

John 1:1 .

.	Greek	Strong's	Origin
In the beginning	ἀρχῇ (archē)	746: beginning, origin	from archó
was the Word,	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
and the Word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
was with God,	θεόν (theon)	2316: God, a god	of uncertain origin
and the Word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
was God.	θεὸς (theos)	2316: God, a god	of uncertain origin

KJV Lexicon

εν **preposition**

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

αρχη **noun - dative singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

ην **verb - imperfect indicative - third person singular**

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

ο **definite article - nominative singular masculine**

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

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.

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.

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.

προς preposition

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

τον definite article - accusative singular masculine

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

θεον noun - accusative singular masculine

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

και conjunction

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

θεος noun - nominative singular masculine

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

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ο **definite article - nominative singular masculine**

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

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.

John 1:2 .

.	Greek	Strong's	Origin
He was in the beginning	ἀρχῇ (archē)	746: beginning, origin	from archó
with God.	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houts **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.

ἦν **verb - imperfect indicative - third person singular**

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

ἐν **preposition**

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

αρχη **noun - dative singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

προς **preposition**

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

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.

θεοῦ **noun - accusative singular masculine**

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

John 1:3 .

.	Greek	Strong's	Origin
All things	πάντα (panta)	3956: all, every	a prim. word
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
into being	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him, and apart	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
from Him nothing	οὐδὲ (oude)	3761: and not, neither	from ou, and de
came into being that has come into being.	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

παντα **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)

αυτου **personal pronoun - genitive singular masculine**

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

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

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

και **conjunction**

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

χωρις **adverb**

choris kho-rece': at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

αυτου **personal pronoun - genitive singular masculine**

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

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

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

ουδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

εν **adjective - nominative singular neuter**

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

ο **relative pronoun - nominative singular neuter**

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

γεγονεν **verb - second perfect active indicative - third person singular**

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

John 1:4 .

.	Greek	Strong's	Origin
In Him was life,	ζωή (zōē)	2222: life	from zaó
and the life	ζωή (zōē)	2222: life	from zaó

was the Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
of men.	ἄνθρωπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

εν **preposition**

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

αὐτω **personal pronoun - dative singular masculine**

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

ζωη **noun - nominative singular feminine**

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

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.

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).

ην **verb - imperfect indicative - third person singular**

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

το **definite article - nominative singular neuter**

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

φως **noun - nominative singular neuter**

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

των definite article - genitive plural masculine

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

ανθρωπων noun - genitive plural masculine

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

John 1:5 .

.	Greek	Strong's	Origin
The Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
shines	φαίνει (phainei)	5316: to bring to light, to cause to appear	from a prim. root
in the darkness,	σκοτία (skotia)	4653: darkness	from skotos
and the darkness	σκοτία (skotia)	4653: darkness	from skotos
did not comprehend	κατέλαβεν (katelaben)	2638: to lay hold of, seize	from kata and lambanó
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

το definite article - nominative singular neuter

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

φως **noun - nominative singular neuter**

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

εν **preposition**

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

τη **definite article - dative singular feminine**

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

σκοτία **noun - dative singular feminine**

skotia **skot-ee'-ah**: dimness, obscurity -- dark(-ness).

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

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

και **conjunction**

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

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.

σκοτία **noun - nominative singular feminine**

skotia **skot-ee'-ah**: dimness, obscurity -- dark(-ness).

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

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.

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

katalambano **kat-al-am-ban'-o**: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

John 1:6 .

.	Greek	Strong's	Origin
There came	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
a man	ἄνθρωπος	444: a man, human, mankind	probably from anér and óps (eye,

	(anthrōpos)		face)
sent	ἀπεσταλμένος (apestalmenos)	649: to send, send away	from apo and stelló
from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
whose	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
name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
was John.	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

KJV Lexicon

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

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

άνθρωπος **noun - nominative singular masculine**

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

απεσταλμενος **verb - perfect passive participle - nominative singular masculine**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

παρά **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

θεου **noun - genitive singular masculine**

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

ονομα **noun - nominative singular neuter**

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

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

ἰωάννης **noun - nominative singular masculine**

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

John 1:7 .

.	Greek	Strong's	Origin
He came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
as a witness,	μαρτυρίαν (marturian)	3141: testimony	from martureó
to testify	μαρτυρήσῃ (marturēsē)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the Light,	φῶτός (phōtos)	5457: light	cont. of phaos (light, daylight); from the same as phainó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that all	πάντες (pantes)	3956: all, every	a prim. word
might believe	πιστεύσωσιν (pisteusōsin)	4100: to believe, entrust	from pistis
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
him.			

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

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

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

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

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

μαρτυρίαν **noun - accusative singular feminine**

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

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.

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

martureo mar-too-reh'-o: to be a witness, i.e. testify

περί **preposition**

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

τοῦ **definite article - 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.

φῶς **noun - genitive singular neuter**

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

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.

πάντες **adjective - nominative plural masculine**

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

πιστεῦσθωσιν **verb - aorist active subjunctive - third person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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

John 1:8 .

.	Greek	Strong's	Origin
He was not the Light,	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
but [he came] to testify	μαρτυρήσῃ (marturēsē)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the Light.	φωτός (phōtos)	5457: light	cont. of phaos (light, daylight); from the same as phainó

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.

ἦν verb - imperfect indicative - third person singular

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

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.

το definite article - nominative singular neuter

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

φως noun - nominative singular neuter

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

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.

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.

μαρτυρηση verb - aorist active subjunctive - third person singular

martureo mar-too-reh'-o: to be a witness, i.e. testify

περι preposition

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

του definite article - genitive singular neuter

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

φωτος noun - genitive singular neuter

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

John 1:9 .

.	Greek	Strong's	Origin
There was the TRUE	ἀληθινόν (alēthinon)	228: true.	from aléthés
Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
which,	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
coming	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
into the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
enlightens	φωτίζει (phōtizei)	5461: to shine, give light	from phós
every	πάντα (panta)	3956: all, every	a prim. word

man.	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
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KJV Lexicon

ην **verb - imperfect indicative - third person singular**

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

το **definite article - nominative singular neuter**

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

φως **noun - nominative singular neuter**

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

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.

αληθινον **adjective - nominative singular neuter**

alethinos **al-ay-thee-nos'**: truthful -- true.

ο **relative pronoun - nominative singular neuter**

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

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

photizo **fo-tid'-zo**: to shed rays, i.e. to shine or (transitively) to brighten up -- enlighten, illuminate, (bring to, give) light, make to see.

παντα **adjective - accusative singular masculine**

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

ανθρωπον **noun - accusative singular masculine**

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

ερχομενον **verb - present middle or passive deponent participle - accusative singular masculine**

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

εις **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.

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.

John 1:10 .

.	Greek	Strong's	Origin
He was in the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
and the world	κόσμος (kosmos)	2889: order, the world	a prim. word
was made	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him, and the world	κόσμος (kosmos)	2889: order, the world	a prim. word
did not know	ἔγνω (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnō-
Him.			

KJV Lexicon

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.

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

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.

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.

κοσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

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

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

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

και conjunction

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

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κοσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) --

adorning, world.

αὐτον **personal pronoun - accusative singular masculine**

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

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.

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

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

John 1:11 .

.	Greek	Strong's	Origin
He came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to His own,	ἰδία (idia)	2398: one's own, distinct	a prim. word
and those	ταῖς (ta)	3588: the	the def. art.
who were His own	ἰδίοις (idioi)	2398: one's own, distinct	a prim. word
did not receive	παρέλαβον (parelabon)	3880: to receive from	from para and lambanó
Him.			

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

τα definite article - accusative plural neuter

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

idia adjective - accusative plural neuter

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

ηλθεν verb - second aorist active indicative - third person singular

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

και conjunction

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

οι definite article - nominative plural masculine

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

idioi adjective - nominative plural masculine

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

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

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.

παρελαβον verb - second aorist active indicative - third person

paralambano par-al-am-ban'-o: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

John 1:12 .

.	Greek	Strong's	Origin
But as many	ὅσοι (osoi)	3745: how much, how many	from hos,
as received	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
Him, to them He gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the right	ἐξουσίαν	1849: power to act, authority	from exesti

	(exousian)		
to become	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
[even] to those	τοῖς (tois)	3588: the	the def. art.
who believe	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis
in His name,	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

KJV Lexicon

οσοι **correlative pronoun - nominative plural masculine**

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

δε **conjunction**

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

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

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

αυτον **personal pronoun - accusative singular masculine**

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

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

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

αυτοις **personal pronoun - dative plural masculine**

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

ἐξουσίαν **noun - accusative singular feminine**

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

τέκνα **noun - nominative plural neuter**

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

θεοῦ **noun - genitive singular masculine**

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

γενεσθαι **verb - second aorist middle deponent middle or passive deponent**

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

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.

