, i.e. get ready -- prepare self, be (make) ready.

ητε verb - present subjunctive - second person

o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

2 Corinthians 9:4 .

.	Greek	Strong's	Origin
otherwise		3381: lest perhaps, whether perhaps	see mé and pós
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr.	contr. from ei and an

		subjunctive mood)	
any Macedonians	Μακεδόνες (makedones)	3110: a Macedonian, an inhab. of Macedonia	of uncertain origin
come	ἔλθωσιν (elthōsin)	2064: to come, go	a prim. verb
with me and find	εὕρωσιν (eurōsin)	2147: to find	a prim. verb
you unprepared,	ἀπαρασκευάστους (aparaskeuastous)	532: unprepared	from alpha (as a neg. prefix) and paraskuazó
we -- not to speak	λέγωμεν (legōmen)	3004: to say	a prim. verb
of you -- will be put to shame	καταισχυνθῶμεν (kataischunthōmen)	2617b: to put to shame, to disgrace	from kata and aischunó
by this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
confidence.	ὑποστάσει (upostasei)	5287: a support, substance, steadiness, hence assurance	from hupo and histēmi

KJV Lexicon

μηπως **conjunction**

mepos **may'-pos** : lest somehow -- lest (by any means, by some means, haply, perhaps).

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).

ελθωσιν **verb - second aorist active subjunctive - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance,

possession, instrumentality, addition, etc.

εμοι **personal pronoun - first person dative singular**
emoi **em-oy'**: to me -- I, me, mine, my.

μακεδονες **noun - nominative plural masculine**
Makedon **mak-ed'-ohn**: a Macedon (Macedonian), i.e. inhabitant of Macedonia -- of Macedonia, Macedonian.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρωσιν **verb - second aorist active subjunctive - third person**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

απαρασκευαστους **adjective - accusative plural masculine**
aparaskeuastos **ap-ar-ask-yoo'-as-tos**: unready -- unprepared.

καταισχυνθωμεν **verb - aorist passive subjunctive - first person**
kataischuno **kat-ahee-skhoo'-no**: to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

ημεις **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

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.

λεγωμεν **verb - present active subjunctive - first person**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

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.

ΥΠΟΣΤΑΣΕΙ noun - dative singular feminine

hupostasis hoop-os'-tas-is: a setting under (support), i.e. (figuratively) concretely, essence, or abstractly, assurance (objectively or subjectively) -- confidence, confident, person, substance.

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.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καυχησης noun - genitive singular feminine

kauchesis kow'-khay-sis: boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

2 Corinthians 9:5 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
I thought	ἡγησάμην (ēgēsamēn)	2233: to lead, suppose	from agó
it necessary	ἀναγκαῖον (anankaion)	316: necessary	from anagké
to urge	παρακαλέσαι (parakalesai)	3870: to call to or for, to exhort, to encourage	from para and kaleó
the brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
that they would go on ahead	προέλθωσιν (proelthōsin)	4281: to go forward, go on	from pro and erchomai
to you and arrange beforehand	προκαταρτίσωσιν (prokatartisōsin)	4294: to make ready beforehand	from pro and katartizó
your previously promised	προεπηγγελμένην (proepēngelmenēn)	4279: to announce before	from pro and epaggellomai
bountiful	εὐλογίαν	2129: praise, blessing	from the same as eulogeó

	(eulogian)		
gift,	εὐλογίαν (eulogian)	2129: praise, blessing	from the same as eulogeó
so		3767: therefore, then, (and) so	a prim. word
that the same	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
would be ready	έτοιμην (etoimēn)	2092: prepared	a prim. word
as a bountiful gift		2129: praise, blessing	from the same as eulogeó
and not affected	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
by covetousness.	πλεονεξίαν (pleonexian)	4124: advantage, covetousness	from pleonektés

KJV Lexicon

αναγκαιον **adjective - accusative singular neuter**

anagkaios an-ang-kah'-yos: necessary; by implication, close (of kin) -- near, necessary, necessity, needful.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ηγησαμην **verb - aorist middle deponent indicative - first person singular**

hegeomai hayg-eh'-om-ahee: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

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.

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**

adephos **ad-el-fos'**: a brother near or remote -- brother.

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.

προελθωσιν **verb - second aorist active subjunctive - third person**

proerchomai **pro-er'-khom-ahee**: to go onward, precede (in place or time) -- go before (farther, forward), outgo, pass 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

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

προκαταρτισωσιν **verb - aorist active subjunctive - third person**

prokatartizo **prok-at-ar-tid'-zo**: to prepare in advance -- make up beforehand.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προκατηγγελημενην **verb - perfect passive participle - accusative singular feminine**

prokataggello **prok-at-ang-ghel'-lo**: to announce beforehand, i.e. predict, promise -- foretell, have notice, (shew) before.

ευλογιαν **noun - accusative singular feminine**

eulogia **yoo-log-ee'-ah**: fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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.

ετοιμην adjective - accusative singular feminine	
hetoimos	het-oy'-mos: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).
ειναι verb - present infinitive	
einai	i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.
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.
ως adverb	
hos	hoce: which how, i.e. in that manner (very variously used, as follows)
ευλογιαν noun - accusative singular feminine	
eulogia	yoo-log-ee'-ah: fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess
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.
ως adverb	
hos	hoce: which how, i.e. in that manner (very variously used, as follows)
πλεονεξιαν noun - accusative singular feminine	
pleonexia	pleh-on-ex-ee'-ah: avarice, i.e. (by implication) fraudulency, extortion -- covetous(-ness) practices, greediness.

2 Corinthians 9:6 .

.	Greek	Strong's	Origin
Now	ὁὐ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[I say], he who sows	σπειρώων (speirōn)	4687: to sow (seed)	a prim. verb

sparingly	φειδομένως (pheidomenōs)	5340: sparingly	adverb from a part. of pheidomai
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
reap	θερίσει (therisei)	2325: to reap	from theros
sparingly,	φειδομένως (pheidomenōs)	5340: sparingly	adverb from a part. of pheidomai
and he who sows	σπείρων (speirōn)	4687: to sow (seed)	a prim. verb
bountifully	εὐλογίαις (eulogiais)	2129: praise, blessing	from the same as eulogeó
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
reap	θερίσει (therisei)	2325: to reap	from theros
bountifully.	εὐλογίαις (eulogiais)	2129: praise, blessing	from the same as eulogeó

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).

Ο definite article - nominative singular masculine

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.

φειδομενως **adverb**

pheidomenos **fi-dom-en'-oce**: abstemiously, i.e. stingily -- sparingly.

φειδομενως **adverb**

pheidomenos **fi-dom-en'-oce**: abstemiously, i.e. stingily -- sparingly.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θερισει **verb - future active indicative - third person singular**

therizo **ther-id'-zo**: to harvest -- reap.

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.

σπειρων **verb - present active participle - nominative singular masculine**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

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.

ευλογiais **noun - dative plural feminine**

eulogia **yoo-log-ee'-ah**: fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

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.

ευλογiais **noun - dative plural feminine**

eulogia **yoo-log-ee'-ah**: fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θερισει **verb - future active indicative - third person singular**

therizo **ther-id'-zo**: to harvest -- reap.

2 Corinthians 9:7 .

.	Greek	Strong's	Origin
Each one	ἐκαστος (ekastos)	1538: each, every	a prim. word
[must do] just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as he has purposed	προήρηται (proērētai)	4255: to bring forth or forward	from pro and haireó
in his heart,	καρδία (kardia)	2588: heart	a prim. word
not grudgingly	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
under	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
compulsion,	ἀνάγκης (anankēs)	318: necessity	from ana and agchó (to compress, press tight)
for God	θεός (theos)	2316: God, a god	of uncertain origin
loves	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
a cheerful	ίλαρόν (ilaron)	2431: cheerful	from the same as hileós
giver.	δότην (dotēn)	1395: a giver	from didómi

KJV Lexicon

ΕΚΑΣΤΟΣ **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

καθως **adverb**

kathos **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

προαιρειται **verb - present middle or passive deponent indicative - third person singular**

proaireomai **pro-ahee-reh'-om-ahee**: to choose for oneself before another thing (prefer), i.e. (by implication) to propose (intend) -- purpose.

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).

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.

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)

λυτης **noun - genitive singular feminine**

lupe **loo'-pay**: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

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.

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)

αναγκης **noun - genitive singular feminine**

anagke **an-ang-kay'**: constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

ιλαρον **adjective - accusative singular masculine**

hilaros **hil-ar-os'**: propitious or merry (hilarious), i.e. prompt or willing -- cheerful.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

δοτην noun - accusative singular masculine

dotes dot'-ace: a giver -- giver.

αγαπα verb - present active indicative - third person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

ο definite article - nominative singular masculine

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).

2 Corinthians 9:8 .

.	Greek	Strong's	Origin
And God	θεὸς (theos)	2316: God, a god	of uncertain origin
is able	δυνατεῖ (dunatei)	1414: to be able, be powerful	from dunatos
to make	περισσεῦσαι (perisseusai)	4052: to be over and above, to abound	from perissos
all	πάντων (pasan)	3956: all, every	a prim. word
grace	χάριν (charin)	5485: grace, kindness	a prim. word
abound	περισσεύετε (perisseuēte)	4052: to be over and above, to abound	from perissos
to you, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that always	πάντοτε (pantote)	3842: at all times	from pas and tote
having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb

all	παντὶ (panti)	3956: all, every	a prim. word
sufficiency	αὐτάρκειαν (autarkeian)	841: self-satisfaction, i.e. self-sufficiency	from autarkés
in everything,	πάνσιν (pasan)	3956: all, every	a prim. word
you may have		2192: to have, hold	a prim. verb
an abundance		4052: to be over and above, to abound	from perissos
for every	πάν (pan)	3956: all, every	a prim. word
good	ἀγαθόν (agathon)	18: good	of uncertain origin
deed;	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

δυνατός **adjective - nominative singular masculine**

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

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.

θεός **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πασαν **adjective - accusative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

χαριν noun - accusative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

περισσεύσαι verb - aorist active middle or passive deponent

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

εν preposition

en en: in, at, (up-)on, by, etc.

παντι adjective - dative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

παντοτε adverb

pantote pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).

πασαν adjective - accusative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

αυταρκειαν noun - accusative singular feminine

autarkeia ow-tar'-ki-ah: self-satisfaction, i.e. (abstractly) contentedness, or (concretely) a competence -- contentment, sufficiency.

εχοντες verb - present active participle - nominative plural masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

περισσευητε verb - present active subjunctive - second person

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παν adjective - accusative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

εργον noun - accusative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αγαθον adjective - accusative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

2 Corinthians 9:9 .

.	Greek	Strong's	Origin
as it is written,	γέγραπται (gegryptai)	1125: to write	a prim. verb
"HE SCATTERED	ἐσκόρπισεν (eskorpisen)	4650: to scatter	of uncertain origin
ABROAD, HE GAVE	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
TO THE POOR,	πένησιν (penēsín)	3993: one who works for his living	from penomai (to work for one's daily bread)
HIS RIGHTEOUSNESS	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
ENDURES	μένει (menei)	3306: to stay, abide, remain	a prim. verb
FOREVER."	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration

KJV Lexicon

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).

εσκορπισεν **verb - aorist active indicative - third person singular**

skorpizo **skor-pid'-zo**: to dissipate, i.e. (figuratively) put to flight, waste, be liberal -- disperse abroad, scatter (abroad).

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.

πενησιν **noun - dative plural masculine**

penes **pen'-ace**: starving, i.e. indigent -- poor.

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**

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

μενει **verb - present active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εις **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.

αιωνα **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)

2 Corinthians 9:10 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
He who supplies	ἐπιχορηγῶν (epichorēgōn)	2023: to supply	from epi and chorēgeó
seed		4690: that which is sown, i.e. seed	from speiró
to the sower	σπείροντι (speironti)	4687: to sow (seed)	a prim. verb
and bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
for food	βρῶσιν (brōsin)	1035: eating, food	from bibróskó
will supply	χορηγήσει (chorēgēsei)	5524: to lead a chorus (i.e. a group of performers), to defray the cost of a chorus	from choros and agó
and multiply	πληθυνεῖ (plēthuneĩ)	4129: to increase, to be increased	from plēthos
your seed	σπέρμα (sperma)	4703: a sowing, i.e. seed (sown)	from speiró
for sowing and increase	αὐξήσει (auxēsei)	837: to make to grow, to grow	a prol. form of a prim. verb
the harvest		1079b: fruit, produce	from ginomai
of your righteousness;	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios

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.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐπιχορηγῶν verb - present active participle - nominative singular masculine

epichoregeo **ep-ee-khor-ayg-eh'-o**: to furnish besides, i.e. fully supply, (figuratively) aid or contribute -- add, minister (nourishment, unto).

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.

σπειρόντι verb - present active participle - dative singular masculine

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

καὶ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἄρτον noun - accusative singular masculine

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

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

βρώσιν noun - accusative singular feminine

brosis **bro'-sis**: (abstractly) eating; by extension (concretely) food -- eating, food, meat.

χορηγεῖν verb - aorist active participle deponent - third person singular

choregeo **khor-ayg-eh'-o**: to be a dance-leader, i.e. (generally) to furnish -- give, minister.

καὶ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πλεθύναι verb - aorist active participle deponent - third person singular

plethuno **play-thoo'-no**: to increase (transitively or intransitively) -- abound, multiply.

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.

σπορόν noun - accusative singular masculine

sporos **spro'-os**: a scattering (of seed), i.e. (concretely) seed (as sown) -- seed (sown).

υμων personal pronoun - second person genitive plural humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
αυξησαι verb - aorist active participle deponent - third person singular auzano owx-an'-o: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.
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.
γεννηματα noun - accusative plural 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.
δικαιοσυνης noun - genitive singular feminine dikaiosune 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).

2 Corinthians 9:11 .

.	Greek	Strong's	Origin
you will be enriched	πλουτιζόμενοι (ploutizomenoi)	4148: to make rich	from ploutos
in everything	παντι (panti)	3956: all, every	a prim. word
for all	πασαν (pasan)	3956: all, every	a prim. word
liberality,	ἀπλότητα (aplotēta)	572: singleness, hence simplicity	from haplous
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis

through	δι΄ (di)	1223: through, on account of, because of	a prim. preposition
us is producing	κατεργάζεται (katergazetai)	2716: to work out	from kata and ergazomai
thanksgiving	εὐχαριστίαν (eucharistian)	2169: thankfulness, giving of thanks	from eucharistos
to God.	θεῷ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

παντι **adjective - dative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

πλουτιζομενοι **verb - present passive participle - nominative plural masculine**

ploutizo **ploo-tid'-zo**: to make wealthy (figuratively) -- en-(make) 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

πασαν **adjective - accusative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

απλοτητα **noun - accusative singular feminine**

haplotes **hap-lot'-ace**: singleness, i.e. (subjectively) sincerity (without dissimulation or self-seeking), or (objectively) generosity (copious bestowal) -- bountifulness, liberal(-ity), simplicity, singleness.

ητις **relative pronoun - nominative singular feminine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

κατεργάζεται **verb - present middle or passive deponent indicative - third person singular**

katergazomai **kat-er-gad'-zom-ahēe**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ευχαριστιαν **noun - accusative singular feminine**

eucharistia **yoo-khar-is-tee'-ah**: gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving).

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).

2 Corinthians 9:12 .

.	Greek	Strong's	Origin
For the ministry	διακονία (diakonia)	1248: service, ministry	from diakonos
of this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
service	λειτουργίας (leitourgias)	3009: a service, a ministry	from leitourgeo
is not only	μόνον (monon)	3440: merely	adverb from monos
fully supplying	προσαναπληροῦσα (prosanaplērousa)	4322: to fill up by adding to	from pros and anaplēroó
the needs	ὑστερήματα (usterēmata)	5303: that which is lacking, need	from hustereó
of the saints,	ἀγίων (agiōn)	40: sacred, holy	from a prim. root
but is also	καὶ (kai)	2532: and, even, also	a prim. conjunction

overflowing	περισσεύουσα (perisseuoussa)	4052: to be over and above, to abound	from perissos
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
many	πολλῶν (pollōn)	4183: much, many	a prim. word
thanksgivings	εὐχαριστιῶν (eucharistiōn)	2169: thankfulness, giving of thanks	from eucharistos
to God.	θεῷ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

διακονια noun - nominative singular feminine

diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λειτουργιας noun - genitive singular feminine

leitourgia li-toorg-ee'-ah: public function (as priest (liturgy) or almsgiver) -- ministration(-try), service.

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.

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.

μονον adverb

monon mon'-on: merely -- alone, but, only.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

προσαναπληρουσα verb - present active participle - nominative singular feminine

prosanapleroo pros-an-ap-lay-ro'-o: to fill up further, i.e. furnish fully -- supply.

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.

υστερηματα noun - accusative plural neuter

husterema hoos-ter'-ay-mah: a deficit; specially, poverty -- that which is behind, (that which was) lack(-ing), penury, want.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιων adjective - genitive plural masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περισσευουσα verb - present active participle - nominative singular feminine

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

πολλων adjective - genitive plural feminine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ευχαριστιων noun - genitive plural feminine

eucharistia yoo-khar-is-tee'-ah: gratitude; actively, grateful language (to God, as an act of worship) -- thankfulness, (giving of) thanks(-giving).

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).

2 Corinthians 9:13 .

.	Greek	Strong's	Origin
Because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the proof	δοκιμῆς (dokimēs)	1382: (the process or result of) trial, proving, approval	from dokimos
given by this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
ministry,	διακονίας (diakonias)	1248: service, ministry	from diakonos
they will glorify	δοξάζοντες (doxazontes)	1392: to render or esteem glorious (in a wide application)	from doxa
God	θεὸν (theon)	2316: God, a god	of uncertain origin
for [your] obedience	ὑποταγῇ (upotagē)	5292: subjection	from hupotassó
to your confession	ὁμολογίας (omologias)	3671: an agreement, confession	from homologeó
of the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and for the liberality	ἀπλότητι (aplotēti)	572: singleness, hence simplicity	from haplous

of your contribution	κοινωνίας (koinōnias)	2842: fellowship	from koinónos
to them and to all,	πάντας (pantas)	3956: all, every	a prim. word

KJV Lexicon

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.