πιστευουσιν **verb - present active participle - dative plural masculine**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

ὄνομα **noun - accusative singular neuter**

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

αὐτοῦ **personal pronoun - genitive singular masculine**

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

John 1:13 .

.	Greek	Strong's	Origin
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
were born,	ἐγεννήθησαν (egennēthēsan)	1080: to beget, to bring forth	from genna (descent, birth)

not of blood	αἱμάτων (aimatōn)	129: blood	of uncertain origin
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
of the will	θελήματος (thelēmatos)	2307: will	from theló
of the flesh	σαρκὸς (sarkos)	4561: flesh	a prim. word
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
of the will	θελήματος (thelēmatos)	2307: will	from theló
of man,	ἀνδρὸς (andros)	435: a man	a prim. word
but of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

οι **relative pronoun - nominative plural masculine**

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

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.

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)

αιματων **noun - genitive plural neuter**

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

οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

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)

θελήματος **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.

σάρκος **noun - genitive singular feminine**

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

οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

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)

θελήματος **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.

άνδρος **noun - genitive singular masculine**

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

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.

ἐκ **preposition**

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

θεου **noun - genitive singular masculine**

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

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

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

John 1:14 .

.	Greek	Strong's	Origin
And the Word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
flesh,	σὰρξ (sarx)	4561: flesh	a prim. word
and dwelt	ἐσκήνωσεν (eskēnōsen)	4637: to have one's tent, dwell	from skéné
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
us, and we saw	ἐθεασάμεθα (etheasametha)	2300: to behold, look upon	of uncertain origin
His glory,	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
as of the only begotten	μονογενοῦς (monogenous)	3439: only begotten	from monos and genos
from the Father,	πατρός (patros)	3962: a father	a prim. word
full	πλήρης (plērēs)	4134: full	from a derivation of plēthó (to be full)
of grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
and truth.	ἀληθείας (alētheias)	225: truth	from aléthēs

KJV Lexicon

και conjunction

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

ο definite article - nominative singular masculine

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

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.

σαρξ noun - nominative singular feminine

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

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

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

και conjunction

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

εσκηνωσεν verb - aorist active indicative - third person singular

skenoo **skay-no'-o**: to tent or encamp, i.e. (figuratively) to occupy (as a mansion) or (specially), to reside (as God did in the Tabernacle of old, a symbol of protection and communion) -- dwell.

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.

και conjunction

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

εθεασαμεθα verb - aorist middle deponent indicative - first person

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

την definite article - accusative singular feminine

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

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

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.

αυτου personal pronoun - genitive singular masculine

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

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.

ως adverb

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

μονογενους adjective - genitive singular masculine

monogenes mon-og-en-ace': only-born, i.e. sole -- only (begotten, child).

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

πατρος noun - genitive singular masculine

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

πληρης adjective - nominative singular feminine

pleres play'-race: replete, or covered over; by analogy, complete -- full.

χαριτος noun - genitive 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

αληθειας noun - genitive singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

John 1:15 .

.	Greek	Strong's	Origin
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
testified	μαρτυρεῖ	3140: to bear witness, testify	from martus

	(marturei)		
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him and cried	κέκραγεν (kekragen)	2896: to scream, cry out	from a prim. root krag-
out, saying,	λέγων (legōn)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
was He of whom	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I said,		3004: to say	a prim. verb
He who comes	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
me has	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
a higher rank	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
than I, for He existed		1510: I exist, I am	a prol. form of a prim. and defective verb
before	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
me."			

KJV Lexicon

ἰωάννης **noun - nominative singular masculine**

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

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

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

περί **preposition**

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

αὐτοῦ **personal pronoun - genitive singular masculine**

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

καί **conjunction**

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

κεκραγὲν **verb - second perfect active indicative - third person singular**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

λεγων **verb - present active participle - nominative singular masculine**

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

οὗτος **demonstrative pronoun - nominative singular masculine**

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

ἦν **verb - imperfect indicative - third person singular**

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

ὃν **relative pronoun - accusative singular masculine**

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

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

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

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.

ὀπίσω **adverb**

opiso **op-is'-o**: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

μου **personal pronoun - first person genitive singular**
μου **moo**: of me -- I, me, mine (own), my.

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

εμπροσθεν **preposition**
emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence,
sight) of.

μου **personal pronoun - first person genitive singular**
μου **moo**: of me -- I, me, mine (own), my.

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

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

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

μου **personal pronoun - first person genitive singular**
μου **moo**: of me -- I, me, mine (own), my.

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.

John 1:16 .

.	Greek	Strong's	Origin
For of His fullness	πληρώματος (plērōmatos)	4138: fullness, a filling up	from pléroó
we have all	πάντες (pantes)	3956: all, every	a prim. word
received,	ἐλάβομεν (elabomen)	2983: to take, receive	from a prim. root lab-
and grace	χάριν (charin)	5485: grace, kindness	a prim. word

upon grace.

χάριτος
(charitos)

5485: grace, kindness

a prim. word

KJV Lexicon

και **conjunction**

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

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.

πληρωματος **noun - genitive singular neuter**

pleroma **play'-ro-mah**: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

αυτου **personal pronoun - genitive singular masculine**

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

ημεις **personal pronoun - first person nominative plural**

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

παντες **adjective - nominative plural masculine**

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

ελαβομεν **verb - second aorist active indicative - first person**

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

και **conjunction**

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

χαριν **noun - accusative singular feminine**

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

αντι **preposition**

anti an-tee': opposite, i.e. instead or because of (rarely in addition to) -- for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

χαριτος **noun - genitive singular feminine**

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

John 1:17 .

.	Greek	Strong's	Origin
For the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
was given	ἐδόθη (edothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Moses;	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
grace	χάρις (charis)	5485: grace, kindness	a prim. word
and truth	ἀλήθεια (alētheia)	225: truth	from aléthés
were realized	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
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

οτι conjunction

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.

νομος noun - nominative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume)); also of the Gospel), or figuratively (a principle) -- law.

δια preposition

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

μωσεως noun - genitive singular masculine

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

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)

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).

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.

αληθεια noun - nominative singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

δια preposition

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

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

χριστοῦ noun - genitive singular masculine
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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

John 1:18 .

.	Greek	Strong's	Origin
No one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
has seen	ἑώρακεν (eōraken)	3708: to see, perceive, attend to	a prim. verb
God	Θεὸν (theon)	2316: God, a god	of uncertain origin
at any time;	πῶποτε (pōpote)	4455: ever yet	adverb from #NAME? and pote
the only begotten	μονογενῆς (monogenēs)	3439: only begotten	from monos and genos
God	θεὸς (theos)	2316: God, a god	of uncertain origin
who is in the bosom	κόλπον (kolpon)	2859: the bosom	a prim. word
of the Father,	πατρὸς (patros)	3962: a father	a prim. word
He has explained	ἐξηγήσατο (exēgēsato)	1834: to show the way	from ek and hēgeomai
[Him].			

KJV Lexicon

θεον **noun - accusative singular masculine**

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

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εωρακεν **verb - perfect active indicative - third person singular - attic**

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

πωποτε **adverb**

popote **po'-pot-e**: at any time, i.e. (with negative particle) at no time -- at any time, + never (...to any man), + yet, never man.

ο **definite article - nominative singular masculine**

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

μονογενης **adjective - nominative singular masculine**

monogenes **mon-og-en-ace'**: only-born, i.e. sole -- only (begotten, child).

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.

ο **definite article - nominative singular masculine**

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.

εις **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.

κόλπον **noun - accusative singular masculine**
kolpos **kol'-pos**: the bosom; by analogy, a bay -- bosom, creek.

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

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

εκείνος **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.

εξηγησατο **verb - aorist middle deponent indicative - third person singular**
exegeomai **ex-ayg-eh'-om-ahēe**: to consider out (aloud), i.e. rehearse, unfold -- declare, tell.

John 1:19 .

.	Greek	Strong's	Origin
This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the testimony	μαρτυρία (marturia)	3141: testimony	from martureó
of John,	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
when	ὅτε (ote)	3753: when	from hos, and te
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
to him priests	ἱερεῖς (iereis)	2409: a priest	from hieros
and Levites	Λευίτας (leuitas)	3019: a Levite, a desc. of Levi	from Leui
from Jerusalem	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
to ask	ἐρωτήσωσιν	2065: to ask, question	akin to eromai (to ask)

(erōtēsōsin)

him, "Who

τίς
(tis)

5101: who? which? what?

an interrog. pronoun related to tis

are you?"