δοκιμης **noun - genitive singular feminine**

dokime dok-ee-may': test (abstractly or concretely); by implication, trustiness -- experience(-riment), proof, trial.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονίας **noun - genitive singular feminine**

diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

ταυτης **demonstrative pronoun - genitive singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δοξαζοντες **verb - present active participle - nominative plural masculine**

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

υποταγη noun - dative singular feminine

hupotage hoop-ot-ag-ay': subordination -- subjection.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ομολογιας noun - genitive singular feminine

homologia hom-ol-og-ee'-ah: acknowledgment -- con-(pro-)fession, professed.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

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.

του definite article - genitive singular masculine

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απλοτητι noun - dative singular feminine

haplotes hap-lot'-ace: singleness, i.e. (subjectively) sincerity (without dissimulation or self-seeking), or (objectively) generosity (copious bestowal) -- bountifulness, liberal(-ity), simplicity, singleness.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοινωνίας **noun - genitive singular feminine**

koinonia **koy-nohn-ee'-ah**: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

2 Corinthians 9:14 .

.	Greek	Strong's	Origin
while they also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
by prayer	δεήσει (deēsei)	1162: a need, entreaty	from deomai
on your behalf,	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
yearn	ἐπιποθούντων (epipothountōn)	1971: to long for	from epi and potheó (to yearn)
for you because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

of the surpassing	ὑπερβάλλουσιν (uperballousan)	5235: to throw over or beyond, to run beyond	from huper and balló
grace	χάριν (charin)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in 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

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

δεήσει noun - dative singular feminine

deesis deh'-ay-sis: a petition -- prayer, request, supplication.

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.

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ἐπιποθεύων verb - present active participle - genitive plural masculine

epipothéo ep-ee-poth-eh'-o: to dote upon, i.e. intensely crave possession (lawfully or wrongfully) -- (earnestly) desire (greatly), (greatly) long (after), lust.

ὑμᾶς personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your

(+ own).

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.

υπερβαλλουσιν **verb - present active participle - accusative singular feminine**

huperballo **hoop-er-bal'-lo**: to throw beyond the usual mark, i.e. (figuratively) to surpass (only active participle supereminent) -- exceeding, excel, pass.

χαριν **noun - accusative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

2 Corinthians 9:15 .

.	Greek	Strong's	Origin
Thanks	Χάρις (charis)	5485: grace, kindness	a prim. word
be to God	θεῷ (theō)	2316: God, a god	of uncertain origin
for His indescribable	ἀνεκδιγήτῳ (anekdiēgētō)	411: inexpressible	from alpha (as a neg. prefix) and ekdiégeomai

gift!

δωρεᾶ
(dōrea)

1431: a gift

from didómi

KJV Lexicon

χαρις **noun - nominative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

ανεκδιηγητω **adjective - dative singular feminine**

anekdiegetos **an-ek-dee-ay'-gay-tos**: not expounded in full, i.e. indescribable -- unspeakable.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δωρεα **noun - dative singular feminine**

dorea **do-reh-ah'**: a gratuity -- gift.

2 Corinthians 10:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I, Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
myself	Αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
urge	παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you by the meekness	πραῦτης (prautētos)	4240: gentleness	from praus
and gentleness	ἐπιεικείας (epieikeias)	1932: fairness, gentleness	from epieikés
of Christ--	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
I who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
am meek	ταπεινός (tapeinos)	5011: low-lying, fig. lowly, hence lowly in spirit	a prim. word
when face to face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
with you, but bold	θαρρῶ (tharrō)	2292: to be of good courage	a late form of tharseó
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
you when absent!	ἀπὼν (apōn)	548: to be away, i.e. to be absent	from apo and eimi

KJV Lexicon

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).

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

παρακαλω **verb - present active indicative - first person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

πραοτητος **noun - genitive singular feminine**

praiotes **prah-ot'-ace**: gentleness, by implication, humility -- meekness.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιεικειας **noun - genitive singular feminine**

epieikeia **ep-ee-i'-ki-ah**: suitableness, i.e. (by implication) equity, mildness -- clemency, gentleness.

του **definite article - genitive singular masculine**

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.

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.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

προσωπον noun - accusative singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

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.

εν preposition

en en: in, at, (up-)on, by, etc.

υμιν personal pronoun - second person dative plural

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

απων verb - present participle - nominative singular masculine

apeimi ap'-i-mee: to be away -- be absent.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θαρρω verb - present active indicative - first person singular - contracted form

tharrheo thar-hreh'-o: to exercise courage -- be bold, boldly, have confidence, be confident.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

2 Corinthians 10:2 .

.	Greek	Strong's	Origin
I ask	δέομαι (deomai)	1189a: to want, entreat	a form of deó
that when I am present	παρὼν (parōn)	3918b: to be present, to have come	from para and eimi
I [need] not be bold	θαρσῆσαι (tharrēsai)	2292: to be of good courage	a late form of tharseó
with the confidence	πεποιθήσει (pepoithēsei)	4006: confidence	from peithó
with which	ἡ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I propose	λογίζομαι (logizomai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
to be courageous	τολμῆσαι (tolmēsai)	5111: to have courage, to be bold	from tolma (boldness)
against	ἐπί (epi)	1909: on, upon	a prim. preposition
some,	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
who regard	λογιζομένους (logizomenous)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
us as if	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
we walked	περιπατοῦντας (peripatountas)	4043: to walk	from peri and pateó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh.	σάρκα (sarka)	4561: flesh	a prim. word

KJV Lexicon

δεομαι **verb - present middle or passive deponent indicative - first person singular**

deomai **deh'-om-ahee**: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - accusative singular neuter**

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.

παρων **verb - present participle - nominative singular masculine**

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.

θαρρησαι **verb - aorist active middle or passive deponent**

tharrheo **thar-hreh'-o**: to exercise courage -- be bold, boldly, have confidence, be confident.

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.

πεποιθησει **noun - dative singular feminine**

pepoithesis **pep-oy'-thay-sis**: reliance -- confidence, trust.

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.

λογιζομαι **verb - present middle or passive deponent indicative - first person singular**

logizomai **log-id'-zom-ahee**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

τολμησαι **verb - aorist active middle or passive deponent**

tolmao **tol-mah'-o**: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

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.

τινας **indefinite pronoun - accusative plural masculine**

tis **tis**: some or any person or object

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογιζομενους **verb - present middle or passive deponent participle - accusative plural masculine**

logizomai **log-id'-zom-ahee**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

σαρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

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).

2 Corinthians 10:3 .

.	Greek	Strong's	Origin
For though we walk	περιπατοῦντες (peripatountes)	4043: to walk	from peri and pateó
in the flesh,	σαρκὶ (sarki)	4561: flesh	a prim. word
we do not war	στρατευόμεθα (strateuometha)	4754: to make war, hence to serve as a soldier	from stratos (an encamped army)
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

σαρκι **noun - dative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

περιπατούντες **verb - present active participle - nominative 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).

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.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

σαρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

στρατευομεθα **verb - present middle indicative - first person**

strateuomai **strat-yoo'-om-ah-ee**: to serve in a military campaign; figuratively, to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations -- soldier, (go to) war(-fare).

2 Corinthians 10:4 .

.	Greek	Strong's	Origin
for the weapons	ὅπλα (opla)	3696: a tool, implement, weapon	a prim. word
of our warfare	στρατείας (strateias)	4752: a campaign, expedition, hence warfare	from strateuó

are not of the flesh,	σαρκικά (sarkika)	4559: pertaining to the flesh, carnal	from sarx
but divinely	θεῶ (theō)	2316: God, a god	of uncertain origin
powerful	δυνατὰ (dunata)	1415: strong, mighty, powerful	from dunamai
for the destruction	καθαίρεσιν (kathairesin)	2506: a pulling down	from kathaireó
of fortresses.	ὀχυρωμάτων (ochurōmatōn)	3794: a stronghold, fortress	from ochuroó (to fortify)

KJV Lexicon

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.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὅπλα **noun - nominative plural neuter**

hoplon hop'-lon: an implement or utensil or tool (literally or figuratively, especially, offensive for war) -- armour, instrument, weapon.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατείας **noun - genitive singular feminine**

strateia strat-i'-ah: military service, i.e. (figuratively) the apostolic career (as one of hardship and danger) -- warfare.

ημῶν **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

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.

σαρκικά adjective - nominative plural neuter

sarkikos sar-kee-kos': pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

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.

δυνατά adjective - nominative plural neuter

dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

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).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

καθαιρεσιν noun - accusative singular feminine

kathairesis kath-ah'-ee-res-is: demolition; figuratively, extinction -- destruction, pulling down.

οχυρωμάτων noun - genitive plural neuter

ochuroma okh-oo'-ro-mah: a castle (figuratively, argument) -- stronghold.

2 Corinthians 10:5 .

.	Greek	Strong's	Origin
[We are] destroying	καθαροῦντες (kathairountes)	2507: to take down, pull down	from kata and haireó
speculations	λογισμοὺς (logismous)	3053: a reasoning, a thought	from logizomai
and every	πάν (pan)	3956: all, every	a prim. word
lofty thing	ὑψωμα (upsōma)	5313: height, that which is lifted up	from hupsoó

raised	ἐπαιρόμενον (epairomenon)	1869: to lift up	from epi and airó
up against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the knowledge	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginóskó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and [we are] taking	αἰχμαλωτίζοντες (aichmalōtizontes)	163: to take or lead captive	from aichmalótos
every	πάν (pan)	3956: all, every	a prim. word
thought	νόημα (noēma)	3540: thought, purpose	from noeó
captive		163: to take or lead captive	from aichmalótos
to the obedience	ὑπακοήν (upakoēn)	5218: obedience	from hupakouó
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

λογισμούς **noun - accusative plural masculine**

logismos **log-is-mos'**: computation, i.e. (figuratively) reasoning (conscience, conceit) -- imagination, thought.

καθαίρουντες **verb - present active participle - nominative plural masculine**

kathaireo **kath-ahee-reh'-o**: to lower (or with violence) demolish -- cast (pull, put, take) down, destroy.

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 - accusative singular neuter**

pas pas: apparently a primary word; all, any, every, the whole

υψωμα **noun - accusative singular neuter**

hupsoma hoop'-so-mah: an elevated place or thing, i.e. (abstractly) altitude, or (by implication) a barrier (figuratively) -- height, high thing.

επαίρομενον **verb - present middle passive - accusative singular neuter**

epairo ep-ahee'-ro: to raise up -- exalt self, poise (lift, take) up.

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.

γνώσεως **noun - genitive singular feminine**

gnosis gno'-sis: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

του **definite article - genitive singular masculine**

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

αιχμαλωτιζοντες **verb - present active participle - nominative plural masculine**

aichmalotizo aheekh-mal-o-tid'-zo: to make captive -- lead away captive, bring into captivity.

πας **adjective - accusative singular neuter**

pas pas: apparently a primary word; all, any, every, the whole

νοημα **noun - accusative singular neuter**

noema no'-ay-mah: a perception, i.e. purpose, or (by implication) the intellect, disposition, itself -- device, mind, 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.

ὑπακοήν **noun - accusative singular feminine**

hupakoe **hoop-ak-o-ay'**: attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

του **definite article - genitive singular masculine**

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.

2 Corinthians 10:6 .

.	Greek	Strong's	Origin
and we are ready	ἐτοίμῳ (etoimō)	2092: prepared	a prim. word
to punish	ἐκδικῆσαι (ekdikēsai)	1556: to vindicate, to avenge	from ekdikos
all	πάντων (pasan)	3956: all, every	a prim. word
disobedience,	παράκοήν (parakoēn)	3876: a hearing amiss, by impl. disobedience	from parakouó
whenever	ὅταν (otan)	3752: whenever	from hote and an
your obedience	ὑπακοή (upakoē)	5218: obedience	from hupakouó
is complete.	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés

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.

ετοιμω adjective - dative singular neuter

hetoimos het-oy'-mos: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

εχοντες verb - present active participle - nominative plural masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

εκδικησαι verb - aorist active middle or passive deponent

ekdikeo ek-dik-eh'-o: to vindicate, retaliate, punish -- a (re-)venge.

πασαν adjective - accusative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

παρακοην noun - accusative singular feminine

parakoe par-ak-o-ay': inattention, i.e. (by implication) disobedience -- disobedience.

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.

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

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.

υπακοη noun - nominative singular feminine

hupakoe hoop-ak-o-ay': attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

2 Corinthians 10:7 .

.	Greek	Strong's	Origin
You are looking	βλέπετε (blepete)	991: to look (at)	a prim. verb

at things as they are outwardly.	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
If	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is confident	πέποιθεν (pepoithen)	3982: to persuade, to have confidence	a prim. verb
in himself	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that he is Christ's,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
let him consider	λογιζέσθω (logizesthō)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
within	ἐφ' (eph)	1909: on, upon	a prim. preposition
himself,	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as he is Christ's,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are we.			

KJV Lexicon

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

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

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.

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

πειθοιθεν **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)

εαυτω **reflexive pronoun - third person dative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

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).

λογιζεσθω **verb - present middle or passive deponent imperative - third person singular**
logizomai **log-id'-zom-ahee**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), +
despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

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.

αφ **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or
relation; literal or figurative)

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.

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.

καθως **adverb**
kathos **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how,
when.

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

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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

ημεις **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

2 Corinthians 10:8 .

.	Greek	Strong's	Origin
For even	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I boast	καυχῆσμαι (kauchēsōmai)	2744: to boast	of uncertain origin
somewhat	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
further	περισσότερον (perissoteron)	4053: abundant	from peri
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
our authority,	ἐξουσίας (exousias)	1849: power to act, authority	from exesti
which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
for building	οἰκοδομὴν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma
you up and not for destroying	καθαίρεσιν (kathairesin)	2506: a pulling down	from kathaireó
you, I will not be put to shame,	αἰσχυνθήσομαι (aischunthēsomai)	153: to dishonor, make ashamed	from aischos (shame, disgrace)

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).

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

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

περισσότερον **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).

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

καυχησμαι **verb - aorist middle deponent subjunctive - first person singular**

kauchaomai **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξουσιας **noun - genitive singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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.

εδωκεν verb - aorist active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

οικοδομην noun - accusative singular feminine

oikodome oy-kod-om-ay': architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καθαιρεσιν noun - accusative singular feminine

kathairesis kath-ah'-ee-res-is: demolition; figuratively, extinction -- destruction, pulling down.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -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.

αισχυνθησομαι verb - future passive indicative - first person singular

aischunomai ahee-skho'-nom-ahee: to feel shame (for oneself) -- be ashamed.

2 Corinthians 10:9 .

.	Greek	Strong's	Origin
for I do not wish to seem	δόξω (doxō)	1380: to have an opinion, to seem	from dokos (opinion)
as if	ἄν (an)	302: usually untranslatable, but generally denoting supposition, wish, possibility or uncertainty	a prim. conditional particle
I would terrify	ἐκφοβεῖν (ekphobein)	1629: to frighten away	from ek and phobeó
you by my letters.	ἐπιστολῶν (epistolōn)	1992: an epistle, a letter	from epistelló

KJV Lexicon

ὥστε 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.

δοξω verb - aorist active subjunctive - 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.

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

εκφοβειν verb - present active infinitive

ekphobeo ek-fob-eh'-o: to frighten utterly -- terrify.

υμεις personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιστολων noun - genitive plural feminine

epistole ep-is-tol-ay': a written message -- epistle, letter.

2 Corinthians 10:10 .

.	Greek	Strong's	Origin
For they say,	φησίν (phēsin)	5346: to declare, say	from a prim. root pha-
"His letters	ἐπιστολαὶ (epistolai)	1992: an epistle, a letter	from epistelló
are weighty	βαρεῖαι (bareiai)	926: heavy	a prim. word
and strong,	ἰσχυραί (ischurai)	2478: strong, mighty	from ischuó
but his personal	σώματος (sōmatos)	4983: a body	of uncertain origin
presence	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi
is unimpressive	ἀσθενής (asthenēs)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
and his speech	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
contemptible."	ἐξουθενημένος (exouthenēmenos)	1848: to despise, treat with contempt	from exoudeneó

KJV Lexicon

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αι definite article - nominative plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν particle

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

επιστολαι noun - nominative plural feminine

epistole **ep-is-tol-ay'**: a written message -- epistle, letter.

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.

βαρειαι adjective - nominative plural feminine

barus **bar-ooce'**: weighty, i.e. (fig) burdensome, grave -- grievous, heavy, weightier.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ισχυραι adjective - nominative plural feminine

ischuros **is-khoo-ros'**: forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

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).

παρουσια noun - nominative singular feminine

parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

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.
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).
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
λογος noun - nominative singular masculine logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.
εξουθενημενος verb - perfect passive participle - nominative singular masculine exoutheneo ex-oo-then-eh'-o: contemptible, despise, least esteemed, set at nought.

2 Corinthians 10:11 .

.	Greek	Strong's	Origin
Let such	τοιούτος (toioutos)	5108: such as this, such	from toios (such, such-like) and houtos,
a person	τοιούτοι (toioutoi)	5108: such as this, such	from toios (such, such-like) and houtos,
consider	λογιζέσθω (logizesthō)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that what	οἷοι (oioi)	3634: what sort or manner of	related to ho,, hos, and hosos
we are in word	λόγω	3056: a word (as embodying	from legó

	(logō)	an idea), a statement, a speech	
by letters	ἐπιστολῶν (epistolōn)	1992: an epistle, a letter	from epistellō
when absent,	ἄπόντες (apontes)	548: to be away, i.e. to be absent	from apo and eimi
such persons		5108: such as this, such	from toios (such, such-like) and houtos,
[we are] also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in deed	ἐργῶ (ergō)	2041: work	from a prim. verb erdō (to do)
when present.	παρόντες (parontes)	3918b: to be present, to have come	from para and eimi

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

λογιζεσθω verb - present middle or passive deponent imperative - third person singular

logizomai log-id'-zom-ahee: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΤΟΙΟΥΤΟΣ demonstrative pronoun - nominative singular masculine

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

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.

οιοι correlative pronoun - nominative plural masculine

hoios hoy'-os: such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so

εσμεν verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

επιστολων noun - genitive plural feminine

epistole ep-is-tol-ay': a written message -- epistle, letter.

αποντες verb - present participle - nominative plural masculine

apeimi ap'-i-mee: to be away -- be absent.

τοιουτοι demonstrative pronoun - nominative plural masculine

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παροντες verb - present participle - nominative plural masculine

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.

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.