KJV Lexicon

και **conjunction**

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

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

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.

μαρτυρια **noun - nominative singular feminine**

marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

του **definite article - genitive singular masculine**

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

ιωαννου **noun - genitive singular masculine**

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

οτε **adverb**

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

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

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

οι **definite article - nominative plural masculine**

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

ιουδαιοι **adjective - nominative plural masculine**

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

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)

ιερουσολυμων **noun - genitive plural neuter**

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

ιερεις **noun - accusative plural masculine**

hiereus hee-er-yooce': a priest -- (high) priest.

και **conjunction**

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

λευιτας **noun - accusative plural masculine**

Leuites lyoo-ee'-tace: a Levite, i.e. descendant of Levi -- Levite.

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.

ερωτησωσιν **verb - aorist active subjunctive - third person**

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

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

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

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

τις **interrogative pronoun - nominative singular masculine**

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

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

ei i: thou art -- art, be.

John 1:20 .

.	Greek	Strong's	Origin
And he confessed	ὁμολόγησεν (ōmologēsen)	3670: to speak the same, to agree	from homologos (of one mind)
and did not deny,	ἡρνήσατο (ērnēsato)	720: to deny, say no	of uncertain origin
but confessed,	ὁμολόγησεν (ōmologēsen)	3670: to speak the same, to agree	from homologos (of one mind)
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not the Christ."	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

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

ὁμολογησεν verb - aorist active indicative - third person singular

homologeō hom-ol-og-eh'-o: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

καὶ conjunction

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

οὐκ particle - nominative

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

ἡρνήσατο verb - aorist middle deponent indicative - third person singular

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

καὶ conjunction

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

with other particles or small words

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

homologeō **hom-ol-og-eh'-o**: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

οτι **conjunction**

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.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

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

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

ο **definite article - nominative singular masculine**

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

χριστος **noun - nominative singular masculine**

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

John 1:21 .

.	Greek	Strong's	Origin
They asked	ἠρώτησαν (ērōtēsan)	2065: to ask, question	akin to eromai (to ask)
him, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then?	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Are you Elijah?"	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
And he said,	λέγει (legei)	3004: to say	a prim. verb
"I am	εἰμί (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb

not." "Are you the Prophet?"	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
And he answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"No."	οὐκ (ouk)	3756: not, no	a prim. word

KJV Lexicon

και conjunction

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

ηρωτησαν verb - aorist active indicative - third person

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον personal pronoun - accusative singular masculine

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

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.

ουν conjunction

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

ηλιας noun - nominative singular masculine

Helias hay-lee'-as: Helias (i.e. Elijah), an Israelite -- Elias.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

συ personal pronoun - second person nominative singular

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

και conjunction

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

λεγει verb - present active indicative - third person singular

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

ουκ particle - nominative

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

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ο definite article - nominative singular masculine

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

προφητης noun - nominative singular masculine

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

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

συ personal pronoun - second person nominative singular

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

και conjunction

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

απεκριθη verb - aorist middle deponent indicative - third person singular

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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.

John 1:22 .

■			
.	Greek	Strong's	Origin
Then	Οὕν (oun)	3767: therefore, then, (and) so	a prim. word

they said	εἶπαν (eipan)	3004: to say	a prim. verb
to him, "Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
are you, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may give	δῶμεν (dōmen)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
an answer	ἀπόκρισιν (apokrisin)	612: an answering	from apokrinomai
to those	τοῖς (tois)	3588: the	the def. art.
who sent	πέμψασιν (pempsin)	3992: to send	a prim. word
us? What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you say	λέγεις (legeis)	3004: to say	a prim. verb
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
yourself?"	σεαυτοῦ (seautou)	4572: of (to, for) yourself	refl. pronoun from su and autos

KJV Lexicon

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

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

οὐν **conjunction**

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

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

τίς interrogative pronoun - nominative singular masculine

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

εἶ verb - present indicative - second person singular

ei i: thou art -- art, be.

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.

ἀποκρίσιν noun - accusative singular feminine

apokrisis ap-ok'-ree-sis: a response -- answer.

δωμεν verb - second aorist active subjunctive - first 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)

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.

πεμψασιν verb - aorist active participle - dative plural masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

ἡμᾶς personal pronoun - first person accusative plural

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

τί interrogative pronoun - nominative singular neuter

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

λέγεις verb - present active indicative - second person singular

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

περί preposition

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

σεαυτοῦ reflexive pronoun - second person genitive singular masculine

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

self).

John 1:23 .

.	Greek	Strong's	Origin
He said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"I am A VOICE	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
OF ONE CRYING	βοῶντος (boōntos)	994: to call out	from boé
IN THE WILDERNESS,	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
'MAKE STRAIGHT	εὐθύνετε (euthunate)	2116: to make straight	from euthus
THE WAY	ὁδὸν (odon)	3598: a way, road	a prim. word
OF THE LORD,'	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
as Isaiah	Ἡσαΐας (ēsaías)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
the prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
said."		3004: to say	a prim. verb

KJV Lexicon

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

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

βοωντος **verb - present active participle - genitive singular masculine**
boao bo-ah'-o: to halloo, i.e. shout (for help or in a tumultuous way) -- cry.

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

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

ερημω **adjective - dative singular feminine**
eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

ευθυνατε **verb - aorist active middle - second person**
euthuno yoo-thoo'-no: to straighten (level); technically, to steer -- governor, make straight.

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

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

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

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.

ησαιας **noun - nominative singular masculine**
Hesaias hay-sah-ee'-as: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

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

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

John 1:24 .

.	Greek	Strong's	Origin
Now	Καὶ (kai)	2532: and, even, also	a prim. conjunction
they had been		1510: I exist, I am	a prol. form of a prim. and defective verb
sent	ἀπεσταλμένοι (apestalmenoi)	649: to send, send away	from apo and stelló
from the Pharisees.	Φαρισαίων (pharisaiōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash

KJV Lexicon

καὶ conjunction

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

οἱ definite article - nominative plural masculine

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

ἀπεσταλμενοι verb - perfect passive participle - nominative plural masculine

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ἦσαν verb - imperfect indicative - third person

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

ἐκ preposition

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

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

φαρισαίων **noun - genitive plural masculine**
Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

John 1:25 .

.	Greek	Strong's	Origin
They asked	ἠρώτησαν (ērōtēsan)	2065: to ask, question	akin to eromai (to ask)
him, and said	εἶπαν (eipan)	3004: to say	a prim. verb
to him, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
are you baptizing,	βαπτίζεις (baptizeis)	907: to dip, sink	from baptó
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 not the Christ,	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrío
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
Elijah,	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
the Prophet?"	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

KJV Lexicon

και conjunction

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

ηρωτησαν verb - aorist active indicative - third person

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον personal pronoun - accusative singular masculine

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

και conjunction

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

ειπον verb - second aorist active indicative - third person

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

αυτω personal pronoun - dative singular masculine

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

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.

ουν conjunction

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

βαπτιζεις verb - present active indicative - second person singular

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

ει conditional

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

συ personal pronoun - second person nominative singular

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

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.

εἰ verb - present indicative - second person singular

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

ο definite article - nominative singular masculine

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

χριστος noun - nominative singular masculine

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

οὐτε conjunction

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ηλιας noun - nominative singular masculine

Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

οὐτε conjunction

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ο definite article - nominative singular masculine

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

προφητης noun - nominative singular masculine

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

John 1:26 .

.	Greek	Strong's	Origin
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them saying,	λέγων (legōn)	3004: to say	a prim. verb
"I baptize	βαπτίζω	907: to dip, sink	from baptó

	(baptizō)		
in water,	ὑδατι	5204: water	a prim. word
	(udati)		
[but] among	μέσος	3319: middle, in the midst	a prim. word
	(mesos)		
you stands		4739: to stand, spec. stand firm	from the perf. tense of histēmi
One whom	ὅν	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
	(on)		
you do not know.		3609a: to have seen or perceived, hence to know	perf. of eidon

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτοις **personal pronoun - dative plural masculine**

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

ο **definite article - nominative singular masculine**

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

ιωαννης **noun - nominative singular masculine**

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

λεγων **verb - present active participle - nominative singular masculine**

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

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

ego eg-o': I, me.

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

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

εν **preposition**

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

υδατι **noun - dative singular neuter**

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

μεσος **adjective - nominative singular masculine**

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

δε **conjunction**

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

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

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

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

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

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

οι **verb - perfect active indicative - third person singular**

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

υμεις **relative pronoun - accusative singular masculine**

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

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

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

οιδατε **particle - nominative**

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

verb - perfect active indicative - second person

John 1:27 .

.	Greek	Strong's	Origin
"[It is] He who comes	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
after	ὀπίσω	3694: back, behind, after	from the same as opisthen

	(opisō)		
me, the thong	ἱμάντα (imanta)	2438: a thong, strap	of uncertain origin
of whose	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
sandal	ὑποδήματος (upodēmatos)	5266: a sole bound under (the foot), a sandal	from hupodeó
I am	εἰμὶ (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
to untie."	λύσω (lusō)	3089: to loose, to release, to dissolve	a prim. verb

KJV Lexicon

αὐτός **personal pronoun - nominative singular masculine**

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

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

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

ὁ **definite article - nominative singular masculine**

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

οπίσω **adverb**

opiso op-is'-o': to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

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

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

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

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

next, pass, resort, be set.

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.

εμπροσθεν preposition

emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

μου personal pronoun - first person genitive singular

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

γενομεν verb - second perfect active indicative - third person singular

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

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.

εγω personal pronoun - first person nominative singular

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

ουκ particle - nominative

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

ειμι verb - present indicative - first person singular

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

αξιος adjective - nominative singular masculine

axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

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.

λυσω verb - aorist active subjunctive - first person singular

luo **loo'-o**: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

αυτου personal pronoun - genitive 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.

<p>ἡμῶντα noun - accusative singular masculine</p> <p>himas hee-mas': a strap, i.e. (specially) the tie (of a sandal) or the lash (of a scourge) -- latchet, thong.</p>
<p>τοῦ definite article - genitive singular neuter</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>υποδηματος noun - genitive singular neuter</p> <p>hupodema hoop-od'-ay-mah: something bound under the feet, i.e. a shoe or sandal -- shoe.</p>

John 1:28 .

.	Greek	Strong's	Origin
These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
took place	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
in Bethany	Βηθανία (bēthania)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
beyond	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
the Jordan,	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
where	ὅπου (opou)	3699: where	from hos, and pou
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
was baptizing.	βαπτίζων (baptizōn)	907: to dip, sink	from baptó

KJV Lexicon

ταυτα **demonstrative pronoun - nominative plural neuter**

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

εν **preposition**

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

βηθανια **noun - dative singular feminine**

Bethania **bay-than-ee'-ah**: date-house; Beth-any, a place in Palestine -- Bethany.

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

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

περαν **adverb**

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

του **definite article - genitive singular masculine**

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

ιορδανου **noun - genitive singular masculine**

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

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ην **verb - imperfect indicative - third person singular**

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

ιωαννης **noun - nominative singular masculine**

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

βαπτιζων **verb - present active participle - nominative singular masculine**

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

John 1:29 .

.	Greek	Strong's	Origin
The next day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
he saw	βλέπει	991: to look (at)	a prim. verb

	(blepei)		
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
coming	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
to him and said,	λέγει (legei)	3004: to say	a prim. verb
"Behold,		2396: see! behold!	from eidon, used as an interj.
the Lamb	ἀμνὸς (amnos)	286: a lamb	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
who takes away	αἴρων (airōn)	142: to raise, take up, lift	a prim. verb
the sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
of the world!	κόσμου (kosmou)	2889: order, the world	a prim. word

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τη **definite article - dative singular feminine**

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

επαυριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

βλεπται **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.

[ο **definite article - nominative singular masculine**

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

ιωαννης] **noun - nominative singular masculine**

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

τον **definite article - accusative singular masculine**

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

ιησouv **noun - accusative singular masculine**

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

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

προς **preposition**

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

αυτον **personal pronoun - accusative singular masculine**

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

και **conjunction**

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

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

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

ιδε **verb - aorist active middle - second 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.

αμνος **noun - nominative singular masculine**

amnos **am-nos'**: a lamb -- lamb.

του **definite article - genitive singular masculine**

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).

ο **definite article - nominative singular masculine**

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

αιρων **verb - present active participle - nominative singular masculine**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

την **definite article - accusative singular feminine**

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

αμαρτιαν **noun - accusative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

του **definite article - genitive singular masculine**

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.

John 1:30 .

.	Greek	Strong's	Origin
"This	Οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is He on behalf	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
of whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I said,		3004: to say	a prim. verb
After	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen

me comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
a Man	ἄνθρωπος (anēr)	435: a man	a prim. word
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
a higher rank	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
than I, for He existed		1510: I exist, I am	a prol. form of a prim. and defective verb
before	πρώτος (prōtos)	4413: first, chief	contr. superl. of pro
me.'			

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

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

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

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

περί **preposition**

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

οὗ **relative pronoun - genitive singular masculine**

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

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

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

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

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

οπισω **adverb**

opiso **op-is'-o**: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

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

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

ερχεται **verb - present middle or passive deponent indicative - third person singular**

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

ανηρ **noun - nominative singular masculine**

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

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.

εμπροσθεν **preposition**

emprosten **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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

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

γεγονεν **verb - second perfect active indicative - third person singular**

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

οτι **conjunction**

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

πρωτος **adjective - nominative singular masculine**

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

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

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

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.

John 1:31 .

.	Greek	Strong's	Origin
"I did not recognize		3609a: to have seen or perceived, hence to know	perf. of eidon
Him, but so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He might be manifested	φανερωθῇ (phanerōthē)	5319: to make visible, make clear	from phaneros
to Israel,	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
I came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
baptizing	βαπτίζων (baptizōn)	907: to dip, sink	from baptó
in water."	ὕδατι (udati)	5204: water	a prim. word

KJV Lexicon

καγω **personal pronoun - first person nominative singular - contracted form**

kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

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.

ἑδειν **verb - pluperfect active indicative - first person singular**

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

αὐτον **personal pronoun - accusative singular masculine**

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

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.

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.

φανερωθη verb - aorist passive subjunctive - third person singular

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

τω definite article - dative singular masculine

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

ισραηλ proper noun

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

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).

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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.

υδατι noun - dative singular neuter

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

βαπτιζων verb - present active participle - nominative singular masculine

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

John 1:32 .

.	Greek	Strong's	Origin
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
testified	ἐμαρτύρησεν (emarturēsen)	3140: to bear witness, testify	from martus
saying,	λέγων (legōn)	3004: to say	a prim. verb
"I have seen	τεθέαμαι (tetheamai)	2300: to behold, look upon	of uncertain origin
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
descending	καταβαῖνον (katabainon)	2597: to go down	from kata and the same as basis
as a dove	περιστερὰν (peristeran)	4058: a dove	of uncertain origin
out of heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
and He remained	ἔμεινεν (emeinen)	3306: to stay, abide, remain	a prim. verb
upon Him.			

KJV Lexicon

καί **conjunction**

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

εμαρτυρησεν **verb - aorist active indicative - third person singular**
 martureo **mar-too-reh'-o:** to be a witness, i.e. testify

ιωαννης **noun - nominative singular masculine**

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

λεγων **verb - present active participle - nominative singular masculine**

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

οτι **conjunction**

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

τεθεαμαι **verb - perfect middle or passive deponent indicative - first person singular**

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

το **definite article - accusative singular neuter**

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

πνευμα **noun - accusative singular neuter**

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

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

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

ωσει **adverb**

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

περιστεραν **noun - accusative singular feminine**

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

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.

και **conjunction**

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

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

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

επι **preposition**

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

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

John 1:33 .

.	Greek	Strong's	Origin
"I did not recognize		3609a: to have seen or perceived, hence to know	perf. of eidon
Him, but He who sent	πέμψας (pempsas)	3992: to send	a prim. word
me to baptize	βαπτίζειν (baptizein)	907: to dip, sink	from baptó
in water	ὕδατι (udati)	5204: water	a prim. word
said		3004: to say	a prim. verb
to me, 'He upon whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you see		3708: to see, perceive, attend to	a prim. verb
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
descending	καταβαῖνον (katabainon)	2597: to go down	from kata and the same as basis
and remaining	μένον (menon)	3306: to stay, abide, remain	a prim. verb
upon Him, this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the One who baptizes	βαπτίζων (baptizōn)	907: to dip, sink	from baptó
in the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root

Spirit.'

πνεύματι
(pneumati)

4151: wind, spirit

from pneό

KJV Lexicon

καγω **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

ουκ **particle - nominative**

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

ηδεν **verb - pluperfect active indicative - first person singular**

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

αυτον **personal pronoun - accusative singular masculine**

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

αλλ **conjunction**

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

ο **definite article - nominative singular masculine**

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

πεμψας **verb - aorist active participle - nominative singular masculine**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**

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

βαπτιζειν **verb - present active infinitive**

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

εν **preposition**

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

υδατι **noun - dative singular neuter**

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

εκεινος **demonstrative pronoun - nominative singular masculine**

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

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

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

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.