εργω noun - dative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

2 Corinthians 10:12 .

.	Greek	Strong's	Origin
For we are not bold	τολμῶμεν (tolmōmen)	5111: to have courage, to be bold	from tolma (boldness)
to class	ἐγκρίναι (enkrinai)	1469: to judge in, to reckon among	from en and krinó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
compare	συγκρίναι (sunkrinai)	4793: to combine, compare	from sun and krinó
ourselves	ἐαυτούς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
with some	τισιν (tisin)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of those	τῶν (tōn)	3588: the	the def. art.
who commend	συνιστανόντων (sunistanontōn)	4921: to commend, establish, stand near, consist	from sun and histēmi
themselves;	ἐαυτούς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but when they measure	μετροῦντες (metrountes)	3354: to measure, measure out	from metron
themselves	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
by themselves	ἐαυτούς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and compare	συγκρίνοντες (sunkrinontes)	4793: to combine, compare	from sun and krinó
themselves	ἐαυτούς	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.)

	(eautous)		of autos
with themselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
they are without	Οὐ (ou)	3756: not, no	a prim. word
understanding.	συνιᾶσιν (suniasin)	4920: to set together, fig. to understand	from sun and hiémi (to send)

KJV Lexicon

οὐ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τολμῶμεν verb - present active indicative - first person

tolmao tol-mah'-o: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

ἐγκρίναι verb - aorist active middle or passive deponent

egkrino eng-kree'-no: to judge in, i.e. count among -- make of the number.

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.

συγκρίναι verb - aorist active middle or passive deponent

sugkrino soong-kree'-no: to judge of one thing in connection with another, i.e. combine (spiritual ideas with appropriate expressions) or collate

ἐαυτοὺς reflexive pronoun - third person accusative plural masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

τισιν indefinite pronoun - dative 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.

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.

συνιστανοντων verb - present active participle - genitive plural masculine

sunistao soon-is-tah'-o, : to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

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.

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

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.

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.

μετρουντες verb - present active participle - nominative plural masculine

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συγκρινοντες verb - present active participle - nominative plural masculine

sugkrino soong-kree'-no: to judge of one thing in connection with another, i.e. combine (spiritual ideas with appropriate expressions) or collate

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.

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.

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.

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.

2 Corinthians 10:13 .

.	Greek	Strong's	Origin
But we will not boast	καυχησόμεθα (kauchēsometha)	2744: to boast	of uncertain origin
beyond	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
[our] measure,	ἄμετρα (ametra)	280: without measure	from alpha (as a neg. prefix) and metron
but within	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the measure	μέτρον (metron)	3358: a measure	a prim. word
of the sphere	κανόνος (kanonos)	2583: a rule, standard	from kanna (a straight rod)
which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
apportioned	ἐμέρισεν (emerisen)	3307: to divide	from meros
to us as a measure,	μέτρου (metrou)	3358: a measure	a prim. word

to reach	ἐφικέσθαι (ephikesthai)	2185: to arrive upon, i.e. to reach	from epi and the same as hikanos
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
as far	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
as you.			

KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οὐχι **particle - nominative**
ouchi **oo-khee'**: not indeed -- nay, not.

εἰς **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμετρα **adjective - accusative plural neuter**
ametros **am'-et-ros**: immoderate -- (thing) without measure.

καυχησομεθα **verb - future middle deponent indicative - first person**
kauchaomai **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μετρον noun - accusative singular neuter

metron met'-ron: a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κανονος noun - genitive singular masculine

kanon kan-ohn': a rule (canon), i.e. (figuratively) a standard (of faith and practice); by implication, a boundary, i.e. (figuratively) a sphere (of activity) -- line, rule.

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.

εμερισεν verb - aorist active 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

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μετρον noun - genitive singular neuter

metron met'-ron: a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.

εφικεσθαι verb - second aorist middle deponent middle or passive deponent

ephikneomai ef-ik-neh'-om-ah-ee: to arrive upon, i.e. extend to -- reach.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμων **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

2 Corinthians 10:14 .

.	Greek	Strong's	Origin
For we are not overextending	ὑπερεκτείνομεν (uperekteinomen)	5239b: to stretch beyond measure	from huper and ekteinó
ourselves,	ἐαυτούς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
as if	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
we did not reach	ἐφικνούμενοι (ephiknoumenoi)	2185: to arrive upon, i.e. to reach	from epi and the same as hikanos
to you, for we were the first to come	ἐφθάσαμεν (ephthasamen)	5348: to come before (another), anticipate, arrive	a prim. verb
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
as far	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
as you in the gospel	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizó
of Christ;	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

ου 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)

ὥς adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

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.

ἐφικνούμενοι verb - present middle or passive deponent participle - nominative plural masculine

ephikneomai ef-ik-neh'-om-ahce: to arrive upon, i.e. extend to -- reach.

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

ὕμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ὑπερεκτείνωμεν verb - present active indicative - first person

huperekteino hoop-er-ek-ti'-no: to extend inordinately -- stretch beyond.

ἐαυτοὺς reflexive pronoun - third person accusative plural masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ἄχρι 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.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὕμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ἐφθασαμεν verb - aorist active indicative - first person

phthano fthan'-o: to be beforehand, i.e. anticipate or precede; by extension, to have arrived at -- (already) attain, come, prevent.

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.
ευαγγελιω noun - dative singular neuter euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.
του definite article - genitive singular masculine 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.

2 Corinthians 10:15 .

.	Greek	Strong's	Origin
not boasting	καυχώμενοι (kauchōmenoi)	2744: to boast	of uncertain origin
beyond	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
[our] measure,	ἄμετρα (ametra)	280: without measure	from alpha (as a neg. prefix) and metron
[that] [is], in other men's	αλλοτρίοις (allotriois)	245: belonging to another	from allos
labors,	κόποις (kopois)	2873: laborious toil	from koptó
but with the hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó
that as your faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
grows,	αὐξανομένης (auxanomenēs)	837: to make to grow, to grow	a prol. form of a prim. verb

we will be, within	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
our sphere,	κανόνα (kanona)	2583: a rule, standard	from kanna (a straight rod)
enlarged	μεγαλυνθῆναι (megalunthēnai)	3170: to make or declare great	from megas
even	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
more	περισσεῖαν (perisseian)	4050: superfluity	from perisseuó
by 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.

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.

ἀμετρα **adjective - accusative plural neuter**

ametros am'-et-ros: immoderate -- (thing) without measure.

καυχώμενοι **verb - present middle or passive deponent participle - nominative plural masculine**

kauchaomai kow-khah'-om-ah-ee: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

αλλοτριος adjective - dative 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).

κοποις noun - dative 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.

ελπιδα noun - accusative singular feminine

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εχοντες verb - present active participle - nominative plural masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

αυξανομενης verb - present passive participle - genitive singular feminine

auzano owx-an'-o: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

μεγαλυνθηναι verb - aorist passive middle or passive deponent

megaluno meg-al-oo'-no: to make (or declare) great, i.e. increase or (figuratively) extol -- enlarge, magnify, shew great.

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.

κανονα **noun - accusative singular masculine**

kanon kan-ohn': a rule (canon), i.e. (figuratively) a standard (of faith and practice); by implication, a boundary, i.e. (figuratively) a sphere (of activity) -- line, rule.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

περισσειαν **noun - accusative singular feminine**

perisseia per-is-si'-ah: surplusage, i.e. superabundance -- abundance(-ant, (-ly), superfluity.

2 Corinthians 10:16 .

.	Greek	Strong's	Origin
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
as to preach the gospel	εὐαγγελίσασθαι (euangelisasthai)	2097: to announce good news	from eu and angelos
even to the regions beyond	ὑπερέκεινα (uperekeina)	5238a: beyond	adverb from huper and ekeinos
you, [and] not to boast	καυχήσασθαι (kauchēsasthai)	2744: to boast	of uncertain origin
in what has been accomplished	ἔτοιμα (etoima)	2092: prepared	a prim. word
in the sphere	κανόνι (kanoni)	2583: a rule, standard	from kanna (a straight rod)
of another.	ἀλλοτρίῳ (allotriō)	245: belonging to another	from allos

KJV Lexicon

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

υπερεκεινα adverb

huperekeina hoop-er-ek'-i-nah: above those parts, i.e. still farther -- beyond.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ευαγγελισσασθαι verb - aorist middle middle or passive deponent

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

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.

εν preposition

en en: in, at, (up-)on, by, etc.

αλλοτριω adjective - dative singular 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).

κανονι noun - dative singular masculine

kanon kan-ohn': a rule (canon), i.e. (figuratively) a standard (of faith and practice); by implication, a boundary, i.e. (figuratively) a sphere (of activity) -- line, rule.

εις 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.

ετοιμα adjective - accusative plural neuter

hetoimos het-oy'-mos: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

καυχησασθαι verb - aorist middle deponent middle or passive deponent

kauchaomai kow-khah'-om-ah-ee: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

2 Corinthians 10:17 .

.	Greek	Strong's	Origin
But HE WHO BOASTS	καυχώμενος (kauchōmenos)	2744: to boast	of uncertain origin
IS TO BOAST	καυχάσθω (kauchasthō)	2744: to boast	of uncertain origin
IN THE LORD.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καυχωμενος **verb - present middle or passive deponent participle - nominative singular masculine**
 kauchaomai **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

εν **preposition**

en **en**: in, at, (up-)on, by, 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.

καυχασθω **verb - present middle or passive deponent imperative - third person singular**
 kauchaomai **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

2 Corinthians 10:18 .

.	Greek	Strong's	Origin
---	-------	----------	--------

For it is not he who commends	συνιστάνων (sunistanōn)	4921: to commend, establish, stand near, consist	from sun and histémi
himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that is approved,	δόκιμος (dokimos)	1384: tested, approved	from dechomai
but he whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
commends.	συνίστησιν (sunistēsín)	4921: to commend, establish, stand near, consist	from sun and histémi

KJV Lexicon

οὐ particle - nominative

οὐ ou: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γάρ conjunction

γάρ gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὁ definite article - nominative singular masculine

ὁ ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐαυτοῦ 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.

συνιστῶν verb - present active participle - nominative singular masculine

sunistao soon-is-tah'-o, : to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

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.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

δοκιμος adjective - nominative singular masculine

dokimos dok'-ee-mos: acceptable (current after assay), i.e. approved -- approved, tried.

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.

ος relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

συνιστησιν verb - present active indicative - third person singular

sunistao soon-is-tah'-o, : to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

2 Corinthians 11:1 .

.	Greek	Strong's	Origin
I wish	Ὅφελον (ophelon)	3785: would that (used to express an unattainable wish)	from opheiló
that you would bear	ἀνείχεσθε (aneichesthe)	430: to hold up, bear with	from ana and echó
with me in a little		3398: small, little	a prim. word
foolishness;	ἀφροσύνης (aphrosunēs)	877: foolishness	from aphrón
but indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction

you are bearing ἀνέχεσθε 430: to hold up, bear with from ana and echó
(anechesthe)
with me.

KJV Lexicon

οφελον **interjection**

ophelon **of'-el-on**: I ought (wish), i.e. (interjection) oh that! -- would (to God).

ανειχεσθε **verb - imperfect middle or passive deponent indicative - second person**

anechomai **an-ekh'-om-ahee**: to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

μικρον **adjective - accusative singular neuter**

mikron **mik-ron'**: a small space of time or degree -- a (little) (while).

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.

αφροσυνη **noun - dative singular feminine**

aphrosune **af-ros-oo'-nay**: senselessness, i.e. (euphemistically) egotism; (morally) recklessness -- folly, foolishly(-ness).

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεχεσθε **verb - present middle or passive deponent indicative - second person**

anechomai **an-ekh'-om-ahee**: to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

2 Corinthians 11:2 .

.	Greek	Strong's	Origin
For I am jealous	ζηλῶ (zēlō)	2206: to be jealous	from zēlos
for you with a godly	θεοῦ (theou)	2316: God, a god	of uncertain origin
jealousy;	ζήλω (zēlō)	2205b: zeal, jealousy	probably from zeó
for I betrothed	ἡρμοσάμην (ērmosamēn)	718: to fit, join, hence to join oneself to (in marriage)	from harmos
you to one	ἐνὶ (eni)	1520: one	a primary number
husband,	ἀνδρὶ (andri)	435: a man	a prim. word
so that to Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
I might present	παραστῆσαι (parastēsai)	3936: to place beside, to present, stand by, appear	from para and histémi
you [as] a pure	ἀγνήν (agnēn)	53: free from ceremonial defilement, holy, sacred	from the same as hagios
virgin.	παρθένον (parthenon)	3933: a maiden, a virgin	of uncertain origin

KJV Lexicon

ζηλω **verb - present active indicative - first person singular**

zeloo dzay-lo'-o: to have warmth of feeling for or against -- affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

γάρ 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).

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ζηλω noun - dative singular masculine

zelos dzay'-los: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

ηρμossaμην verb - aorist middle indicative - first person singular

harmozo har-mod'-zo: to joint, i.e. (figuratively) to woo (reflexively, to betroth) -- espouse.

γάρ 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).

επι adjective - dative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ανδρι noun - dative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

παρθενον noun - accusative singular feminine

parthenos par-then'-os: a maiden; by implication, an unmarried daughter -- virgin.

αγνην adjective - accusative singular feminine

hagnos hag-nos': clean, i.e. (figuratively) innocent, modest, perfect -- chaste, clean, pure.

παραστησαι verb - aorist active middle or passive deponent

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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.

χριστω noun - dative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

2 Corinthians 11:3 .

.	Greek	Strong's	Origin
But I am afraid	φοβοῦμαι (phoboumai)	5399: to put to flight, to terrify, frighten	from phobos
that, as the serpent	ὄφις (ophis)	3789: a snake	a prim. word
deceived	ἐξηπάτησεν (exēpatēsen)	1818: to seduce wholly, deceive	from ek and apataó
Eve	Εὕαν (euan)	2096: Eve, the first woman	of Hebrew origin Chavvah
by his craftiness,	πανουργία (panourgia)	3834: cleverness, craftiness	from panourgos
your minds	νοήματα (noēmata)	3540: thought, purpose	from noeó
will be led astray	φθαρεῖ (phtharē)	5351: to destroy, corrupt, spoil	from a prim. root phther-
from the simplicity	ἀπλότητος (aplotētos)	572: singleness, hence simplicity	from haplous
and purity	ἀγνότητος (agnotētos)	54: purity, chastity	from hagnos
[of devotion] to Christ.	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

φοβουμαι **verb - present middle or passive deponent indicative - first 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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μηπως conjunction

mepos may'-pos : lest somehow -- lest (by any means, by some means, haply, perhaps).

ως adverb

hos hoco: 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.

οφis noun - nominative singular masculine

ophis of'-is: a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan -- serpent.

ευαν noun - accusative singular feminine

Eua yoo'-ah: Eua (or Eva, i.e. Chavvah), the first woman -- Eve.

εξηπατησεν verb - aorist active indicative - third person singular

exapatao ex-ap-at-ah'-o: to seduce wholly -- beguile, deceive.

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.

πανουργια noun - dative singular feminine

panourgia pan-oorg-ee'-ah: adroitness, i.e. (in a bad sense) trickery or sophistry -- (cunning) craftiness, subtilty.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

φθαρη verb - second aorist passive subjunctive - third person singular

phtheiro fthi'-ro: to shrivel or wither, i.e. to spoil (by any process) or (generally) to ruin (especially figuratively, by moral influences, to deprave) -- corrupt (self), defile, destroy.

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.

νοήματα **noun - nominative plural neuter**

noema no'-ay-mah: a perception, i.e. purpose, or (by implication) the intellect, disposition, itself -- device, mind, thought.

υμῶν **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ἀπο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀπλοτητος **noun - genitive singular feminine**

haplotēs hap-lot'-ace: singleness, i.e. (subjectively) sincerity (without dissimulation or self-seeking), or (objectively) generosity (copious bestowal) -- bountifulness, liberal(-ity), simplicity, singleness.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, 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

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον **noun - accusative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

2 Corinthians 11:4 .

.	Greek	Strong's	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
one comes	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
and preaches	κηρύσσει	2784: to be a herald, proclaim	of uncertain origin

	(kērussei)		
another	ἄλλον (allon)	243: other, another	a prim. word
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
whom	ὄν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have not preached,	ἐκηρύξαμεν (ekēruxamen)	2784: to be a herald, proclaim	of uncertain origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
you receive	λαμβάνετε (lambanete)	2983: to take, receive	from a prim. root lab-
a different	ἕτερον (eteron)	2087: other	of uncertain origin
spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have not received,	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a different	ἕτερον (eteron)	2087: other	of uncertain origin
gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizό
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have not accepted,	ἐδέξασθε (edexasthe)	1209: to receive	a prim. verb

you bear	ἀνέχεσθε (anechesthe)	430: to hold up, bear with	from ana and echó
[this] beautifully.	καλῶς (kalōs)	2573: well	adverb from kalos

KJV Lexicon

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

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.

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.

αλλον adjective - accusative singular masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ιησουν noun - accusative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

κηρυσσει verb - present active indicative - third person singular

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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.

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.

ἐκηρύξαμεν verb - aorist active indicative - first person

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

ἡ particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

πνεῦμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ἕτερον adjective - accusative singular neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

λαμβάνετε verb - present active indicative - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ὁ 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.

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.

ἐλάβετε verb - second aorist active indicative - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ἡ particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

εὐαγγέλιον noun - accusative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

ἕτερον adjective - accusative singular neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ὁ 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.

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.

εἰδεξασθε verb - aorist middle deponent indicative - second person

dechomai dekh'-om-ahee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

καλῶς adverb

kalos kal-ocē': well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

ἠνειχέσθε verb - imperfect middle or passive deponent indicative - second person

anechomai an-ekh'-om-ahee: to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

2 Corinthians 11:5 .

.	Greek	Strong's	Origin
For I consider	Λογίζομαι (logizomai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
myself not in the least	μηδέν (mēden)	3367: no one, nothing	from méde and heis
inferior	ὕστερηκέναι (usterēkenai)	5302: to come late, be behind, come short	from husteros
to the most eminent		5244b: exceedingly, preeminently	from huper and lian
apostles.	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostellō

KJV Lexicon

λογίζομαι verb - present middle or passive deponent indicative - first person singular

logizomai log-id'-zom-ahee: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

μηδεν adjective - accusative singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

υστερηκεναι verb - perfect active middle or passive deponent

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.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

λιαν adverb

lian lee'-an: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

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.