εφ **preposition**

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

ος **relative pronoun - accusative singular masculine**

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

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

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

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

το **definite article - accusative singular neuter**

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

πνευμα **noun - accusative singular neuter**

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

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

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

και **conjunction**

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

μενον **verb - present active participle - accusative 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.

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.

αὐτόν **personal pronoun - accusative singular masculine**

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

οὗτος **demonstrative pronoun - nominative singular masculine**

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

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

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

ο **definite article - nominative singular masculine**

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

βαπτίζων **verb - present active participle - nominative singular masculine**

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

ἐν **preposition**

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

πνεύματι **noun - dative singular neuter**

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

ἅγιω **adjective - dative singular neuter**

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

John 1:34 .

.	Greek	Strong's	Origin
"I myself		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
have seen,	ἑώρακα (eōraka)	3708: to see, perceive, attend to	a prim. verb
and have testified	μεμαρτύρηκα (memartureka)	3140: to bear witness, testify	from martus
that this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the Son	υἱός (uios)	5207: a son	a prim. word

of God."

θεοῦ
(theou)

2316: God, a god

of uncertain origin

KJV Lexicon

καγω **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

εωρακα **verb - perfect active indicative - first person singular - attic**

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

και **conjunction**

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

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

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

οτι **conjunction**

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

ουτος **demonstrative pronoun - nominative singular masculine**

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

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

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

ο **definite article - nominative singular masculine**

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

υιος **noun - nominative singular masculine**

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

του **definite article - genitive singular masculine**

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).

John 1:35 .

.	Greek	Strong's	Origin
Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
the next day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
was standing	εἰστήκει (eistēkei)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
with two	δύο (duo)	1417: two	a primary number
of his disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

KJV Lexicon

τη **definite article - dative singular feminine**

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

επαυριον **adverb**

epaurion ep-ow'-ree-on: occurring on the succeeding day -- day following, morrow, next day (after).

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.

ειστήκει **verb - pluperfect active indicative - third person singular**

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

ο **definite article - nominative singular masculine**

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

ιωαννης **noun - nominative singular masculine**

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

και **conjunction**

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

εκ **preposition**

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

των **definite article - genitive plural masculine**

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

μαθητων **noun - genitive plural masculine**

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

αυτου **personal pronoun - genitive singular masculine**

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

δuo **numeral (adjective)**

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

John 1:36 .

.	Greek	Strong's	Origin
and he looked	ἐμβλέψας (emblepsas)	1689: to look at, fig. to consider	from en and blepó
at Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
as He walked,	περιπατοῦντι (peripatounti)	4043: to walk	from peri and pateó
and said,	λέγει (legei)	3004: to say	a prim. verb
"Behold,		2396: see! behold!	from eidon, used as an interj.

the Lamb	ἀμνὸς (amnos)	286: a lamb	a prim. word
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

εμβλεψας verb - aorist active participle - nominative singular masculine

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

τω definite article - dative singular masculine

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

ιησου noun - dative singular masculine

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

περιπατουντι verb - present active participle - dative singular masculine

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

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.

ιδε verb - aorist active middle - second 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.

αμνος **noun - nominative singular masculine**
amnos **am-nos'**: a lamb -- lamb.

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

John 1:37 .

.	Greek	Strong's	Origin
The two	δύο (duo)	1417: two	a primary number
disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
heard	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
him speak,	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
and they followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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

ηκουσαν **verb - aorist active indicative - third person**
akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the

ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτου **personal pronoun - genitive singular masculine**

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

οι **definite article - nominative plural masculine**

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

δυο **numeral (adjective)**

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

μαθηται **noun - nominative plural masculine**

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

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.

και **conjunction**

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

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

akolouthéo ak-ol-oo-theh'-o': to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

τω **definite article - dative singular masculine**

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

ιησου **noun - dative singular masculine**

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

John 1:38 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
turned	στραφεῖς (strapheis)	4762: to turn, i.e. to change	a prim. verb
and saw	θεασάμενος (theasamenos)	2300: to behold, look upon	of uncertain origin

them following,	ἀκολουθοῦντας (akolouthountas)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you seek?"	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
They said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Rabbi	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab
(which	ὁ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
translated	μεθερμηνευόμενον (methermēneuomenon)	3177: to translate, to interpret	from meta and hermēneuó
means	λέγεται (legetai)	3004: to say	a prim. verb
Teacher),	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
are You staying?"	μένεις (meneis)	3306: to stay, abide, remain	a prim. verb

KJV Lexicon

στραφείς **verb - second aorist passive participle - nominative singular masculine**

strepho **stref'-o**: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

δε conjunction

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

ο definite article - nominative singular masculine

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

ιησους noun - nominative singular masculine

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

και conjunction

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

θεασαμενος verb - aorist middle deponent participle - nominative singular masculine

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

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

ακολουθουντας verb - present active participle - accusative plural masculine

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

λεγει verb - present active indicative - third person singular

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

αυτοις personal pronoun - dative plural masculine

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

τι interrogative pronoun - accusative singular neuter

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

ζητειτε verb - present active indicative - second person

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

οι definite article - nominative plural masculine

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

δε conjunction

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

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

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

ΡΑΒΒΙ **hebrew transliterated word**
rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

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

ΛΕΓΕΤΑΙ **verb - present passive indicative - third person singular**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΕΡΜΗΝΕΥΟΜΕΝΟΝ **verb - present passive participle - nominative singular neuter**
hermeneuo **her-mayn-yoo'-o**: to translate -- interpret.

ΔΙΔΑΣΚΑΛΕ **noun - vocative singular masculine**
didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

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

ΜΕΝΕΙΣ **verb - present active indicative - second 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.

John 1:39 .

.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Come,	ἔρχεσθε (erchesthe)	2064: to come, go	a prim. verb
and you will see."	ὄψεσθε (opsesthe)	3708: to see, perceive, attend to	a prim. verb
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word

they came	ἦλθαν (ēlthan)	2064: to come, go	a prim. verb
and saw	εἶδαν (eidan)	3708: to see, perceive, attend to	a prim. verb
where		4226: where?	interrog. adverb from the same as posos
He was staying;	μένει (menei)	3306: to stay, abide, remain	a prim. verb
and they stayed	ἔμειναν (emeinan)	3306: to stay, abide, remain	a prim. verb
with Him that day,	ἡμέραν (ēmeran)	2250: day	a prim. word
for it was about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the tenth	δεκάτη (dekatē)	1182: tenth	from deka
hour.	ὥρα (ōra)	5610: a time or period, an hour	a prim. word

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

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

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

ερχεσθε **verb - present middle or passive deponent imperative - second person**

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

και **conjunction**

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

ΙΔΕΤΕ verb - second aorist active middle - second person
eido i'-do: to see; by implication, (in the perfect tense only) to know

ηλθον verb - second aorist active indicative - third person
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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

ΕΙΔΟΝ verb - second aorist active indicative - third person
eido i'-do: to see; by implication, (in the perfect tense only) to know

που particle
pou poo: as adverb of place, somewhere, i.e. nearly -- about, a certain place.

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.

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

παρ preposition
para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

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

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

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

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

ΕΚΕΙΝΗΝ demonstrative pronoun - accusative singular feminine
ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed --

he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ωρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

ως adverb

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

δεκατη adjective - nominative singular feminine

dekatos dek'-at-os: tenth -- tenth.

John 1:40 .

.	Greek	Strong's	Origin
One	εἷς (eis)	1520: one	a primary number
of the two	δύο (duo)	1417: two	a primary number
who heard	ἀκουσάντων (akousantōn)	191: to hear, listen	from a prim. word mean. hearing
John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
[speak] and followed	ἀκολουθησάντων (akolouthēsantōn)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him, was Andrew,	Ἀνδρέας (andreas)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
Simon	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
Peter's	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
brother.	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

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ην **verb - imperfect indicative - third person singular**

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

ανδρεας **noun - nominative singular masculine**

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

ο **definite article - nominative singular masculine**

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

αδελφος **noun - nominative singular masculine**

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

σιμωνος **noun - genitive singular masculine**

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

πετρου **noun - genitive singular masculine**

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

εις **adjective - nominative singular masculine**

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

εκ **preposition**

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

των **definite article - genitive plural masculine**

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

δυσ **numeral (adjective)**

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

των **definite article - genitive plural masculine**

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

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

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

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

ιωαννου **noun - genitive singular masculine**

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

και **conjunction**

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

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

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

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

John 1:41 .

.	Greek	Strong's	Origin
He found	εὕρίσκει (euriskei)	2147: to find	a prim. verb
first		4413: first, chief	contr. superl. of pro
his own	ἴδιον (idion)	2398: one's own, distinct	a prim. word
brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Simon	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
and said	λέγει (legei)	3004: to say	a prim. verb
to him, "We have found	εὕρήκαμεν (eurēkamen)	2147: to find	a prim. verb
the Messiah"	Μεσσίαν (messian)	3323: Messiah, the O.T. title corresponding to Christ	of Hebrew origin mashiach
(which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

translated	μεθερμηνευόμενον (methermēneuomenon)	3177: to translate, to interpret	from meta and hermēneuó
means		1510: I exist, I am	a prol. form of a prim. and defective verb
Christ).	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

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

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

οὗτος **demonstrative pronoun - nominative singular masculine**

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

πρῶτος **adjective - nominative singular masculine**

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

τον **definite article - accusative singular masculine**

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.

τον **definite article - accusative singular masculine**

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

ιδιον **adjective - accusative singular masculine**

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

σιμωνα **noun - accusative singular masculine**

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

και **conjunction**

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

λεγει verb - present active indicative - third person singular
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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

ευρηκαμεν verb - perfect active indicative - first person
heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

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

μεσιαν noun - accusative singular masculine
Messias mes-see'-as: the Messiah (i.e. Mashiach), or Christ -- Messias.

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

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

μεθερμηνευομενον verb - present passive participle - nominative singular neuter
methermeneuo meth-er-mane-yoo'-o: to explain over, i.e. translate -- (by) interpret(-ation).

χριστος noun - nominative singular masculine
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

John 1:42 .

.	Greek	Strong's	Origin
He brought	ἤγαγεν (ēgagen)	71: to lead, bring, carry	a prim. verb
him to Jesus.	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
looked	ἐμβλέψας (emblepsas)	1689: to look at, fig. to consider	from en and blepó

at him and said,		3004: to say	a prim. verb
"You are Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
the son	υἱός (uios)	5207: a son	a prim. word
of John;	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
you shall be called	κληθήσῃ (klēthēsē)	2564: to call	a prim. word
Cephas"	Κηφᾶς (kēphas)	2786: "a rock," Cephas, a name given to the apostle Peter	of Aramaic origin
(which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is translated	ἐρμηνεύεται (ermēneuetai)	2059: to interpret	from Hermēs
Peter).	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

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και conjunction

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

ἡγαγεν verb - second aorist active indicative - third person singular

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτον personal pronoun - accusative singular masculine

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

προς preposition

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

τον definite article - accusative singular masculine

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

ιησουν noun - accusative singular masculine

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

εμβλεψας verb - aorist active participle - nominative singular masculine

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

[δε] conjunction

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

αυτω personal pronoun - dative singular masculine

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

ο definite article - nominative singular masculine

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

ιησους noun - nominative singular masculine

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

ειπεν verb - second aorist active indicative - third person singular

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

συ personal pronoun - second person nominative singular

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

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

σιμων noun - nominative singular masculine

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

ο definite article - nominative singular masculine

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

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.

ιωνα noun - genitive singular masculine

lonas ee-o-nas': Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

συ personal pronoun - second person nominative singular

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

κληθηση verb - future passive indicative - second person singular

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

κηφας noun - nominative singular masculine

Kephas kay-fas': the Rock; Cephas (i.e. Kepha), a surname of Peter -- Cephas.

ο relative pronoun - nominative singular neuter

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

ερμηνευεται verb - present passive indicative - third person singular

hermeneuo her-mayn-yoo'-o: to translate -- interpret.

πετρος noun - nominative singular masculine

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

John 1:43 .

.	Greek	Strong's	Origin
The next day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
He purposed	ἠθέλησεν (ēthelēsen)	2309: to will, wish	a prim. verb
to go	ἐξελθεῖν (exelthein)	1831: to go or come out of	from ek and erchomai
into Galilee,	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and He found	εὕρισκει (euriskei)	2147: to find	a prim. verb
Philip.	Φίλιππον (philippon)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
And Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
said	λέγει (legei)	3004: to say	a prim. verb
to him, "Follow Me."	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)

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τη **definite article - dative singular feminine**

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

επαυριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

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

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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

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.

εις **preposition**

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

την **definite article - accusative singular feminine**

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

γαλιλαιαν **noun - accusative singular feminine**

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

και **conjunction**

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

with other particles or small words

ευρίσκει verb - present active indicative - third person singular

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

φιλιππον noun - accusative singular masculine

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

και conjunction

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

λεγει verb - present active indicative - third person singular

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

αυτω personal pronoun - dative singular masculine

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

[ο definite article - nominative singular masculine

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

ιησους] noun - nominative singular masculine

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

ακολουθει verb - present active imperative - second person singular

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι personal pronoun - first person dative singular

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

John 1:44 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
was from Bethsaida,	Βηθσαιδά (bēthsaida)	966: "house of fish," Bethsaida, the name of two cities on the shore of the Sea	of Aramaic origin

		of Galilee	
of the city	πόλεως (poleōs)	4172: a city	a prim. word
of Andrew	Ἀνδρέου (andreou)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
and Peter.	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

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ην **verb - imperfect indicative - third person singular**

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

δε **conjunction**

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

ο **definite article - nominative singular masculine**

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

φιλιππος **noun - nominative singular masculine**

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

απο **preposition**

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

βηθσαιδα **proper noun**

Bethsaida **bayth-sahee-dah'**: fishing-house; Bethsaida, a place in Palestine -- Bethsaida.

εκ **preposition**

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

της **definite article - genitive singular feminine**

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

πολεως **noun - genitive singular feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

ανδρεου **noun - genitive singular masculine**
Andreas **an-dreh'-as**: manly; Andreas, an Israelite -- Andrew.

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

πετρου **noun - genitive singular masculine**
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

John 1:45 .

.	Greek	Strong's	Origin
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
found	εὕρισκει (euriskei)	2147: to find	a prim. verb
Nathanael	Ναθαναήλ (nathanaēl)	3482: Nathanael (probably the same as Bartholomew, see NG0918)	of Hebrew origin Nethanel
and said	λέγει (legei)	3004: to say	a prim. verb
to him, "We have found	εὐρήκαμεν (eurēkamen)	2147: to find	a prim. verb
Him of whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
in the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and [also] the Prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
wrote--	ἔγραψεν (egrapsen)	1125: to write	a prim. verb

Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
of Nazareth,	Ναζαρέτ (nazaret)	3478: Nazareth, a city in Galilee	of uncertain derivation
the son	υἶόν (uion)	5207: a son	a prim. word
of Joseph."	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph

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

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

φιλιππος **noun - nominative singular masculine**

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

τον **definite article - accusative singular masculine**

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

ναθαναηλ **proper noun**

Nathanael **nath-an-ah-ale'**: Nathanael (i.e. Nathanel), an Israelite and Christian -- Nathanael.

και **conjunction**

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

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

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

αυτω **personal pronoun - dative singular masculine**

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

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.

εγραψεν verb - aorist active indicative - third person singular

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

μωσης noun - nominative singular masculine

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

εν preposition

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

τω definite article - dative singular masculine

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

νομω noun - dative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

και conjunction

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

οι definite article - nominative plural masculine

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

προφηται noun - nominative plural masculine

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

ευρηκαμεν verb - perfect active indicative - first person

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

ιησουν noun - accusative singular masculine

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

τον definite article - accusative singular masculine

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

υιον noun - accusative singular masculine

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

του definite article - genitive singular masculine

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

ιωσηφ proper noun

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

τον definite article - accusative singular masculine

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

απο preposition

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

ναζαρετ proper noun

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

John 1:46 .

.	Greek	Strong's	Origin
Nathanael	Ναθαναήλ (nathanaēl)	3482: Nathanael (probably the same as Bartholomew, see NG0918)	of Hebrew origin Nethanel
said	λέγει (legei)	3004: to say	a prim. verb
to him, "Can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
any		5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
good thing	ἀγαθὸν (agathon)	18: good	of uncertain origin
come		1510: I exist, I am	a prol. form of a prim. and defective verb
out of Nazareth?"	Ναζαρετ (nazaret)	3478: Nazareth, a city in Galilee	of uncertain derivation
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
said		3004: to say	a prim. verb

to him, "Come	ἔρχου (erchou)	2064: to come, go	a prim. verb
and see."		3708: to see, perceive, attend to	a prim. verb

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και conjunction

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

ειπεν verb - second aorist active indicative - third person singular

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

αυτω personal pronoun - dative singular masculine

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

ναθαναηλ proper noun

Nathanael nath-an-ah-ale': Nathanael (i.e. Nathanel), an Israelite and Christian -- Nathanael.

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)

ναζαρετ proper noun

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

δυναται verb - present middle or passive deponent indicative - third person singular

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

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.