2 Corinthians 11:6 .

.	Greek	Strong's	Origin
But even	καὶ (kai)	2532: and, even, also	a prim. conjunction
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 am unskilled	ἰδιώτης (idiōtēs)	2399: a private or unskilled person	from idios
in speech,	λόγῳ	3056: a word (as embodying	from legó

	(logō)	an idea), a statement, a speech	
yet	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
I am not [so] in knowledge;	γνώσει (gnōsei)	1108: a knowing, knowledge	from ginóskō
in fact,	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
in every	παντὶ (panti)	3956: all, every	a prim. word
way	πᾶσιν (pasin)	3956: all, every	a prim. word
we have made [this] evident	φανερῶσαντες (phanerōsantes)	5319: to make visible, make clear	from phaneros
to you in all things.		3956: all, every	a prim. word

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).

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδιωτης noun - nominative singular masculine

idiotes id-ee-o'-tace: a private person, i.e. (by implication) an ignoramus (compare idiot) -- ignorant, rude, unlearned.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

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.

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.

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.

γνωσει noun - dative singular feminine

gnosis gno'-sis: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν preposition

en en: in, at, (up-)on, by, etc.

παντι adjective - dative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

φανερωθεντες verb - aorist passive participle - nominative plural masculine

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

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

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your

(+ own).

2 Corinthians 11:7 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
did I commit	ἐποίησα (epoiēsa)	4160: to make, do	a prim. word
a sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
in humbling	ταπεινῶν (tapeinōn)	5013: to make low, fig. to humble	from tapeinos
myself	ἐμαυτὸν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you might be exalted,	ὕψωθήτε (upsōthēte)	5312: to lift or raise up, to exalt, uplift	from hupsos
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I preached	εὐηγγελισάμην (euēngelisamēn)	2097: to announce good news	from eu and aggelos
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
to you without charge?		1431: a gift	from didómi

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.

αμαρτιαν **noun - accusative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

εποιησα **verb - aorist active indicative - first person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

ταπεινων **verb - present active participle - nominative singular masculine**

tapeinoo **tap-i-no'-o**: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

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.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

υψωθητε **verb - aorist passive subjunctive - second person**

hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

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.

δωρεαν **adverb**

dorean **do-reh-an'**: gratuitously -- without a cause, freely, for naught, in vain.

το **definite article - accusative singular neuter**

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).

εὐαγγέλιον **noun - accusative singular neuter**
euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

ευηγγελισαμην **verb - aorist middle indicative - first person singular**
euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

2 Corinthians 11:8 .

.	Greek	Strong's	Origin
I robbed	ἐσύλησα (esulēsa)	4813: to plunder	from sulé (booty)
other	ἄλλας (allas)	243: other, another	a prim. word
churches	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
by taking	λαβῶν (labōn)	2983: to take, receive	from a prim. root lab-
wages	ὀψώνιον (opsōnion)	3800: provisions, wages	from the same as opsarion and óneomai
[from] [them] to serve	διακονίαν (diakonian)	1248: service, ministry	from diakonos
you;			

KJV Lexicon

ἄλλας **adjective - accusative plural feminine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ἐκκλησίας **noun - accusative plural feminine**
ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

ἐσுλησα **verb - aorist active indicative - first person singular**
sulao soo-lah'-o: to despoil -- rob.

λάβων **verb - second aorist active participle - nominative singular masculine**
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ὀψωνιον **noun - accusative singular neuter**
opsonion op-so'-nee-on: rations for a soldier, i.e. (by extension) his stipend or pay -- wages.

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.

ὑμῶν **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

διακονίαν **noun - accusative singular feminine**
diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

2 Corinthians 11:9 .

.	Greek	Strong's	Origin
and when I was present	παρῶν (parōn)	3918b: to be present, to have come	from para and eimi
with you and was in need,	ὑστερηθεὶς (usterētheis)	5302: to come late, be behind, come short	from husteros
I was not a burden to anyone;	κατενάρκησα (katenarkēsa)	2655: to grow numb	from kata and narkaó (to grow numb)
for when the brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
came	ἐλθόντες	2064: to come, go	a prim. verb

	(elthontes)		
from Macedonia	Μακεδονίας (makedonias)	3109: Macedonia, a region of Greece	from Makedón
they fully supplied	προσανεπλήρωσαν (prosaneplērōsan)	4322: to fill up by adding to	from pros and anapléroó
my need,	ύστέρημα (usterēma)	5303: that which is lacking, need	from hustereó
and in everything	παντί (panti)	3956: all, every	a prim. word
I kept	ἐτήρησα (etērēsa)	5083: to watch over, to guard	from a prim. word téros (a guard)
myself	ἐμαυτὸν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
from being a burden	ἄβαρῇ (abarē)	4: not burdensome	from alpha (as a neg. prefix) and baros
to you, and will continue	τηρήσω (tērēsō)	5083: to watch over, to guard	from a prim. word téros (a guard)
to do so.			

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

παρων verb - present participle - nominative singular masculine

pareimi par'-i-mee: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

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

υστερηθεις verb - aorist passive participle - nominative singular masculine

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.

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.

κατεναρκησα verb - aorist active indicative - first person singular

katanarkao **kat-an-ar-kah'-o**: to grow utterly torpid, i.e. (by implication) slothful (figuratively, expensive) -- be burdensome (chargeable).

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.

το definite article - accusative singular neuter

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)

υστερημα noun - accusative singular neuter

husterema **hoos-ter'-ay-mah**: a deficit; specially, poverty -- that which is behind, (that which was) lack(-ing), penury, want.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

προσανεπληρωσαν verb - aorist active indicative - third person

prosanapleroo **pros-an-ap-lay-ro'-o**: to fill up further, i.e. furnish fully -- supply.

οι definite article - nominative plural masculine

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.

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.

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or
relation; literal or figurative)

μακεδονιας **noun - genitive singular feminine**
Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

παντι **adjective - dative singular neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

αβαρη **adjective - accusative singular masculine**
abares **ab-ar-ace'**: weightless, i.e. (figuratively) not burdensome -- from being
burdensome.

υμιν **personal pronoun - second person dative plural**
humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

ετηρησα **verb - aorist active indicative - first 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.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

τηρησω **verb - future active indicative - first 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.

2 Corinthians 11:10 .

■			
.	Greek	Strong's	Origin

As the truth	ἀλήθεια (alētheia)	225: truth	from aléthés
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
is in me, this	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
boasting	καύχησις (kauchēsis)	2746a: a boasting	from kauchaomai
of mine	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
will not be stopped	φραγήσεται (phragēsetai)	5420: to fence in, to stop	from a root phrag-
in the regions	κλίμασιν (klimasin)	2824: a region	from klinó
of Achaia.	Ἀχαΐας (achaias)	882: Achaia, a Roman province incl. most of Greece	of uncertain origin

KJV Lexicon

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αληθεια **noun - nominative singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

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.

καυχησις noun - nominative singular feminine

kauchesis kow'-khay-sis: boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

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.

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.

φραγησεται verb - second future passive indicative - third person singular

phrasso fras'-so: to fence or inclose, i.e. (specially), to block up (figuratively, to silence) - stop.

εις 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).

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.

κλιμασιν noun - dative plural neuter

klima klee'-mah: a slope, i.e. (specially) a clime or tract of country -- part, region.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αχαιας noun - genitive singular feminine

Achaia ach-ah-ee'-ah: Achaia (i.e. Greece), a country of Europe -- Achaia.

2 Corinthians 11:11 .

.	Greek	Strong's	Origin
Why?	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I do not love	ἀγαπῶ (agapō)	25: to love	of uncertain origin
you? God	θεὸς (theos)	2316: God, a god	of uncertain origin
knows		3609a: to have seen or perceived, hence to know	perf. of eidon
[I do]!			

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.

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.

αγαπω verb - present active indicative - first person singular - contracted form

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

υμας personal pronoun - second person accusative plural
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ο definite article - nominative singular masculine
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).

οιδεν verb - perfect active indicative - third person singular
eido i'-do: to see; by implication, (in the perfect tense only) to know

2 Corinthians 11:12 .

.	Greek	Strong's	Origin
But what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am doing	ποιῶ (poiō)	4160: to make, do	a prim. word
I will continue	καὶ (kai)	2532: and, even, also	a prim. conjunction
to do,	ποιήσω (poiēsō)	4160: to make, do	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may cut off	ἐκκόψω (ekkopsō)	1581: to cut off, cut down, cut out, fig. to frustrate	from ek and koptó
opportunity	ἀφορμὴν (aphormēn)	874: a starting point, i.e. fig. an occasion	from apo and hormaó
from those	τὴν (tēn)	3588: the	the def. art.
who desire	θελόντων (thelontōn)	2309: to will, wish	a prim. verb

an opportunity	ἀφορμήν (aphormēn)	874: a starting point, i.e. fig. an occasion	from apo and hormaó
to be regarded	εὐρεθῶσιν (eurethōsin)	2147: to find	a prim. verb
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as we are in the matter about which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they are boasting.	καυχῶνται (kauchōntai)	2744: to boast	of uncertain origin

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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)

και **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)

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.

εκκοψω **verb - aorist active subjunctive - first person singular**

ekkopto ek-kop'-to: to excise; figuratively, to frustrate -- cut down (off, out), hew down, hinder.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αφορμην **noun - accusative singular feminine**

aphorme **af-or-may'**: a starting-point, i.e. (figuratively) an opportunity -- occasion.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελοντων **verb - present active participle - genitive plural 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

αφορμην **noun - accusative singular feminine**

aphorme **af-or-may'**: a starting-point, i.e. (figuratively) an opportunity -- occasion.

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.

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.

καυχωνται **verb - present middle or passive deponent indicative - third person**

kauchaomai **kow-khah'-om-ah-ee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

ευρεθωσιν **verb - aorist passive subjunctive - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

καθως **adverb**

kathos **kath-oc-ee'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

2 Corinthians 11:13 .

.	Greek	Strong's	Origin
For such men	τοιούτοι (toioutoi)	5108: such as this, such	from toios (such, such-like) and houtos,
are false apostles,	ψευδαπόστολοι (pseudapostoloi)	5570: a false apostle	from pseudés and apostolos
deceitful	δόλιοι (dolioi)	1386: deceitful	from dolos
workers,	ἐργάται (ergatai)	2040: a workman	from ergazomai
disguising	μετασχηματιζόμενοι (metaschēmatizomenoi)	3345: to change in fashion or appearance	from meta and schēmatizó (to give a certain form to something)
themselves as apostles	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τοιούτοι **demonstrative pronoun - nominative plural masculine**

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

ψευδαποστολοι **noun - nominative plural masculine**

pseudapostolos psyoo-dap-os'-tol-os: a spurious apostle, i.e. pretended pracher -- false teacher.

εργαται **noun - nominative plural masculine**
ergates **er-gat'-ace**: a toiler; figuratively, a teacher -- labourer, worker(-men).

δολιοι **adjective - nominative plural masculine**
dolios **dol'-ee-os**: guileful -- deceitful.

μετασχηματιζομενοι **verb - present middle passive - nominative plural masculine**
metaschematizo **met-askh-ay-mat-id'-zo**: to transfigure or disguise; figuratively, to apply (by accommodation) -- transfer, transform (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

αποστολους **noun - accusative plural masculine**
apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

2 Corinthians 11:14 .

.	Greek	Strong's	Origin
No	οὐ (ou)	3756: not, no	a prim. word
wonder,	θαῦμα (thauma)	2295: a wonder	akin to theaomai
for even	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
Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
disguises	μετασχηματίζεται (metaschēmatizetai)	3345: to change in fashion or appearance	from meta and schēmatizō (to give a certain form to something)
himself as an angel	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word
of light.	φωτός (phōtos)	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

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.

θαυμαστον **adjective - nominative singular neuter**

thaumastos **thow-mas-tos'**: wondered at, i.e. (by implication) wonderful -- marvel(-lous).

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)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σατανas **noun - nominative singular masculine**

Satanas **sat-an-as'**: the accuser, i.e. the devil -- Satan.

μετασχηματιζεται **verb - present middle indicative - third person singular**

metaschematizo **met-askh-ay-mat-id'-zo**: to transfigure or disguise; figuratively, to apply (by accommodation) -- transfer, transform (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

αγγελον **noun - accusative singular masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

φωτος **noun - genitive singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or

concrete, literal or figurative) -- fire, light.

2 Corinthians 11:15 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
it is not surprising	μέγα (mega)	3173: great	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
his servants	διάκονοι (diakonoι)	1249: a servant, minister	of uncertain origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
disguise	μετασχηματίζονται (metaschēmatizontai)	3345: to change in fashion or appearance	from meta and schēmatizō (to give a certain form to something)
themselves as servants	διάκονοι (diakonoι)	1249: a servant, minister	of uncertain origin
of righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
whose	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
end	τέλος (telos)	5056: an end, a toll	a prim. word
will be 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)

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.

μεγα adjective - nominative 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.

ουν conjunction

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

διακονοι noun - nominative 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.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μετασχηματιζονται verb - present passive indicative - third person

metaschematizo **met-askh-ay-mat-id'-zo**: to transfigure or disguise; figuratively, to apply (by accommodation) -- transfer, transform (self).

ως adverb

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

διακονοι noun - nominative 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.

δικαιοσύνης **noun - genitive singular feminine**
dikaíosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

ων **relative pronoun - genitive plural masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

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.

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

2 Corinthians 11:16 .

.	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
let no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

one	τίς (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
think	δόξη (doxē)	1380: to have an opinion, to seem	from dokos (opinion)
me foolish;	ἄφρονα (aphrona)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén
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 do], receive	δέξασθε (dexasthe)	1209: to receive	a prim. verb
me even	καὶ (kan)	2579: and if	from kai and ean
as foolish,	ἄφρονα (aphrona)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I also		2532: and, even, also	a prim. conjunction
may boast	καυχῆσμαι (kauchēsōmai)	2744: to boast	of uncertain origin
a little.		3398: small, little	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.

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.

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

με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

δοξη verb - aorist active subjunctive - 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.

αφρονα adjective - accusative singular masculine

aphron **af'-rone**: mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

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.

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.

καν conditional - contracted form

kan **kan**: and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

ως adverb

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

αφρονα adjective - accusative singular masculine

aphron **af'-rone**: mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

δεξασθε verb - aorist middle deponent imperative - second person

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

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.

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

μικρον adjective - accusative singular neuter

mikron mik-ron': a small space of time or degree -- a (little) (while).

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

καυχησμαι verb - aorist middle deponent subjunctive - first person singular

kauchaomai kow-khah'-om-ahee: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

2 Corinthians 11:17 .

.	Greek	Strong's	Origin
What	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am saying,	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
I am not saying	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
as the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
would, but as in foolishness,	ἀφροσύνη (aphrosunē)	877: foolishness	from aphrón
in this	ταύτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
confidence	ὑποστάσει (upostasei)	5287: a support, substance, steadiness, hence assurance	from hupo and histémi
of boasting.	καυχήσεως (kauchēseōs)	2746a: a boasting	from kauchaomai

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.

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.

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.

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.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

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.

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 **hoco**: which how, i.e. in that manner (very variously used, as follows)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αφροσυνη **noun - dative singular feminine**

aphrosune **af-ros-oo'-nay**: senselessness, i.e. (euphemistically) egotism; (morally) recklessness -- folly, foolishly(-ness).

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.

υποστασει noun - dative singular feminine

hupostasis hoop-os'-tas-is: a setting under (support), i.e. (figuratively) concretely, essence, or abstractly, assurance (objectively or subjectively) -- confidence, confident, person, substance.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καυχησης noun - genitive singular feminine

kauchesis kow'-khay-sis: boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

2 Corinthians 11:18 .

.	Greek	Strong's	Origin
Since	ἐπεὶ (epēi)	1893: when, because	from epi and ei
many	πολλοὶ (polloi)	4183: much, many	a prim. word
boast	καυχῶνται (kauchōntai)	2744: to boast	of uncertain origin
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word
I will boast	καυχήσομαι (kauchēsomai)	2744: to boast	of uncertain origin
also.		2532: and, even, also	a prim. conjunction

KJV Lexicon

ΕΤΕΙ **conjunction**

epei **ep-i'**: thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

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.

καυχωνται **verb - present middle or passive deponent indicative - third person**

kauchaomai **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

σαρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

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

καυχησομαι **verb - future middle deponent indicative - first person singular**

kauchaomai **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

2 Corinthians 11:19 .

.	Greek	Strong's	Origin
For you, being		1510: I exist, I am	a prol. form of a prim. and defective verb
[so] wise,	φρόνιμοι (phronimoi)	5429: practically wise, sensible	from phroneó
tolerate	ἀνέχεσθε (anesthe)	430: to hold up, bear with	from ana and echó
the foolish	ἄφρόνων (aphronōn)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén

gladly.

ἡδέως
(ēdeōs)

2234: sweetly, gladly

adverb from hédus (sweet)

KJV Lexicon

ἡδέως **adverb**

hedeos **hay-deh'-oce**: sweetly, i.e. (figuratively) with pleasure -- gladly.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἀνεχέσθαι **verb - present middle or passive deponent indicative - second person**

anechomai **an-ekh'-om-ahee**: to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

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.

ἀφρονῶν **adjective - genitive plural masculine**

aphron **af'-rone**: mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

φρονιμοί **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).

ὄντες **verb - present participle - nominative plural masculine**

on **oan**: being -- be, come, have.

2 Corinthians 11:20 .

.	Greek	Strong's	Origin
For you tolerate	ἀνέχεσθε (anechesthe)	430: to hold up, bear with	from ana and echó
it if	εἰ (ei)	1487: sometimes used with a command or as an indirect	a prim. particle; if, whether (a cond. part. introducing

		question, etc.)	circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
enslaves	καταδουλοῖ (katadouloi)	2615: to enslave	from kata and douloó
you, anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
devours	κατεσθίει (katesthieí)	2719: to eat up	from kata and esthió
you, anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
takes	λαμβάνει (lambaneí)	2983: to take, receive	from a prim. root lab-
advantage of you, anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
exalts	ἐπαίρεται (epairetai)	1869: to lift up	from epi and airó
himself, anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
hits	δέρει (dereí)	1194: to skin, to thrash	a prim. verb
you in the face.	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)

KJV Lexicon

ανέχεσθε **verb - present middle or passive deponent indicative - second person**

anechomai **an-ekh'-om-ahee**: to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ει conditional

ει 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

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

καταδουλοι verb - present active indicative - third person singular

katadoulouo kat-ad-oo-lo'-o: to enslave utterly -- bring into bondage.

ει conditional

ει 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

κατεσθiei verb - present active indicative - third person singular

katesthio kat-es-thee'-o: to eat down, i.e. devour -- devour.

ει conditional

ει 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

λαμβάνει verb - present active indicative - third person singular

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ει conditional

ει 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

επαιρεται verb - present middle indicative - third person singular

epairo ep-ahee'-ro: to raise up -- exalt self, poise (lift, take) up.

ει conditional

ει 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

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

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

δερει verb - present active indicative - third person singular

dero der'-o: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

2 Corinthians 11:21 .

.	Greek	Strong's	Origin
To [my] shame	ἀτιμίαν (atimian)	819: dishonor	from atimos
I [must] say	λέγω (legō)	3004: to say	a prim. verb
that we have been weak	ἡσθενήκαμεν (ēsthenēkamen)	770: to be weak, feeble	from asthenés
[by comparison]. But in whatever	ὅ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
respect anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
[else] is bold--	τολμᾷ (tolma)	5111: to have courage, to be bold	from tolma (boldness)
I speak	λέγω (legō)	3004: to say	a prim. verb
in foolishness--	ἀφροσύνη (aphrosunē)	877: foolishness	from aphrón
I am	τολμῶ (tolmō)	5111: to have courage, to be bold	from tolma (boldness)
just		2532: and, even, also	a prim. conjunction

as bold	5111: to have courage, to be bold	from tolma (boldness)
myself.	1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.

KJV Lexicon

κατα **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ατιμιαν **noun - accusative singular feminine**

atimia at-ee-mee'-ah: infamy, i.e. (subjectively) comparative indignity, (objectively) disgrace -- dishonour, reproach, shame, vile.

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.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

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.

ημεις **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ησθησαμεν **verb - aorist active indicative - first person**

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

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.

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

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

τολμα **verb - present active subjunctive - third person singular**

tolmao **tol-mah'-o**: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αφροσύνη **noun - dative singular feminine**

aphrosune **af-ros-oo'-nay**: senselessness, i.e. (euphemistically) egotism; (morally) recklessness -- folly, foolishly(-ness).

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.

τολμω **verb - present active indicative - first person singular**

tolmao **tol-mah'-o**: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

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

2 Corinthians 11:22 .

.	Greek	Strong's	Origin
Are they Hebrews?	Ἑβραῖοι (ebraioi)	1445: a Hebrew or Jew	from Eber
So		2532: and, even, also	a prim. conjunction
am I. Are they Israelites?	Ἰσραηλίται (israēlitai)	2475a: an Israelite	from Israēl
So		2532: and, even, also	a prim. conjunction
am I. Are they	σπέρμα	4690: that which is sown, i.e.	from speiró

descendants	(sperma)	seed	
of Abraham?	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
So		2532: and, even, also	a prim. conjunction
am I.			

KJV Lexicon

εβραιοι **adjective - nominative plural masculine**

Hebraios **heb-rah'-yos**: a Hebr?an (i.e. Hebrew) or Jew -- Hebrew.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

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

ισραηλιται **noun - nominative plural masculine**

Israelites **is-rah-ale-ee'-tace**: an Israelite, i.e. descendant of Israel -- Israelite.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

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

σπερμα **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.

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

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

2 Corinthians 11:23 .

.	Greek	Strong's	Origin
Are they servants	διάκονοι (diakonoi)	1249: a servant, minister	of uncertain origin
of Christ?--	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
as if insane--	παράφρονων (paraphronōn)	3912: to be beside oneself, to be deranged	from para and phroneó
I more so;	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
in far more		4057: abundantly	adverb from perissos
labors,	κόποις (kopois)	2873: laborious toil	from koptó
in far more		4057: abundantly	adverb from perissos
imprisonments,	φυλακαῖς (phulakais)	5438: a guarding, guard, watch	from phulassó
beaten	πληγαῖς (plēgais)	4127: a blow, wound	from pléssó
times without number,	ὑπερβαλλόντως (uperballontōs)	5234: above measure	adverb from pres. active participle of hyperballó
often	πολλάκις (pollakis)	4178: often	adverb from polus
in danger of death.	θανάτοις (thanatois)	2288: death	from thnéskó

KJV Lexicon

διακονοι **noun - nominative 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.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

παραφρονων **verb - present active participle - nominative singular masculine**

paraphroneo **par-af-ron-eh'-o**: to misthink, i.e. be insane (silly) -- as a fool.

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.

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.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

κοποις **noun - dative 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.

περισσότερως **adverb**

perissoteros **per-is-sot-er'-oce**: more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the rather.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πληγαις noun - dative plural feminine plege play-gay' : a stroke; by implication, a wound; figuratively, a calamity -- plague, stripe, wound(-ed).
υπερβαλλοντως adverb huperballontos hoop-er-bal-lon'-toce : excessively -- beyond measure.
εν preposition en en : in, at, (up-)on, by, etc.
φυλακαις noun - dative plural feminine phulake foo-lak-ay' : a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.
περισσοτερωσ adverb perissoteros per-is-sot-er'-oce : more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the rather.
εν preposition en en : in, at, (up-)on, by, etc.
θανatoiς noun - dative plural masculine thanatos than'-at-os : (properly, an adjective used as a noun) death -- deadly, (be...) death.
πολλακις adverb pollakis pol-lak'-is : many times, i.e. frequently -- oft(-en, -entimes, -times).

2 Corinthians 11:24 .

.	Greek	Strong's	Origin
Five times	πεντάκις (pentakis)	3999: five times	adverb from pente
I received	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
from the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
thirty-nine		5065b: forty	from tessares and a modified form of deka
[lashes].			

KJV Lexicon

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

πεντακις **adverb**

pentakis **pen-tak-ece'**: five times -- five times.

τεσσαρακοντα **numeral (adjective)**

tessarakonta **tes-sar-ak'-on-tah**: forty -- forty.

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

μιν **adjective - accusative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ελαβον **verb - second aorist active indicative - first person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

2 Corinthians 11:25 .

.	Greek	Strong's	Origin
Three	τρις (tris)	5151: three times	adverb from treis
times	τρις (tris)	5151: three times	adverb from treis
I was beaten with rods,	ἐρραβδίσθην (errabdisthēn)	4463: to beat with a rod	from rhabdos
once	ἅπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-

I was stoned,	ἐλιθάσθην (elithasthēn)	3034: to throw stones, to stone	from lithos
three times		5151: three times	adverb from treis
I was shipwrecked,	ἐναυάγησα (enauagēsa)	3489: to suffer shipwreck	from naus and agnumi (to break)
a night and a day	νυχθήμερον (nuchthēmeron)	3574: lasting a night and a day	from nux and hēmera
I have spent	πεποίηκα (pepoiēka)	4160: to make, do	a prim. word
in the deep.	βυθῶ (buthō)	1037: the bottom, the depth	akin to bathos

KJV Lexicon

τρεις **adverb**

tris **trece**: three times -- three times, thrice.

εραβδισθην **verb - aorist passive indicative - third person singular**

rhabdizo **hrab-did'-zo**: to strike with a stick, i.e. bastinado -- beat (with rods).

απαξ **adverb**

hapax **hap'-ax**: one (or a single) time (numerically or conclusively) -- once.

ελιθασθην **verb - aorist passive indicative - first person singular**

lithazo **lith-ad'-zo**: to lapidate -- stone.

τρεις **adverb**

tris **trece**: three times -- three times, thrice.

εναυαγησα **verb - aorist active indicative - first person singular**

nauageo **now-ag-eh'-o**: to be shipwrecked (stranded, navigate), literally or figuratively -- make (suffer) shipwreck.

νυχθημερον **noun - accusative singular neuter**

nuchthemerom **nookh-thay'-mer-on**: a day-and-night, i.e. full day of twenty-four hours -- night and day.

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.

βυθω **noun - dative singular masculine**
buthos **boo-thos'**: depth, i.e. (by implication) the sea -- deep.

πεποιηκα **verb - perfect active indicative - first person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

2 Corinthians 11:26 .

.	Greek	Strong's	Origin
[I have been] on frequent	πολλάκις (pollakis)	4178: often	adverb from polus
journeys,	ὁδοιπορίαῖς (odoiporiais)	3597: a journey	from the same as hodoiporeó
in dangers	κινδύνους (kindunois)	2794: danger	a prim. word
from rivers,	ποταμῶν (potamōn)	4215: a river	from pinó
dangers	κινδύνους (kindunois)	2794: danger	a prim. word
from robbers,	ληστῶν (lēstōn)	3027: a robber	from léis (booty)
dangers	κινδύνους (kindunois)	2794: danger	a prim. word
from [my] countrymen,	γένους (genous)	1085: family, offspring	from ginomai
dangers	κινδύνους (kindunois)	2794: danger	a prim. word
from the Gentiles,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

dangers	κινδύνους (kindunois)	2794: danger	a prim. word
in the city,	πόλει (polei)	4172: a city	a prim. word
dangers	κινδύνους (kindunois)	2794: danger	a prim. word
in the wilderness,	ἐρημία (erēmia)	2047: a solitude, a wilderness	from erēmos
dangers	κινδύνους (kindunois)	2794: danger	a prim. word
on the sea,	θαλάσση (thalassē)	2281: the sea	of uncertain origin
dangers	κινδύνους (kindunois)	2794: danger	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
FALSE brethren;	ψευδαδέλφοις (pseudadelphois)	5569: a false brother	from pseudés and adelphos

KJV Lexicon

οδοιποριας **noun - dative plural feminine**
hodoiporia **hod-oy-por-ee'-ah**: travel -- journey(-ing).

πολλakis **adverb**
pollakis **pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

κινδυνός **noun - dative plural masculine**
kindunos **kin'-doo-nos**: danger -- peril.

ποταμών **noun - genitive plural masculine**
potamos **pot-am-os'**: a current, brook or freshet (as drinkable), i.e. running water -- flood, river, stream, water.

κινδυνους **noun - dative plural masculine**
kindunos **kin'-doo-nos**: danger -- peril.

ληστων **noun - genitive plural masculine**
leistes **lace-tace'**: a brigand -- robber, thief.

κινδυνους **noun - dative plural masculine**
kindunos **kin'-doo-nos**: danger -- peril.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

γενους **noun - genitive singular neuter**
genos ghen'-os: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

κινδυνους **noun - dative plural masculine**
kindunos **kin'-doo-nos**: danger -- peril.

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)

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.

κινδυνους **noun - dative plural masculine**
kindunos **kin'-doo-nos**: danger -- peril.

εν preposition

en en: in, at, (up-)on, by, etc.

πολει **noun - dative singular feminine**
polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

κινδυνους **noun - dative plural masculine**
kindunos **kin'-doo-nos**: danger -- peril.

εν preposition

en en: in, at, (up-)on, by, etc.

ερημια **noun - dative singular feminine**
eremia er-ay-mee'-ah: solitude (concretely) -- desert, wilderness.

κινδυνους **noun - dative plural masculine**
kindunos **kin'-doo-nos**: danger -- peril.

εν preposition

en **en**: in, at, (up-)on, by, etc.

θαλασση **noun - dative singular feminine**
thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

κινδυνους **noun - dative plural masculine**
kindunos **kin'-doo-nos**: danger -- peril.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

ψευδαδελφοις **noun - dative plural masculine**
pseudadelphos **psyoo-dad'-el-fos**: a spurious brother, i.e. pretended associate -- false brethren.

2 Corinthians 11:27 .

.	Greek	Strong's	Origin
[I have been] in labor	κόπω (kopō)	2873: laborious toil	from koptó
and hardship,	μόχθω (mochthō)	3449: toil, hardship	akin to mogis
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
many	πολλάκις (pollakis)	4178: often	adverb from polus
sleepless nights,	ἀγρυπνίαις (agrupniais)	70: sleeplessness, watching	from agrupneó
in hunger	λιμῶ (limō)	3042: hunger, famine	a prim. word
and thirst,	δίψει (dipsei)	1373: thirst	from the same as dipsaó
often	πολλάκις (pollakis)	4178: often	adverb from polus
without food,	νηστείαις (nēsteiais)	3521: fasting, a fast	from nēsteuó

in cold	ψύχει (psuchei)	5592: cold	from psuchó
and exposure.	γυμνότητι (gumnotēti)	1132: nakedness	from gumnos

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

κοπῶ **noun - dative singular masculine**

kopos kop'-os: a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μοχθῶ **noun - dative singular masculine**

mochthos mokh'-thos: toil, i.e. (by implication) sadness -- painfulness, travail.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αγρυπνιαίς **noun - dative plural feminine**

agrupnia ag-roop-nee'-ah: sleeplessness, i.e. a keeping awake -- watch.

πολλάκις **adverb**

pollakis pol-lak'-is: many times, i.e. frequently -- oft(-en, -entimes, -times).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

λιμῶ **noun - dative singular masculine**

limos lee-mos': a scarcity of food -- dearth, famine, hunger.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διψεῖ **noun - dative singular neuter**

dipsos **dip'-sos**: thirst -- thirst.

εν preposition

en **en**: in, at, (up-)on, by, etc.

νηστειαις noun - dative plural feminine

nesteia **nace-ti'-ah**: abstinence (from lack of food, or voluntary and religious); specially, the fast of the Day of Atonement -- fast(-ing).

πολλakis adverb

pollakis **pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

εν preposition

en **en**: in, at, (up-)on, by, etc.

ψυχῃ noun - dative singular neuter

psuchos **psoo'-khos**: coolness -- cold.

καὶ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυμνοτητι noun - dative singular feminine

gumnotes **goom-not'-ace**: nudity (absolute or comparative) -- nakedness.

2 Corinthians 11:28 .

.	Greek	Strong's	Origin
Apart	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
from [such] external	παρεκτὸς (parektos)	3924: in addition, except	from para and ekstos
things, there is the daily	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
pressure		1988a: superintendence, attention	from ephistēmi
on me [of] concern	μέριμνα (merimna)	3308: care, anxiety	of uncertain origin
for all	πασῶν (pasōn)	3956: all, every	a prim. word
the churches.	ἐκκλησιῶν	1577: an assembly, a	from ek and kaleō

(ekklēsiōn)

(religious) congregation

KJV Lexicon

χωρις **adverb**

choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

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.

παρεκτος **adverb**

parektos **par-ek-tos'**: near outside, i.e. besides -- except, saving, without.

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.

επισυστασις **noun - nominative singular feminine**

episustasis **ep-ee-soo'-stas-is**: a conspiracy, i.e. concourse (riotous or friendly) -- that which cometh upon, raising up.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

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.

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.

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.

πασων adjective - genitive plural feminine
pas pas: apparently a primary word; all, any, every, the whole

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.

ἐκκλησιων noun - genitive plural feminine
ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

2 Corinthians 11:29 .

.	Greek	Strong's	Origin
Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is weak	ἀσθενεῖ (asthenei)	770: to be weak, feeble	from asthenés
without	καὶ (kai)	2532: and, even, also	a prim. conjunction
my being weak?	ἀσθενῶ (asthenō)	770: to be weak, feeble	from asthenés
Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is led into sin	σκανδαλίζεται (skandalizetai)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
without	καὶ (kai)	2532: and, even, also	a prim. conjunction
my intense concern?	πυροῦμαι (puroumai)	4448: to set on fire, i.e. to burn (pass.)	from pur

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.

ασθενει verb - present active indicative - third 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

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.

ασθενω verb - present 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.

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.

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.

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

πυρουμει verb - present passive indicative - first person singular

puroo poo-ro'-o: to kindle, i.e. (passively) to be ignited, glow (literally), be refined (by implication), or (figuratively) to be inflamed (with anger, grief, lust) -- burn, fiery, be on fire, try.

2 Corinthians 11:30 .

.	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
I have	δεῖ (dei)	1163: it is necessary	a form of deó
to boast,	καυχᾶσθαι (kauchasthai)	2744: to boast	of uncertain origin
I will boast	καυχήσομαι (kauchēsomai)	2744: to boast	of uncertain origin
of what pertains to my weakness.	ἀσθενείας (astheneias)	769: weakness, frailty	from asthenés

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

καυχασθαι verb - present middle or passive deponent infinitive

kauchaomai kow-khah'-om-ahēe: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

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.

της definite article - genitive singular feminine

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 - genitive singular feminine astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.
μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.
καυχησομαι verb - future middle deponent indicative - first person singular kauchaomai kow-khah'-om-ah-ee: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

2 Corinthians 11:31 .

.	Greek	Strong's	Origin
The God	θεὸς (theos)	2316: God, a god	of uncertain origin
and Father	πατὴρ (patēr)	3962: a father	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
He who is blessed	εὐλογητὸς (eulogētos)	2128: well spoken of, i.e. blessed	from eulogéo
forever,	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
knows		3609a: to have seen or perceived, hence to know	perf. of eidon
that I am not lying.	ψεύδομαι (pseudomai)	5574: to lie	from a root pseud-

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

οιδεν **verb - perfect active indicative - third person singular**

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.

ων **verb - present participle - nominative singular masculine**

on **oan**: being -- be, come, have.

ευλογητος **adjective - nominative singular masculine**

eulogetos **yoo-log-ay-tos'**: adorable -- blessed.

εις **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)

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.

ψευδομαι **verb - present middle or passive deponent indicative - first person singular**

pseudomai **psyoo'-dom-ahee**: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.

2 Corinthians 11:32 .

.	Greek	Strong's	Origin
In Damascus	Δαμασκῶ (damaskō)	1154: Damascus, a city of Syria	of Hebrew origin Dammeseq
the ethnarch	ἐθνάρχης (ethnarchēs)	1481: an ethnarch, a governor (not king) of a province	from ethnos and archó
under Aretas	Ἀρέτα (areta)	702: Aretas, an Arabian king	of uncertain origin
the king	βασιλέως (basileōs)	935: a king	of uncertain origin
was guarding	ἐφρούρει (ephrourei)	5432: to guard	from phrouros (a guard)
the city	πόλιν (polin)	4172: a city	a prim. word
of the Damascenes	Δαμασκηνῶν (damaskēnōn)	1153: of Damascus	from Damaskos
in order to seize	πιάσαι (piasai)	4084: to lay hold of, to take	a late form of piezō

me,

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δαμασκω **noun - dative singular feminine**

Damaskos **dam-as-kos'**: Damascus, a city of Syria -- Damascus.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθναρχης **noun - nominative singular masculine**

ethnarches **eth-nar'-khace**: the governor (not king) of a district -- ethnarch.

αρετα **noun - genitive singular masculine**

Aretas **ar-et'-as**: Aretas, an Arabian -- Aretas.

του **definite article - genitive singular masculine**

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.