αγαθον adjective - nominative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

εἶναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

λέγει verb - present active indicative - third person singular

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

αὐτῷ personal pronoun - dative singular masculine

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

Φίλιππος noun - nominative singular masculine

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

ἐρχου verb - present middle or passive deponent indicative - second person singular

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

καὶ conjunction

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

ἰδε verb - aorist active middle - second person singular

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

John 1:47 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
saw		3708: to see, perceive, attend to	a prim. verb
Nathanael	Ναθαναὴλ (nathanaēl)	3482: Nathanael (probably the same as Bartholomew, see NG0918)	of Hebrew origin Nethanel
coming	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
to Him, and said	λέγει (legei)	3004: to say	a prim. verb
of him, "Behold,		2396: see! behold!	from eidon, used as an interj.

an Israelite	Ἰσραηλίτης (israēlitēs)	2475a: an Israelite	from Israēl
indeed,	ἀληθῶς (alēthōs)	230: truly	adverb from aléthēs
in whom	ὃς (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
there		1510: I exist, I am	a prol. form of a prim. and defective verb
is no	οὐκ (ouk)	3756: not, no	a prim. word
deceit!"	δόλος (dolos)	1388: a bait, fig. craft, deceit	from the root del-

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εἶδεν **verb - second aorist 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.

ἰησοῦς **noun - nominative singular masculine**

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

τον **definite article - accusative singular masculine**

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

ναθαναηλ **proper noun**

Nathanael nath-an-ah-ale': Nathanael (i.e. Nathanel), an Israelite and Christian -- Nathanael.

ερχομενον **verb - present middle or passive deponent participle - accusative singular masculine**

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

προς preposition

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

αυτον personal pronoun - accusative singular masculine

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

και conjunction

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

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.

περι preposition

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

αυτου personal pronoun - genitive singular masculine

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

ιδε verb - aorist active middle - second person singular

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

αληθως adverb

alethos al-ay-thoce': truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

ισραηλιτης noun - nominative singular masculine

Israelites is-rah-ale-ee'-tace: an Israelite, i.e. descendant of Israel -- Israelite.

εν preposition

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

ω relative pronoun - dative singular masculine

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

δολος noun - nominative singular masculine

dolos dol'-os: a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subtilty.

ουκ particle - nominative

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

εστιν verb - present indicative - third person singular

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

John 1:48 .

.	Greek	Strong's	Origin
Nathanael	Ναθαναήλ (nathanaēl)	3482: Nathanael (probably the same as Bartholomew, see NG0918)	of Hebrew origin Nethanel
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "How	πόθεν (pothen)	4159: from where	adverb from the same as posos
do You know	γινώσκεις (ginōskeis)	1097: to come to know, recognize, perceive	from a prim. root gnó-
me?" Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to him, "Before	πρὸ (pro)	4253: before	a prim. preposition
Philip	Φίλιππον (philippon)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
called	φωνῆσαι (phōnēsai)	5455: to call out	from phóné
you, when you were under	ὑπὸ (upo)	5259: by, under	a prim. preposition
the fig tree,	συκῆν (sukēn)	4808: a fig tree	from sukōn
I saw		3708: to see, perceive, attend to	a prim. verb
you."			

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

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

αυτω **personal pronoun - dative singular masculine**

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

ναθαναηλ **proper noun**

Nathanael **nath-an-ah-ale'**: Nathanael (i.e. Nathanel), an Israelite and Christian -- Nathanael.

ποθεν **adverb - interrogative**

pothen **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

με **personal pronoun - first person accusative singular**

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

γινωσκεις **verb - present active indicative - second person singular**

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

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

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

και **conjunction**

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

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

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

αυτω **personal pronoun - dative singular masculine**

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

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του definite article - genitive singular masculine

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

σε personal pronoun - second person accusative singular

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

φιλιππον noun - accusative singular masculine

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

φωνησαι verb - aorist active middle or passive deponent

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

οντα verb - present participle - accusative singular masculine

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

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

την definite article - accusative singular feminine

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

συκην noun - accusative singular feminine

suke soo-kay': a fig-tree -- fig tree.

ειδον verb - second aorist active indicative - first person singular

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

σε personal pronoun - second person accusative singular

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

John 1:49 .

.	Greek	Strong's	Origin
Nathanael	Ναθαναήλ (nathanaēl)	3482: Nathanael (probably the same as Bartholomew, see NG0918)	of Hebrew origin Nethanel

answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
Him, "Rabbi,	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab
You are the Son	υἱός (uios)	5207: a son	a prim. word
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
You are the King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of Israel."	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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ἀπεκριθῆ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ναθαναήλ **proper noun**

Nathanael **nath-an-ah-ale'**: Nathanael (i.e. Nathanel), an Israelite and Christian -- Nathanael.

καί **conjunction**

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

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

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

αὐτῷ **personal pronoun - dative singular masculine**

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

ραββί **hebrew transliterated word**

rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

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

ει **verb - present indicative - second person singular**
ei i: thou art -- art, be.

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

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

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

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

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

ει **verb - present indicative - second person singular**
ei i: thou art -- art, be.

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

βασιλευς **noun - nominative singular masculine**
basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

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

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

John 1:50 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to him, "Because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I said		3004: to say	a prim. verb
to you that I saw	ὃψη (opsē)	3708: to see, perceive, attend to	a prim. verb
you under	ὑποκάτω (upokatō)	5270: below, under	from hupo and kató
the fig tree,	συκῆς (sukēs)	4808: a fig tree	from sukon
do you believe?	πιστεύεις (pisteueis)	4100: to believe, entrust	from pistis
You will see		3708: to see, perceive, attend to	a prim. verb
greater things	μεῖζω (meizō)	3173: great	a prim. word
than these."		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

ἀπεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

ἰησους **noun - nominative singular masculine**

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

και conjunction

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

ειπεν verb - second aorist active indicative - third person singular

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

αυτω personal pronoun - dative singular masculine

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

οτι conjunction

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

ειπον verb - second aorist active indicative - first person singular

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

σοι personal pronoun - second person dative singular

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

ειδον verb - second aorist active indicative - first person singular

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

σε personal pronoun - second person accusative singular

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

υποκατω adverb

hupokato **hoop-ok-at'-o**: down under, i.e. beneath -- under.

της definite article - genitive singular feminine

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

συκης noun - genitive singular feminine

suke **soo-kay'**: a fig-tree -- fig tree.

πιστευεις verb - present active indicative - second person singular

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

μειζω adjective - accusative plural neuter - comparative or contracted

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ΤΟΥΤΩΝ demonstrative pronoun - genitive plural neuter
touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

οψει verb - future middle deponent indicative - second person singular - attic
optanomai op-tan'-om-ahee: appear, look, see, shew self.

John 1:51 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to him, "Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν [†] (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, you will see		3708: to see, perceive, attend to	a prim. verb
the heavens	οὐρανὸν (ouranon)	3772: heaven	a prim. word
opened	ἀνεῳγότα (aneōgota)	455: to open	from ana and oigó (to open)
and the angels	ἀγγέλους (angelous)	32a: a messenger, angel	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
ascending	ἀναβαίνοντας (anabainontas)	305: to go up, ascend	from ana and the same as basis
and descending	καταβαίνοντας (katabainontas)	2597: to go down	from kata and the same as basis
on the Son	υἱὸν (uion)	5207: a son	a prim. word
of Man."	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

και **conjunction**

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

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

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

αυτω **personal pronoun - dative singular masculine**

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

αμην **hebrew transliterated word**

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

αμην **hebrew transliterated word**

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

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

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

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

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

απ **preposition**

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

αρτι **adverb**

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

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

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

τον **definite article - accusative singular masculine**

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

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

ουρανον noun - accusative singular masculine

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

ανεωγοτα verb - second perfect passive participle - accusative singular masculine

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

και conjunction

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

τους definite article - accusative plural masculine

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

αγγελους noun - accusative plural masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

του definite article - genitive singular masculine

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).

αναβαινοντας verb - present active participle - accusative plural masculine

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

και conjunction

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

καταβαινοντας verb - present active participle - accusative plural masculine

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

επι preposition

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

τον definite article - accusative singular masculine

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

υιον noun - accusative singular masculine

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

του definite article - genitive singular masculine

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

ανθρωπου noun - genitive singular masculine

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

John 2:1 .

.	Greek	Strong's	Origin
On the third	τρίτη (tritē)	5154: third	ord. num. from treis
day	ἡμέρα (ēmera)	2250: day	a prim. word
there was a wedding	γάμος (gamos)	1062: a wedding	a prim. word
in Cana	Κανὰ (kana)	2580: Cana, a city in Galilee	of Hebrew origin
of Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and the mother	μήτηρ (mētēr)	3384: mother	a prim. word
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was there;	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

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.