εφρουρει **verb - imperfect active indicative - third person singular**

phroureo **froo-reh'-o**: to be a watcher in advance, i.e. to mount guard as a sentinel (post spies at gates); figuratively, to hem in, protect -- keep (with a garrison).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαμασκηνων **adjective - genitive plural masculine**

Damaskenos **dam-as-kay-nos'**: a Damascene or inhabitant of Damascus -- Damascene.

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

πιασαι **verb - aorist active middle or passive deponent**

piazo pee-ad'-zo: to squeeze, i.e. seize (gently by the hand (press), or officially (arrest), or in hunting (capture) -- apprehend, catch, lay hand on, take.

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

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

2 Corinthians 11:33 .

.	Greek	Strong's	Origin
and I was let down	ἐχαλάσθην (echalasthēn)	5465: to slacken	a prim. word
in a basket	σαργάνη (sarganē)	4553: a plaited rope, hence a hamper, basket	of uncertain origin, cf. sarag
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
a window	θυρίδος (thuridos)	2376: a window	dim. from thura
in the wall,	τείχους (teichous)	5038: a wall	of uncertain origin
and [so] escaped	ἐξέφυγον (exephugon)	1628: to flee away	from ek and pheugó
his hands.	χειρᾶς (cheiras)	5495: the hand	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

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

θυριδος **noun - genitive singular feminine**

thuris **thoo-rece'**: an aperture, i.e. window -- window.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

σαργανη **noun - dative singular feminine**

sargane **sar-gan'-ay**: a basket (as interwoven or wicker-work -- basket.

εχαλασθην **verb - aorist passive indicative - first person singular**

chalao **khal-ah'-o**: to lower (as into a void) -- let down, strike.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τειχους **noun - genitive singular neuter**

teichos **ti'-khos**: a wall (as formative of a house) -- wall.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεφυγον **verb - second aorist active indicative - first person singular**

ekpheugo **ek-fyoo'-go**: to flee out -- escape, flee.

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.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

2 Corinthians 12:1 .

■			
.	Greek	Strong's	Origin

Boasting	Καυχᾶσθαι (kauchasthai)	2744: to boast	of uncertain origin
is necessary,	δεῖ (dei)	1163: it is necessary	a form of deó
though	μέν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
it is not profitable;	συμφέρον (sumpheron)	4851a: to bring together, to be profitable	from sun and pheró
but I will go	ἐλεύσομαι (eleusomai)	2064: to come, go	a prim. verb
on to visions	ὀπτασίας (optasias)	3701: an appearing	from optazomai (to be seen)
and revelations	ἀποκαλύψεις (apokalypseis)	602: an uncovering	from apokaluptó
of the Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

KJV Lexicon

καυχασθαι **verb - present middle or passive deponent infinitive**

kauchaomai **kow-khah'-om-ahēe**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

δη **particle**

de **day**: a particle of emphasis or explicitness; now, then, etc. -- also, and, doubtless, now, therefore.

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

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

ελευσομαι **verb - future middle deponent indicative - first person singular**

erchomai **er'-khom-ah**: 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)

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

οπτασιας **noun - accusative plural feminine**

optasia **op-tas-ee'-ah**: visibility, i.e. (concretely) an apparition -- vision.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκαλυψεις **noun - accusative plural feminine**

apokalupsis **ap-ok-al'-oop-sis**: disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

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.

2 Corinthians 12:2 .

.	Greek	Strong's	Origin
I know		3609a: to have seen or perceived, hence to know	perf. of eidon
a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
who fourteen	δεκατεσσάρων (dekatessarōn)	1180: fourteen	from deka and tessares

years	ἐτῶν (etōn)	2094: a year	a prim. word
ago--	πρὸ (pro)	4253: before	a prim. preposition
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
in the body	σώματι (sōmati)	4983: a body	of uncertain origin
I do not know,		3609a: to have seen or perceived, hence to know	perf. of eidon
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
out of the body	σώματος (sōmatos)	4983: a body	of uncertain origin
I do not know,		3609a: to have seen or perceived, hence to know	perf. of eidon
God	θεὸς (theos)	2316: God, a god	of uncertain origin
knows--		3609a: to have seen or perceived, hence to know	perf. of eidon
such a man	τοιοῦτον (toiouton)	5108: such as this, such	from toios (such, such-like) and houtos,
was caught	ἄρπαγέντα (arpagenta)	726: to seize, catch up, snatch away	from a prim. root harp-
up to the third	τρίτου (tritou)	5154: third	ord. num. from treis
heaven.	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

KJV Lexicon

οἶδα **verb - perfect active indicative - first person singular**

eidō **i'-do**: to see; by implication, (in the perfect tense only) to know

ἄνθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

χριστῷ **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

πρὸ **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.

ἐτῶν **noun - genitive plural neuter**

etos **et'-os**: a year -- year.

δεκατέσσαρων **adjective - genitive plural neuter**

dekateσσαres **dek-at-es'-sar-es**: ten and four, i.e. fourteen -- fourteen.

εἴτε **conjunction**

eite **i'-teh**: if too -- if, or, whether.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

σώματι **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.

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.

οἶδα **verb - perfect active indicative - first person singular**

eidō **i'-do**: to see; by implication, (in the perfect tense only) to know

εἴτε **conjunction**

eite **i'-teh**: if too -- if, or, whether.

ἐκτος **adverb**

ektos **ek-tos'**: the exterior; figuratively (as a preposition) aside from, besides -- but, except(-ed), other than, out of, outside, unless, without.

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.

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.

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.

οἶδα verb - perfect active indicative - first person singular

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.

θεός noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οἶδεν verb - perfect active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

ἁρπαγεντα verb - second aorist passive participle - accusative singular masculine

harpazo har-pad'-zo: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιοῦτον demonstrative pronoun - accusative singular masculine

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

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).

τρίτου adjective - genitive singular masculine

tritots tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

οὐρανοῦ noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

2 Corinthians 12:3 .

.	Greek	Strong's	Origin
And I know how		3609a: to have seen or perceived, hence to know	perf. of eidon
such	ΤΟΙΟΥΤΟΝ (toiouton)	5108: such as this, such	from toios (such, such-like) and houtos,
a man--	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
whether	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
in the body	σώματι (sōmati)	4983: a body	of uncertain origin
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
apart	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
from the body	σώματος (sōmatos)	4983: a body	of uncertain origin
I do not know,		3609a: to have seen or perceived, hence to know	perf. of eidon
God	θεὸς (theos)	2316: God, a god	of uncertain origin
knows--		3609a: to have seen or perceived, hence to know	perf. of eidon

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

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.

τοιοῦτον **demonstrative pronoun - accusative singular masculine**
toioutos **toy-oo'-tos:** truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

ἀνθρώπον **noun - accusative singular masculine**
anthropos **anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

εἴτε **conjunction**
eite **i'-teh:** if too -- if, or, whether.

ἐν **preposition**
en **en:** in, at, (up-)on, by, etc.

σώματι **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.

εἴτε **conjunction**
eite **i'-teh:** if too -- if, or, whether.

ἐκτος **adverb**
ektos **ek-tos':** the exterior; figuratively (as a preposition) aside from, besides -- but, except(-ed), other than, out of, outside, unless, without.

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.

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.

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.

οἶδα **verb - perfect active indicative - first person singular**
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.

θεος **noun - nominative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οιδεν **verb - perfect active indicative - third person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

2 Corinthians 12:4 .

.	Greek	Strong's	Origin
was caught	ἡρπάγη (ērpagē)	726: to seize, catch up, snatch away	from a prim. root harp-
up into Paradise	παράδεισον (paradeison)	3857: a park, a garden, a paradise	of Pers. origin (enclosure)
and heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
inexpressible	ἄρρητα (arrēta)	731: unspeakable	from alpha (as a neg. prefix) and rhētos (stated)
words,	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a man	ἄνθρωπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
is not permitted	ἐξὸν (exon)	1832: it is permitted, lawful	from ek and eimi
to speak.	λαλῆσαι (lalēsai)	2980: to talk	from lalos (talkative)

KJV Lexicon

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηρπαγη verb - second aorist passive indicative - third person singular

harpazo **har-pad'-zo**: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

εις 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.

παρδεισον noun - accusative singular masculine

paradeisos **par-ad'-i-sos**: a park, i.e. (specially), an Eden (place of future happiness, paradise) -- paradise.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκουσεν verb - aorist active indicative - third person singular

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αρρητα adjective - accusative plural neuter

arrhetos **ar'-hray-tos**: unsaid, i.e. (by implication) inexpressible -- unspeakable.

ρηματα noun - accusative plural neuter

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

α relative pronoun - accusative plural neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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).

ανθρωπω noun - dative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

λαλεσαι verb - aorist active middle or passive deponent

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

2 Corinthians 12:5 .

.	Greek	Strong's	Origin
On behalf	ὕπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
of such a man	τοιούτου (toioutou)	5108: such as this, such	from toios (such, such-like) and houtos,
I will boast;	καυχήσομαι (kauchēsomai)	2744: to boast	of uncertain origin
but on my own	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos
behalf	ὕπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
I will not boast,	καυχήσομαι (kauchēsomai)	2744: to boast	of uncertain origin
except		1508: if not	from ei and mé
in regard to [my] weaknesses.	ἀσθενείαις (astheneiais)	769: weakness, frailty	from asthenés

KJV Lexicon

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part

of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιούτου demonstrative pronoun - genitive singular masculine

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

καυχησμαι verb - future middle deponent indicative - first person singular

kauchaomai kow-khah'-om-ahee: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εμαυτου reflexive pronoun - first person genitive singular masculine

emautou em-ow-too': of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

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.

καυχησμαι verb - future middle deponent indicative - first person singular

kauchaomai kow-khah'-om-ahee: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

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.

ασθενειαις **noun - dative plural feminine**

astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

2 Corinthians 12:6 .

.	Greek	Strong's	Origin
For if	Ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I do wish	Θελήσω (thelēsō)	2309: to will, wish	a prim. verb
to boast	καυχήσασθαι (kauchēsasthai)	2744: to boast	of uncertain origin
I will not be foolish,	ἄφρων (aphrōn)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén
for I will be speaking		3004: to say	a prim. verb
the truth;	ἀλήθειαν (alētheian)	225: truth	from aléthés
but I refrain	φείδομαι (pheidomai)	5339: to spare, forbear	a prim. verb
[from] [this], so 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
will credit	λογίσηται (logisētai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)

me with more than	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
he sees	βλέπει (blepei)	991: to look (at)	a prim. verb
[in] me or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
hears	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
from me.			

KJV Lexicon

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).

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

θελῶ verb - aorist active subjunctive - 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

καυχῆσασθαι verb - aorist middle deponent middle or passive deponent

kauchaomai kow-khah'-om-ahee: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

ἐσομαι verb - future indicative - first 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.

ἀφρων adjective - nominative singular masculine

aphron af'-rone: mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

αληθειαν noun - accusative singular feminine
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

γαρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ερω verb - future active indicative - first person singular
ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

φειδομαι verb - present middle or passive deponent indicative - first person singular
pheidomai fi'-dom-ahee: to be chary of, i.e. (subjectively) to abstain or (objectively) to treat leniently -- forbear, spare.

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.

τις indefinite pronoun - nominative singular masculine
tis tis: some or any person or object

εις 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).

λογισηται verb - aorist middle deponent subjunctive - third person singular
logizomai log-id'-zom-ahee: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

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.

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.

βΛΕΠΕΙ verb - present active indicative - third person singular blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.
ΜΕ personal pronoun - first person accusative singular me meh: me -- I, me, my.
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.
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.
ΤΙ indefinite pronoun - accusative singular neuter tis tis: some or any person or object
ἐξ preposition ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)
ἐμου personal pronoun - first person genitive singular emou em-oo': of me -- me, mine, my.

2 Corinthians 12:7 .

.	Greek	Strong's	Origin
Because of the surpassing greatness	ὑπερβολῇ (uperbolē)	5236: a throwing beyond, excess, superiority	from huperballō
of the revelations,	ἀποκαλύψεων (apokalypseōn)	602: an uncovering	from apokaluptó
for this reason,	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
to keep	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
me from exalting	ὑπεραίρωμαι (uperairōmai)	5229: to lift or raise over, mid. to uplift oneself	from huper and airó
myself, there was given	ἐδόθη (edothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

me a thorn	σκόλοψ (skolops)	4647: anything pointed, spec. a stake, thorn	a prim. word
in the flesh,	σαρκί (sarki)	4561: flesh	a prim. word
a messenger	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
of Satan	σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
to torment	κολαφίζη (kolaphizē)	2852: to strike with the fist	from kolaphos (a blow with the fist)
me -- to keep	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
me from exalting myself!	ὑπεραίρωμαι (uperairōmai)	5229: to lift or raise over, mid. to uplift oneself	from huper and airó

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

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.

υπερβολη noun - dative singular feminine

hyperbole hoop-er-bol-ay': a throwing beyond others, i.e. (figuratively) supereminence; pre-eminently -- abundance, (far more) exceeding, excellency, more excellent, beyond (out of) measure.

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.

αποκαλυψεων **noun - genitive plural feminine**
apokalupsis **ap-ok-al'-oop-sis**: disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

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.

υπεραιρωμαι **verb - present passive subjunctive - first person singular**
huperauiromai **hoop-er-ah'-ee-rom-ahee**: to raise oneself over, i.e. (figuratively) to become haughty -- exalt self, be exalted above measure.

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.

σκολοψ **noun - nominative singular masculine**
skolops **skol'-ops**: withered at the front, i.e. a point or prickle (figuratively, a bodily annoyance or disability) -- thorn.

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.

σαρκι **noun - dative singular feminine**
sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

αγγελος **noun - nominative singular masculine**
aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

σαταν **proper noun**
Satan **sat-an'**: Satan, i.e. the devil -- Satan.

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.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

κολαφιζη **verb - present active subjunctive - third person singular**

kolaphizo **kol-af-id'-zo**: to rap with the fist -- buffet.

iva **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

υπεραιρωμαι **verb - present passive subjunctive - first person singular**

huperaïromai **hoop-er-ah'-ee-rom-ahee**: to raise oneself over, i.e. (figuratively) to become haughty -- exalt self, be exalted above measure.

2 Corinthians 12:8 .

.	Greek	Strong's	Origin
Concerning	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I implored	παρεκάλεσα (parekalesa)	3870: to call to or for, to exhort, to encourage	from para and kaleó
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
three times	τρὶς (tris)	5151: three times	adverb from treis
that it might leave	ἀποστῆ (apostē)	868: to lead away, to depart from	from apo and histémi
me.			

KJV Lexicon

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.

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.

τρις adverb

tris trece': three times -- three times, thrice.

τον definite article - accusative singular masculine

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.

παρεκαλεσα verb - aorist active indicative - first person singular

parakaleo par-ak-al-eh'-o': to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

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.

αποστη verb - second aorist active subjunctive - third person singular

aphistemi af-is'-tay-mee': to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

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.

2 Corinthians 12:9 .

■			
.	Greek	Strong's	Origin

And He has said		3004: to say	a prim. verb
to me, "My grace	χάρις (charis)	5485: grace, kindness	a prim. word
is sufficient	ἀρκεῖ (arkei)	714: to assist, suffice	a prim. verb
for you, for power	δύναμις (dunamis)	1411: (miraculous) power, might, strength	from dunamai
is perfected	τελεῖται (teleitai)	5055: to bring to an end, complete, fulfill	from telos
in weakness."	ἀσθενεία (astheneia)	769: weakness, frailty	from asthenés
Most gladly,		2234: sweetly, gladly	adverb from hédus (sweet)
therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I will rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
boast	καυχήσομαι (kauchēsomai)	2744: to boast	of uncertain origin
about	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
my weaknesses,	ἀσθενείαις (astheneiais)	769: weakness, frailty	from asthenés
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the power	δύναμις (dunamis)	1411: (miraculous) power, might, strength	from dunamai
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
may dwell	ἐπισκηνώση (episkēnōsē)	1981: to tent upon, fig. abide	from epi and skénoó
in 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

ειρηκεν verb - perfect active indicative - third person singular - attic
ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

μοι personal pronoun - first person dative singular
moi moy: to me -- I, me, mine, my.

αρκει verb - present active indicative - 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.

σοι personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

η definite article - nominative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρις noun - nominative singular feminine
charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

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)

δυναμις noun - nominative singular feminine
dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

εν **preposition**
en en: in, at, (up-)on, by, etc.

ασθενεια **noun - dative singular feminine**
astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

τελειουται **verb - present passive indicative - third person singular**
teleioo tel-i-o'-o: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

ηδιστα **adverb**
hedista hay'-dis-tah: with great pleasure -- most (very) gladly.

ουν **conjunction**
oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μαλλον **adverb**
mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

καυχησομαι **verb - future middle deponent indicative - first person singular**
kauchaomai kow-khah'-om-ah-ee: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

ασθενειαις **noun - dative plural feminine**
astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

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.

επισκηνωση **verb - aorist active subjunctive - third person singular**
episkenoo ep-ee-skay-no'-o: to tent upon, i.e. (figuratively) abide with -- rest upon.

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.

ἐμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

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.

δυναμὶς noun - nominative singular feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

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.

χριστοῦ noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

2 Corinthians 12:10 .

.	Greek	Strong's	Origin
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I am well content	εὐδοκῶ (eudokō)	2106: to think well of, i.e. to be well-pleased	from eu and dokeō
with weaknesses,	ἀσθενείαις (astheneiais)	769: weakness, frailty	from asthenés
with insults,	ὕβρεσιν (ubresin)	5196: wantonness, insolence, an act of wanton violence	a prim. word
with distresses,	ἀνάγκαις (anankais)	318: necessity	from ana and agchó (to compress, press tight)
with persecutions,	διωγμοῖς (diōgmois)	1375: persecution	from dióko
with difficulties,	στενοχωρίαις (stenochōriais)	4730: narrowness of space, fig. difficulty	from stenos and chóros (space)

for Christ's	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
sake;	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
for when	ὅταν (otan)	3752: whenever	from hote and an
I am weak,	ἀσθενῶ (asthenō)	770: to be weak, feeble	from asthenés
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
strong.	δυνατός (dunatos)	1415: strong, mighty, powerful	from dunamai

KJV Lexicon

διο conjunction

διο dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

ευδοκω verb - present 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.

εν preposition

en en: in, at, (up-)on, by, etc.

ασθενειαις noun - dative plural feminine

astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

εν preposition

en en: in, at, (up-)on, by, etc.

υβρεσιν noun - dative plural feminine

hubris hoo'-bris: insolence (as over-bearing), i.e. insult, injury -- harm, hurt, reproach.

εν preposition

en en: in, at, (up-)on, by, etc.

αναγκαις noun - dative plural feminine

anagke an-ang-kay': constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

εν preposition

en en: in, at, (up-)on, by, etc.

διωγμοις noun - dative plural masculine

diogmos dee-ogue-mos': persecution -- persecution.

εν preposition

en en: in, at, (up-)on, by, etc.

στενοχωριας noun - dative plural feminine

stenochoria sten-okh-o-ree'-ah: narrowness of room, i.e. (figuratively) calamity -- anguish, distress.

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.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ασθενω verb - present active subjunctive - 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.

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that

time, then.

δυνατός **adjective - nominative singular masculine**

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

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.

2 Corinthians 12:11 .

.	Greek	Strong's	Origin
I have become	Γέγονα (gegona)	1096: to come into being, to happen, to become	from a prim. root gen-
foolish;	ἄφρων (aphrōn)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén
you yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
compelled	ἠναγκάσατε (ēnankasate)	315: to necessitate, compel	from anagké
me. Actually	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
I should	ὀφειλον (ōpheilon)	3784: to owe	a prim. word
have been commended	συνίστασθαι (sunistasthai)	4921: to commend, establish, stand near, consist	from sun and histémi
by you, for in no	οὐδέν (ouden)	3762: no one, none	from oude and heis
respect	οὐδέν (ouden)	3762: no one, none	from oude and heis
was I inferior	ὑστέρησα (usterēsa)	5302: to come late, be behind, come short	from husteros
to the most eminent		5244b: exceedingly, preeminently	from huper and lian

apostles,	ἀποστόλων (apostolōn)	652: a messenger, one sent on a mission, an apostle	from apostelló
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
though	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 am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
a nobody.		3762: no one, none	from oude and heis

KJV Lexicon

γεγονα **verb - second perfect active indicative - first 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.)

αφρων **adjective - nominative singular masculine**

aphron **af'-rone**: mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

καυχωμενος **verb - present middle or passive deponent participle - nominative singular masculine**

kauchaomai **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ηναγκασατε **verb - aorist active indicative - second person**

anagkazo **an-ang-kad'-zo**: to necessitate -- compel, constrain.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὀφείλον verb - imperfect active indicative - first person singular

opheilo of-i'-lo: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

ὕφ 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

ὕμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

συνιστάσθαι verb - present passive middle or passive deponent

sunistao soon-is-tah'-o, : to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

οὐδέν 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.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὕστερησα verb - aorist active indicative - first person singular

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.

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.

ὕπερ 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.

λίαν adverb

lian lee'-an: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

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.

ει **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

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.

2 Corinthians 12:12 .

.	Greek	Strong's	Origin
The signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
of a TRUE apostle	ἀποστόλου (apostolou)	652: a messenger, one sent on a mission, an apostle	from apostelló
were performed	κατεργάσθη (kateirgasthē)	2716: to work out	from kata and ergazomai
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you with all	πάσῃ (pasē)	3956: all, every	a prim. word
perseverance,	ὑπομονῇ (upomonē)	5281: a remaining behind, a patient enduring	from hupomenó
by signs	σημείοις (sēmeiois)	4592: a sign	from the same as sémainó

and wonders	τέραςιν (terasín)	5059: a wonder, marvel	a prim. word
and miracles.	δυνάμεσιν (dunamesín)	1411: (miraculous) power, might, strength	from dunamai

KJV Lexicon

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.

μεν particle

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

σημεια noun - nominative plural 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.

αποστολου noun - genitive singular 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.

κατεργασθη verb - aorist passive indicative - third person singular

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

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).

εν preposition

en **en**: in, at, (up-)on, by, etc.

πάση **adjective - dative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

υπομονή **noun - dative singular feminine**

hupomone hoop-om-on-ay': cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

σημείους **noun - dative plural neuter**

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τέρασιν **noun - dative plural neuter**

teras ter'-as: a prodigy or omen -- wonder.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δυναμείων **noun - dative plural feminine**

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

2 Corinthians 12:13 .

.	Greek	Strong's	Origin
For in what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
respect were you treated as inferior	ἡσώθητε (ēssōthēte)	2274: to be inferior	from the same as hēssón
to the rest	λοιπὰς (loipas)	3062: the rest, the remaining	from leipó
of the churches,	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
except		1508: if not	from ei and mé

that I myself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
did not become a burden	κατενάρκησα (katenarkēsa)	2655: to grow numb	from kata and narkáo (to grow numb)
to you? Forgive	χαρίσασθε (charisasthe)	5483: to show favor, give freely	from charis
me this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
wrong!	ἀδικίαν (adikian)	93: injustice, unrighteousness	from adikos

KJV Lexicon

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)

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ὁ 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.

ἡττηθῆτε verb - aorist passive indicative - second person

hettao hayt-tah'-o: to make worse, i.e. vanquish; by implication, to rate lower -- be inferior, overcome.

ὑπὲρ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest,

concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

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.

λοιπας **adjective - accusative plural feminine**

loipoy loy-poy: remaining ones -- other, which remain, remnant, residue, rest.

εκκλησιας **noun - accusative plural feminine**

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

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.

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

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

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.

κατεναρκησα **verb - aorist active indicative - first person singular**

katanarkao kat-an-ar-kah'-o: to grow utterly torpid, i.e. (by implication) slothful (figuratively, expensive) -- be burdensome (chargeable).

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

χαρισασθε **verb - aorist middle deponent imperative - second person**

charizomai khar-id'-zom-ahee: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, 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.

αδικιαν **noun - accusative 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.

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.

2 Corinthians 12:14 .

.	Greek	Strong's	Origin
Here	Ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
third time	τρίτον (triton)	5154: third	ord. num. from treis
I am	ἔχω (echō)	2192: to have, hold	a prim. verb
ready	ἐτοίμως (etoimōs)	2093: readily	adverb from hetoimos
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to you, and I will not be a burden	καταναρκήσω (katanarkēsō)	2655: to grow numb	from kata and narkaó (to grow numb)
to you; for I do not seek	ζητῶ (zētō)	2212: to seek	of uncertain origin
what is yours,		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
but you; for children	τέκνα (tekna)	5043: a child (of either sex)	from tikto

are not responsible	ὀφείλει (opheilei)	3784: to owe	a prim. word
to save	θησαυρίζειν (thēsaurizein)	2343: to lay up, store up	from thésauros
up for [their] parents,	γονεῦσιν (goneusin)	1118: a parent	from ginomai
but parents	γονεῖς (goneis)	1118: a parent	from ginomai
for [their] children.	τέκνοις (teknois)	5043: a child (of either sex)	from tikto

KJV Lexicon

ἰδοῦ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

τρίτον **adjective - accusative singular neuter**

tritōs **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ετοιμῶς **adverb**

hetoimos **het'-oy-moce**: in readiness -- ready.

εχω **verb - present active indicative - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ελθεῖν **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

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

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.

καταναρκησω verb - future active indicative - first person singular

katanarkao kat-an-ar-kah'-o: to grow utterly torpid, i.e. (by implication) slothful (figuratively, expensive) -- be burdensome (chargeable).

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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ζητω verb - present active indicative - first person singular

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

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.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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)

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

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.

ΤΕΚΝΑ noun - nominative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

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.

γονευσιν noun - dative plural masculine

goneus gon-yooce': a parent -- parent.

θησαυριζειν verb - present active imperative or passive deponent

thesaurizo thay-sow-rid'-zo: to amass or reserve -- lay up (treasure), (keep) in store, (heap) treasure (together, up).

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.

γονεις noun - nominative plural masculine

goneus gon-yooce': a parent -- parent.

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.

2 Corinthians 12:15 .

.	Greek	Strong's	Origin
I will most gladly		2234: sweetly, gladly	adverb from hédus (sweet)
spend	δαπανήσω (dapanēsō)	1159: to spend, spend freely	from dapané

and be expended	ἐκδαπανηθήσομαι (ekdapanēthēsomai)	1550: to expend wholly, i.e. to exhaust	from ek and dapanaó
for your souls.	ψυχῶν (psuchōn)	5590: breath, the soul	of uncertain origin
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I love	ἀγαπῶ (agapō)	25: to love	of uncertain origin
you more,		4057: abundantly	adverb from perissos
am I to be loved	ἀγαπῶμαι (agapōmai)	25: to love	of uncertain origin
less?		2269b: inferior, less	cptv. from éka (slightly, a little)

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).

ηδιστα **adverb**
hedista **hay'-dis-tah**: with great pleasure -- most (very) gladly.

δαπανησω **verb - future active indicative - first person singular**
dapanao **dap-an-ah'-o**: to expend, i.e. (in a good sense) to incur cost, or (in a bad one) to waste -- be at charges, consume, spend.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκδαπανηθησομαι **verb - future passive indicative - first person singular**

ekdapanao **ek-dap-an-ah'-o**: to expend (wholly), i.e. (figuratively) exhaust -- spend.

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 feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχων noun - genitive plural feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περισσότερως adverb

perissoteros per-is-sot-er'-oce: more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the 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).

αγαπων verb - present active participle - nominative singular masculine

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

ηττον adjective - accusative singular neuter

hetton hate'-ton: worse (as noun); by implication, less (as adverb) -- less, worse.

αγαπωμαι verb - present passive indicative - first person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

2 Corinthians 12:16 .

.	Greek	Strong's	Origin
But be that as it may, I did not burden	κατεβάρησα (katebarēsa)	2599a: to weigh down	from kata and bareó
you myself;	ἐγὼ (egō)	1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
nevertheless,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
crafty	πανούργος (panourgōs)	3835: ready to do anything, crafty, skillful	from pas and ergon
fellow that I am, I took	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
you in by deceit.	δόλω (dolō)	1388: a bait, fig. craft, deceit	from the root del-

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).

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

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.

κατεβαρησα **verb - aorist active indicative - first person singular**

katabareo **kat-ab-ar-eh'-o**: to impose upon -- burden.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

υπαρχων verb - present active participle - nominative singular masculine

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

πανουργος noun - nominative singular masculine

panougos pan-oor'-gos: all-working, i.e. adroit (shrewd) -- crafty.

δολω noun - dative singular masculine

dolos dol'-os: a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subtilty.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ελαβον verb - second aorist active indicative - first person singular

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

2 Corinthians 12:17 .

.	Greek	Strong's	Origin
[Certainly] I have not taken advantage	ἐπλεονέκτησα (epleonektēsa)	4122: to have more, to overreach	from pleonektēs
of you through	δι' (di)	1223: through, on account of, because of	a prim. preposition
any	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of those whom	ᾧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have sent	ἀπέσταλκα (apestalka)	649: to send, send away	from apo and stelló
to you, have I?			

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.

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

ων **relative pronoun - genitive plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

απεσταλκα **verb - perfect active indicative - first person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

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).

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επλεονεκτησα **verb - aorist active indicative - first person singular**

pleonekteo **pleh-on-cek-teh'-o**: to be covetous, i.e. (by implication) to over-reach -- get an advantage, defraud, make a gain.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

2 Corinthians 12:18 .

.	Greek	Strong's	Origin
I urged	παρεκάλεσα (parekalesa)	3870: to call to or for, to exhort, to encourage	from para and kaleó

Titus	Τίτον (titon)	5103: Titus, a Christian	of Latin origin
[to go], and I sent	συναπέστειλα (sunapesteila)	4882: to send along with	from sun and apostelló
the brother	ἀδελφόν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
with him. Titus	Τίτος (titos)	5103: Titus, a Christian	of Latin origin
did not take any advantage	ἐπλεονέκτησεν (epleonektēsen)	4122: to have more, to overreach	from pleonektés
of you, did he? Did we not conduct ourselves	περιεπατήσαμεν (periepatēsamen)	4043: to walk	from peri and pateó
in the same	αὐτῷ (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
[and walk] in the same	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
steps?	ἵχνησιν (ichnesin)	2487: a track	a prim. word

KJV Lexicon

παρακαλεσα **verb - aorist active indicative - first person singular**

parakaleo **par-ak-al-eh'-o:** to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

ΤΙΤΟΝ **noun - accusative singular masculine**

Titos **tee'-tos:** Titus, a Christian -- Titus.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναπτεσταια verb - aorist active indicative - first person singular
sunapostello soon-ap-os-tel'-lo: to despatch (on an errand) in company with -- send 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.

αδελφον noun - accusative singular masculine
adephos ad-el-fos': a brother near or remote -- brother.

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.

τι indefinite pronoun - accusative singular neuter
tis tis: some or any person or object

επλεονεκτησεν verb - aorist active indicative - third person singular
pleonekteo pleh-on-cek-teh'-o: to be covetous, i.e. (by implication) to over-reach -- get an advantage, defraud, make a gain.

υμας personal pronoun - second person accusative plural
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

τιτος noun - nominative singular masculine
Titos tee'-tos: Titus, a Christian -- Titus.

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 neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, 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

πνευματι noun - dative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

περιεπατησαμεν verb - aorist active indicative - first 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).

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.

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.

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

ἰχνησὶν noun - dative plural neuter

ichnos ikh'-nos: a track (figuratively) -- step.

2 Corinthians 12:19 .

.	Greek	Strong's	Origin
All this time	Πάλαι (palai)	3819: long ago, of old	a prim. word
you have been thinking	δοκεῖτε (dokeite)	1380: to have an opinion, to seem	from dokos (opinion)
that we are defending	ἀπολογούμεθα (apologoumetha)	626: to give an account of oneself, hence to defend oneself	from apo and logos
ourselves to you. [Actually], it is in the sight	κατέναντι (katenanti)	2713: over against, opposite	adverb from kata and enanti
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
that we have been speaking	λαλοῦμεν (laloumen)	2980: to talk	from lalos (talkative)
in Christ;	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chriō
and all	πάντα (panta)	3956: all, every	a prim. word
for your upbuilding,	οἰκοδομῆς (oikodomēs)	3619: (the act of) building, a building	from oikos and the same as dóma

beloved.

ἀγαπητοί
(agapētoi)

27: beloved

from agapaó

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.

δοκεῖτε **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.

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.

υμῖν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

απολογουμεθα **verb - present middle or passive deponent indicative - first person**

apologeomai ap-ol-og-eh'-om-ahee : to give an account (legal plea) of oneself, i.e. exculpate (self) -- answer (for self), make defence, excuse (self), speak for self.

κατενωπιον **preposition**

katenopion kat-en-o'-pee-on: directly in front of -- before (the presence of), in the 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.

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.

χριστω **noun - dative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

λαλουμεν **verb - present active indicative - first person**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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).

παντα adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

αγαπητοι adjective - vocative plural masculine

agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

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.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

οικοδομης noun - genitive singular feminine

oikodome oy-kod-om-ay': architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

2 Corinthians 12:20 .

.	Greek	Strong's	Origin
For I am afraid	φοβοῦμαι (phouboumai)	5399: to put to flight, to terrify, frighten	from phobos
that perhaps	πως (pōs)	4458: at all	an enclitic particle from the same as pōs, see also ei and mé
when I come	ἐλθῶν (elthōn)	2064: to come, go	a prim. verb
I may find	εὕρω	2147: to find	a prim. verb

	(eurō)		
you to be not what	οἴους (oious)	3634: what sort or manner of	related to ho,, hos, and hosos
I wish	θέλω (thelō)	2309: to will, wish	a prim. verb
and may be found	εύρεθῶ (eurethō)	2147: to find	a prim. verb
by you to be not what	οἶον (oion)	3634: what sort or manner of	related to ho,, hos, and hosos
you wish;	θέλετε (thelete)	2309: to will, wish	a prim. verb
that perhaps	πως (pōs)	4458: at all	an enclitic particle from the same as pōs, see also ei and mé
[there will be] strife,	ἔρις (eris)	2054: strife	a prim. word
jealousy,	ζῆλος (zēlos)	2205b: zeal, jealousy	probably from zeó
angry tempers,	θυμοί (thumoi)	2372: passion	from the same as thuella
disputes,	ἐριθείαι (eritheiai)	2052: rivalry, hence ambition	from erithos (day-laborer)
slanders,	καταλαλιά (katalaliai)	2636: evil-speaking	from katalalos
gossip,	ψιθυρισμοί (psithurismoi)	5587: a whispering	from psithurizó (to whisper)
arrogance,	φυσιώσεις (phusiōseis)	5450: a puffing up	from phusioó
disturbances;	ἀκαταστασία (akatastasiai)	181: instability	from akatastatos

KJV Lexicon

φοβουμαι **verb - present middle or passive deponent indicative - first 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.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

μηπως **conjunction**

mepos **may'-pos** : lest somehow -- lest (by any means, by some means, haply, perhaps).

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.

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.

οιους **correlative pronoun - accusative plural neuter**

hoios **hoy'-os**: such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so

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

ευρω **verb - second aorist active subjunctive - first person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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

ευρεθω **verb - aorist passive subjunctive - first person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οιον **correlative pronoun - accusative singular masculine**

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.

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

μηπως conjunction

mepos may'-pos : lest somehow -- lest (by any means, by some means, haply, perhaps).

ερεις noun - nominative plural feminine

eris er'-is: a quarrel, i.e. (by implication) wrangling -- contention, debate, strife, variance.

ζηλοι noun - nominative plural masculine

zelos dzay'-los: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

θυμοι noun - nominative plural masculine

thumos thoo-mos': passion (as if breathing hard) -- fierceness, indignation, wrath.

εριθειαι noun - nominative plural feminine

eritheia er-ith-i'-ah: intrigue, i.e. (by implication) faction -- contention(-ious), strife.

καταλαλαιοι noun - nominative plural feminine

katalalia kat-al-al-ee'-ah: defamation -- backbiting, evil speaking.

ψιθυρισμοι noun - nominative plural masculine

psithurismos psith-oo-ris-mos': whispering, i.e. secret detraction -- whispering.

φυσιωσεις noun - nominative plural feminine

phusiosis foo-see'-o-sis: inflation, i.e. (figuratively) haughtiness -- swelling.

ακαταστασαι noun - nominative plural feminine

akatastasia ak-at-as-tah-see'-ah: instability, i.e. disorder -- commotion, confusion, tumult.

2 Corinthians 12:21 .

.	Greek	Strong's	Origin
I am afraid that when I come	ἐλθόντος (elthontos)	2064: to come, go	a prim. verb
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

my God	θεός (theos)	2316: God, a god	of uncertain origin
may humiliate	ταπεινώση (tapeinōsē)	5013: to make low, fig. to humble	from tapeinos
me before	πρός (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
you, and I may mourn	πενθήσω (penthēsō)	3996: to mourn, lament	from penthos
over many	πολλούς (pollous)	4183: much, many	a prim. word
of those	ὁ (o)	3588: the	the def. art.
who have sinned in the past	προημαρτηκότων (proēmartēkotōn)	4258: to sin before	from pro and hamartanō
and not repented	μετανοησάντων (metanoēsantōn)	3340: to change one's mind or purpose	from meta and noeō
of the impurity,	ἀκαθαρσία (akatharsia)	167: uncleanness	from akathartos
immorality	πορνεία (porneia)	4202: fornication	from porneuō
and sensuality	ἀσελγεία (aselgeia)	766: licentiousness, wantonness	of uncertain origin
which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they have practiced.	ἐπραξαν (epraxan)	4238: to do, practice	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.

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.

ερχομαι **verb - second aorist active participle - accusative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

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).

ο **definite article - nominative singular masculine**

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).

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

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

πενθησω **verb - future active indicative - first person singular**

pentheo **pen-theh'-o**: to grieve (the feeling or the act) -- mourn, (be-)wail.

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.

προημαρτηκων **verb - perfect active participle - genitive plural masculine**
proamartano **pro-am-ar-tan'-o**: to sin previously (to conversion) -- sin already, heretofore sin.

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.

μετανοησαντων **verb - aorist active participle - genitive plural masculine**
metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

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.

ακαθαρσια **noun - dative singular feminine**
akatharsia **ak-ath-ar-see'-ah**: impurity (the quality), physically or morally -- uncleanness.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

ασελγεια **noun - dative singular feminine**
aselgeia **as-elg'-i-a**: licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

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.

ἐπραξαν verb - aorist active indicative - third person

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

2 Corinthians 13:1 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the third time	Τρίτον (triton)	5154: third	ord. num. from treis
I am coming	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
to you. EVERY	πάν (pan)	3956: all, every	a prim. word
FACT	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
IS TO BE CONFIRMED	σταθήσεται (stathēsetai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
BY THE TESTIMONY	στόματος (stomatos)	4750: the mouth	a prim. word
OF TWO	δύο (duo)	1417: two	a primary number
OR	καὶ (kai)	2532: and, even, also	a prim. conjunction
THREE	τριῶν (triōn)	5140: three	a prim. cardinal number
WITNESSES.	μαρτύρων (marturōn)	3144: a witness	a prim. word

KJV Lexicon

τρίτον **adjective - accusative singular neuter**

tritōs **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

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).

ερχομαι **verb - present middle or passive deponent indicative - first 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

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

δύο **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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τρίων **adjective - genitive plural masculine**

treis **trice**: three -- three.

σταθήσεται **verb - future passive indicative - 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

2 Corinthians 13:2 .

.	Greek	Strong's	Origin
I have previously said		4275b: to say before	from pro and eipon, used as2 aor. of prolegō
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
present	παρὼν (parōn)	3918b: to be present, to have come	from para and eimi
the second time,	δεύτερον (deuteron)	1208: second	cptv. adjective, perhaps from duo
and though now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
absent	ἀπὼν (apōn)	548: to be away, i.e. to be absent	from apo and eimi
I say in advance	προλέγω (prolegō)	4302: to say beforehand, i.e. to predict	from pro and legō
to those	τοῖς (to)	3588: the	the def. art.
who have sinned in the past	προημαρτηκόσιν (proēmartēkosin)	4258: to sin before	from pro and hamartanō
and to all	πᾶσιν (pasin)	3956: all, every	a prim. word
the rest	λοιποῖς (loipois)	3062: the rest, the remaining	from leipō
[as well], that if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an

I come	ἔλθω (elthō)	2064: to come, go	a prim. verb
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
I will not spare [anyone],	φείσομαι (pheisomai)	5339: to spare, forbear	a prim. verb

KJV Lexicon

προειρηκα **verb - perfect active indicative - first person singular**
 proereo **pro-er-eh'-o**: to say already, predict -- foretell, say (speak, tell) before.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προλεγω **verb - present active indicative - first person singular**
 prolego **prol-eg'-o**: to say beforehand, i.e. predict, forewarn -- foretell, tell before.

ως adverb
hos hoce: which how, i.e. in that manner (very variously used, as follows)

παρων **verb - present participle - nominative singular masculine**
 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.

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.

δευτερον **adjective - nominative singular neuter**
 deuterios **dyoo'-ter-os**: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απειμι **verb - present participle - nominative singular masculine**

apeimi ap'-i-mee: to be away -- be absent.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

γραφω **verb - present active indicative - first person singular**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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.

προημαρτηκοσιν **verb - perfect active participle - dative plural masculine**

proamartano pro-am-ar-tan'-o: to sin previously (to conversion) -- sin already, heretofore sin.

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.

λοιποις **adjective - dative plural masculine**

loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

πασιν **adjective - dative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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).

ελθω **verb - second aorist active subjunctive - first person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

φεισομαι verb - future middle deponent indicative - first person singular

pheidomai fi'-dom-ahēe: to be chary of, i.e. (subjectively) to abstain or (objectively) to treat leniently -- forbear, spare.

2 Corinthians 13:3 .

.	Greek	Strong's	Origin
since	ἐπεὶ (epēi)	1893: when, because	from epi and ei
you are seeking	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
for proof	δοκιμὴν (dokimēn)	1382: (the process or result of) trial, proving, approval	from dokimos
of the Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
who speaks	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
in me, and who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is not weak	ἀσθενεῖ (asthenei)	770: to be weak, feeble	from asthenés
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

you, but mighty

δυνατεῖ
(dunatei)

1414: to be able, be powerful from dunatos

in you.

KJV Lexicon

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.

δοκιμην **noun - accusative singular feminine**

dokime dok-ee-may': test (abstractly or concretely); by implication, trustiness -- experience(-riment), proof, trial.

ζητεῖτε **verb - present active indicative - second person**

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

του **definite article - genitive singular masculine**

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.

εμοι **personal pronoun - first person dative singular**

emoi em-oy': to me -- I, me, mine, my.

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.

χριστου **noun - genitive singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

ασθενει verb - present active indicative - third person singular

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

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.

δυνατει verb - present active indicative - third person singular

dunateo doo-nat-eh'-o: to be efficient (figuratively) -- be mighty.

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).

2 Corinthians 13:4 .

.	Greek	Strong's	Origin
For indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
He was crucified	ἐσταυρώθη (estaurōthē)	4717: to fence with stakes, to crucify	from stauros
because	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
of weakness,	ἀσθενείας (astheneias)	769: weakness, frailty	from asthenés
yet	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
He lives	ζῇ (zē)	2198: to live	from prim. roots zé- and zó-

because	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
of the power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin
For we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are weak	ἀσθενούμεν (asthenoumen)	770: to be weak, feeble	from asthenés
in Him, yet	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
we will live	ζήσομεν (zēsomen)	2198: to live	from prim. roots zé- and zó-
with Him because	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
of the power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
[directed] toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
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

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εσταυρωθη **verb - aorist passive indicative - third person singular**

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

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)

ασθενειας **noun - genitive singular feminine**

astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

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.

ζῇ **verb - present active indicative - third person singular**

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

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)

δυναμεις **noun - genitive singular feminine**

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ασθενουμεν **verb - present active indicative - first person**

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

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

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.

ζησομεθα **verb - future middle deponent indicative - first person**

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

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

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)

δυναμειως **noun - genitive singular feminine**

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

2 Corinthians 13:5 .

.	Greek	Strong's	Origin
Test	πειράζετε (peirazete)	3985: to make proof of, to attempt, test, tempt	from peira
yourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
[to see] 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 in the faith;	πίστει (pistei)	4102: faith, faithfulness	from peithó
examine	δοκιμάζετε (dokimazete)	1381a: to test, by impl. to approve	from dokimos
yourselves!	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you not recognize	ἐπιγινώσκετε (epiginōskete)	1921: to know exactly, to recognize	from epi and ginóskó
this about yourselves,	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is in you -- unless	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
indeed you fail the test?	ἀδόκιμοι (adokimoi)	96b: not standing the test, rejected	from alpha (as a neg. prefix) and dokimos

KJV Lexicon

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.

πειραζετε **verb - present active imperative - second person**

peirazo **pi-rad'-zo**: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

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.

πιστει **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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.

δοκιμαζετε **verb - present active imperative - second person**

dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

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.

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.

επιγινωσκετε **verb - present active indicative - second person**

epiginosko **ep-ig-in-oc'-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.

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.

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.

χριστος **noun - nominative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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).

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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.

τι **indefinite pronoun - nominative singular neuter**
tis **tis**: some or any person or object

αδοκιμοι **adjective - nominative plural masculine**
adokimos **ad-ok'-ee-mos**: unapproved, i.e. rejected; by implication, worthless (literally or morally) -- castaway, rejected, reprobate.

εστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

2 Corinthians 13:6 .

.	Greek	Strong's	Origin
But I trust	ἐλπίζω (elpizō)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)

that you will realize	γνώσεσθε (gnōsesthe)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that we ourselves		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
do		1510: I exist, I am	a prol. form of a prim. and defective verb
not fail the test.	ἀδόκιμοι (adokimoi)	96b: not standing the test, rejected	from alpha (as a neg. prefix) and dokimos

KJV Lexicon

ἐλπίζω **verb - present active indicative - first person singular**

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

γινώσκει **verb - future middle deponent 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)

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.

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

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.

ἐσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

αδοκιμοι **adjective - nominative plural masculine**
adokimos **ad-ok'-ee-mos**: unapproved, i.e. rejected; by implication, worthless (literally or morally) -- castaway, rejected, reprobate.

2 Corinthians 13:7 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
we pray	εὐχόμεθα (euchometha)	2172: to pray	a prim. verb
to God	θεὸν (theon)	2316: God, a god	of uncertain origin
that you do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
wrong;	κακὸν (kakon)	2556: bad, evil	a prim. word
not that we ourselves		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
may appear	φανῶμεν (phanōmen)	5316: to bring to light, to cause to appear	from a prim. root
approved,	δόκιμοι (dokimoi)	1384: tested, approved	from dechomai
but that you may do	ποιῆτε (poiēte)	4160: to make, do	a prim. word
what is right,	καλὸν (kalon)	2570: beautiful, good	a prim. word
even	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,

we may appear		1510: I exist, I am	a prol. form of a prim. and defective verb
unapproved.	ἀδόκιμοι (adokimoi)	96b: not standing the test, rejected	from alpha (as a neg. prefix) and dokimos

KJV Lexicon

ευχομαι **verb - present middle or passive deponent indicative - first person singular**

euchomai **yoo'-khom-ahee**: to wish; by implication, to pray to God -- pray, will, wish.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

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)

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

κακον **adjective - accusative singular neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

μηδεν **adjective - accusative singular neuter**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none,

not (at all, any man, a whit), nothing, + without delay.

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.

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.

ἡμεῖς personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

δοκιμοὶ adjective - nominative plural masculine

dokimos dok'-ee-mos: acceptable (current after assayal), i.e. approved -- approved, tried.

φαινόμεν verb - second aorist passive subjunctive - first person

phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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.

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.

ὕμεῖς personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

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.

καλὸν adjective - accusative singular neuter

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

ποιεῖτε verb - present active subjunctive - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ἡμεῖς personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ὥς adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

αδοκιμοι **adjective - nominative plural masculine**

adokimos ad-ok'-ee-mos: unapproved, i.e. rejected; by implication, worthless (literally or morally) -- castaway, rejected, reprobate.

ωμεν **verb - present subjunctive - first person**

ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

2 Corinthians 13:8 .

.	Greek	Strong's	Origin
For we can	δυνάμεθα (dunametha)	1410: to be able, to have power	a prim. verb
do nothing	οὐ (ou)	3756: not, no	a prim. word
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the truth,	ἀληθείας (alētheias)	225: truth	from alēthés
but [only] for the truth.	ἀληθείας (alētheias)	225: truth	from alēthés

KJV Lexicon

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.

γὰρ **conjunction**

γὰρ gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

δυνάμεθα **verb - present middle or passive deponent indicative - first person**

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειας **noun - genitive singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

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.

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.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειας **noun - genitive singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

2 Corinthians 13:9 .

.	Greek	Strong's	Origin
For we rejoice	χαίρομεν (chairomen)	5463: to rejoice, be glad	a prim. verb
when	ὅταν (otan)	3752: whenever	from hote and an
we ourselves		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
are weak	ἀσθενῶμεν (asthenōmen)	770: to be weak, feeble	from asthenés

but you are strong;	δυνατοὶ (dunatoi)	1415: strong, mighty, powerful	from dunamai
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
pray	εὐχόμεθα (euchometha)	2172: to pray	a prim. verb
for, that you be made complete.	κατάρτισιν (katartisin)	2676: a preparing, an equipping	from katartizō

KJV Lexicon

χαίρομεν **verb - present active indicative - first 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

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

ἡμεῖς personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ασθενῶμεν verb - present active subjunctive - first person

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

ὕμεῖς personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

δέ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δυνατοι adjective - nominative plural masculine dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.
ητε verb - present subjunctive - second person ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.
τουτο demonstrative pronoun - accusative singular neuter touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).
δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ευχομεθα verb - present middle or passive deponent indicative - first person euchomai yoo'-khom-ahee: to wish; by implication, to pray to God -- pray, will, wish.
την definite article - accusative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
υμων personal pronoun - second person genitive plural humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
καταρτισιν noun - accusative singular feminine katartisis kat-ar'-tis-is: thorough equipment (subjectively) -- perfection.

2 Corinthians 13:10 .

.	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 am writing	γράφω (graphō)	1125: to write	a prim. verb
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

while absent,	ἀπὼν (apōn)	548: to be away, i.e. to be absent	from apo and eimi
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that when present	παρὼν (parōn)	3918b: to be present, to have come	from para and eimi
I [need] not use	χρήσωμαι (chrēsōmai)	5530: to use, make use of	akin to chré
severity,	ἀποτόμως (apotomōs)	664: abruptly, curtly	adverb from apo and temnó (to cut)
in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
with the authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
which	ἥν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
me for building	οἰκοδομήν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma
up and not for tearing down.	καθαίρεσιν (kathairesin)	2506: a pulling down	from kathaireó

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).

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.

απειμι verb - present participle - nominative singular masculine

apeimi ap'-i-mee: to be away -- be absent.

γραφω verb - present active indicative - first person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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.

παρων verb - present participle - nominative singular masculine

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.

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.

αποτομως adverb

apotomos ap-ot-om'-oce: abruptly, i.e. peremptorily -- sharply(-ness).

χρησμαι verb - aorist middle deponent subjunctive - first person singular

chraomai khrah'-om-ah-ee: to furnish what is needed; (give an oracle, graze (touch slightly), light upon, etc.), i.e. (by implication) to employ or (by extension) to act towards one in a given manner

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.

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.

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.

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)
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.
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.
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
οικοδομην noun - accusative singular feminine oikodome oy-kod-om-ay': architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).
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.
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
καθαιρεσιν noun - accusative singular feminine kathairesis kath-ah'-ee-res-is: demolition; figuratively, extinction -- destruction, pulling down.

2 Corinthians 13:11 .

.	Greek	Strong's	Origin
Finally,		3062: the rest, the remaining	from leipó
brethren,	ἀδελφοί	80: a brother	from alpha (as a cop. prefix) and

	(adelphoi)		delphus (womb)
rejoice,	χαίρετε (chairete)	5463: to rejoice, be glad	a prim. verb
be made complete,	καταρτίζεσθε (katartizesthe)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
be comforted,	παράκαλεῖσθε (parakaleisthe)	3870: to call to or for, to exhort, to encourage	from para and kaleó
be like-minded,	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
live in peace;	εἰρηνεύετε (eirēneuete)	1514: to bring to peace, to be at peace	from eiréné
and the God	θεὸς (theos)	2316: God, a god	of uncertain origin
of love	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
and peace	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
will be with you.			

KJV Lexicon

λοιπον **adjective - accusative singular neuter**

loipon **loy-pon'**: something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

χαίρετε **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

καταρτιζεσθε verb - present passive imperative - second person

katartizo kat-ar-tid'-zo: to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

παρακαλεισθε verb - present passive imperative - second 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.

το definite article - accusative singular neuter

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

φρονειτε verb - present active imperative - second person

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

ειρηνευετε verb - present active imperative - second person

eireneuo i-rane-yoo'-o: to be (act) peaceful -- be at (have, live in) peace, live peaceably.

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).

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπης noun - genitive singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειρηνης noun - genitive singular feminine

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

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.

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).

2 Corinthians 13:12 .

.	Greek	Strong's	Origin
Greet	Ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
with a holy	ἀγίῳ (agiō)	40: sacred, holy	from a prim. root
kiss.	φιλήματι (philēmati)	5370: a kiss	from phileó

KJV Lexicon

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.

ἀλλήλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αγιω **adjective - dative singular neuter**
hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

φιληματι **noun - dative singular neuter**
philema fil'-ay-mah: a kiss -- kiss.

2 Corinthians 13:13 .

.	Greek	Strong's	Origin
All	πάντων (pantōn)	3956: all, every	a prim. word
the saints	ἀγίου (agiou)	40: sacred, holy	from a prim. root
greet		782: to welcome, greet	a prim. verb
you.			

KJV Lexicon

ασπάζονται **verb - present middle or passive deponent indicative - third 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.

υμας **personal pronoun - second person accusative plural**
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

οι **definite article - nominative plural masculine**
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.

πάντες **adjective - nominative plural masculine**
pas **pas:** apparently a primary word; all, any, every, the whole

2 Corinthians 13:14 .

.	Greek	Strong's	Origin
The grace		5485: grace, kindness	a prim. word
of the Lord		2962: lord, master	from kuros (authority)
Jesus		2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,		5547: the Anointed One, Messiah, Christ	from chrío
and the love		26: love, goodwill	from agapaó
of God,		2316: God, a god	of uncertain origin
and the fellowship		2842: fellowship	from koinónos
of the Holy		40: sacred, holy	from a prim. root
Spirit,		4151: wind, spirit	from pneó
be with you all.		3956: all, every	a prim. word

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρις noun - nominative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive 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

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.

του definite article - genitive singular masculine

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

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.

κοινωνία **noun - nominative singular feminine**

koinonia **koy-nohn-ee'-ah**: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγίου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

πνεύματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.