ημερα noun - dative singular feminine

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

τη definite article - dative singular feminine

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

τριτη adjective - dative singular feminine

tritots tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

γαμος noun - nominative singular masculine

gamos gam'-os: nuptials -- marriage, wedding.

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.)

εν preposition

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

κανα proper noun

Kana kan-ah': Cana, a place in Palestine -- Cana.

της definite article - genitive singular feminine

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

γαλιλαιας noun - genitive singular feminine

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

και conjunction

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

ην verb - imperfect indicative - third person singular

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

η definite article - nominative singular feminine

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

μητηρ **noun - nominative singular feminine**

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

του **definite article - genitive singular masculine**

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

ιησου **noun - genitive singular masculine**

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

εκει **adverb**

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

John 2:2 .

.	Greek	Strong's	Origin
and both	καὶ (kai)	2532: and, even, also	a prim. conjunction
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were invited	ἐκλήθη (eklēthē)	2564: to call	a prim. word
to the wedding.	γάμον (gamon)	1062: a wedding	a prim. word

KJV Lexicon

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

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

δε **conjunction**

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

και conjunction

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

ο **definite article - nominative singular masculine**

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

ιησους **noun - nominative singular masculine**

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

και conjunction

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

οι **definite article - nominative plural masculine**

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

μαθηται **noun - nominative plural masculine**

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

αυτου **personal pronoun - genitive singular masculine**

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

εις **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.

γαμον **noun - accusative singular masculine**

gamos **gam'-os**: nuptials -- marriage, wedding.

John 2:3 .

.	Greek	Strong's	Origin
When the wine	οἴνου (oinou)	3631: wine	a prim. word

ran	ὑστερήσαντος (usterēsantos)	5302: to come late, be behind, come short	from husteros
out, the mother	μήτηρ (mētēr)	3384: mother	a prim. word
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "They have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
wine."	οἶνον (oinon)	3631: wine	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

ὑστερήσαντος **verb - aorist active participle - genitive 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.

οἶνου **noun - genitive singular masculine**

oinos oy'-nos: wine -- wine.

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

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

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.

μητηρ noun - nominative singular feminine

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

του definite article - genitive singular masculine

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

ιησου noun - genitive singular masculine

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

προς preposition

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

αυτον personal pronoun - accusative singular masculine

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

οινον noun - accusative singular masculine

oinos oy'-nos: wine -- wine.

ουκ particle - nominative

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

εχουσιν verb - present active indicative - third person

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

John 2:4 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to her, "Woman,	γύναι (gunai)	1135: a woman	a prim. word
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does that have to do with us? My hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word

has	ἤκει (ēkei)	2240: to have come, be present	a prim. verb
not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
come."		2240: to have come, be present	a prim. verb

KJV Lexicon

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

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

αυτη **personal pronoun - dative singular feminine**

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

ο **definite article - nominative singular masculine**

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

ιησους **noun - nominative singular masculine**

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

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.

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

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

και **conjunction**

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

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

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

γυναι **noun - vocative singular feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ουπω **adverb**
oupo **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

ηκει **verb - present active indicative - third person singular**
heko **hay'-ko**: to arrive, i.e. be present -- come.

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

ωρα **noun - nominative singular feminine**
hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

John 2:5 .

.	Greek	Strong's	Origin
His mother	μήτηρ (mētēr)	3384: mother	a prim. word
said	λέγει (legei)	3004: to say	a prim. verb
to the servants,	διακόνους (diakonois)	1249: a servant, minister	of uncertain origin
"Whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He says	λέγει (legē)	3004: to say	a prim. verb
to you, do	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
it."			

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.

η **definite article - nominative singular feminine**

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

μητηρ **noun - nominative singular feminine**

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

αυτου **personal pronoun - genitive singular masculine**

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

τοις **definite article - dative plural masculine**

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

διακονοις **noun - dative plural masculine**

diakonos dee-ak'-on-os: an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

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 - accusative singular neuter**

tis tis: some or any person or object

αν **particle**

an an: denoting a supposition, wish, possibility or uncertainty

λεγη **verb - present active subjunctive - third person singular**

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

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

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

ποιησατε **verb - aorist active middle - second person**

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

John 2:6 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there were six	ἕξ (ex)	1803: six	a prim. cardinal number
stone	λίθιναι (lithinai)	3035: of stone	from lithos
waterpots	ὕδριαι (udriai)	5201: a water pot, a pot or jar	from hudór
set	κείμεναι (keimenai)	2749: to be laid, lie	a prim. verb
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
for the Jewish	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
custom of purification,	καθαρισμὸν (katharismōn)	2512: a cleansing	from katharizó
containing	χωροῦσαι (chōrouesai)	5562: to make room, advance, hold	from chóros (a definite space, place)
twenty	δύο (duo)	1417: two	a primary number
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
thirty	τρεῖς (treis)	5140: three	a prim. cardinal number
gallons	μετρητὰς (metrētas)	3355: a measurer, a measure	from metreó
each.	ἀνὰ (ana)	303: as a preposition denotes upwards, up, as a prefix denotes up, again, back	a prim. preposition and adverb

KJV Lexicon

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

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

δε **conjunction**

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

ἐκεῖ **adverb**

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

ὕδρια **noun - nominative plural feminine**

hudria **hoo-dree-ah'**: a water-jar, i.e. receptacle for family supply -- water-pot.

λίθιναι **adjective - nominative plural feminine**

lithinos **lith-ee'-nos**: stony, i.e. made of stone -- of stone.

ἕξ **numeral (adjective)**

hex **hex**: six -- six.

κειμεναι **verb - present middle or passive deponent participle - nominative plural feminine**

keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

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.

καθαρισμον **noun - accusative singular masculine**

katharismos **kath-ar-is-mos'**: a washing off, i.e. (ceremonially) ablution, (morally) expiation -- cleansing, + purge, purification(-fying).

των **definite article - genitive plural masculine**

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

ιουδαιων **adjective - genitive plural masculine**

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

χωρουσαι **verb - present active participle - nominative plural feminine**

choreo **kho-reh'-o**: to be in (give) space, i.e. (intransitively) to pass, enter, or (transitively) to hold, admit

ἀνα an-ah' : up; but (by extension) used (distributively) severally, or (locally) at (etc.)
μετρητας noun - accusative plural masculine metretes met-ray-tace' : a measurer, i.e. (specially), a certain standard measure of capacity for liquids -- firkin.
δuo numeral (adjective) duo doo'-o : two -- both, twain, two.
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.
τρεις adjective - accusative plural masculine treis trice : three -- three.

John 2:7 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Fill	γεμίσατε (gemisate)	1072: to fill	from gemó
the waterpots	ὕδριας (udrias)	5201: a water pot, a pot or jar	from hudór
with water."	ὕδατος (udatos)	5204: water	a prim. word
So	καὶ (kai)	2532: and, even, also	a prim. conjunction
they filled	ἐγένευσαν (egemisan)	1072: to fill	from gemó
them up to the brim.	ἄνω (anō)	507: up, above	adverb from ana

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

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

αυτοις **personal pronoun - dative plural masculine**

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

ο **definite article - nominative singular masculine**

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

ιησους **noun - nominative singular masculine**

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

γεμισατε **verb - aorist active middle - second person**

gemizo ghem-id'-zo: to fill entirely -- fill (be) full.

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.

υδριας **noun - accusative plural feminine**

hudria hoo-dree-ah': a water-jar, i.e. receptacle for family supply -- water-pot.

υδατος **noun - genitive singular neuter**

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

και **conjunction**

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

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

gemizo ghem-id'-zo: to fill entirely -- fill (be) full.

αυτας **personal pronoun - accusative plural feminine**

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

εως **conjunction**

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

while(-s).

ανω **adverb**

ano **an'-o**: upward or on the top -- above, brim, high, up.

John 2:8 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Draw	ἀντλήσατε (antlēstate)	501: to bail out, draw water	from antlos (a ship's hold, bilge water in a ship's hold)
[some] out now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
and take	φέρετε (pherete)	5342: to bear, carry, bring forth	a prim. word
it to the headwaiter."	ἀρχιτρικλίνῳ (architriklinō)	755: the superintendent of a banquet	from archō and triklinos (a dining room with three couches)
So	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
they took	ἤνεγκαν (ēnenkan)	5342: to bear, carry, bring forth	a prim. word
it [to him].			

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καὶ **conjunction**

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

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.

αυτοῖς **personal pronoun - dative plural masculine**

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

αντλησατε **verb - aorist active middle - second person**

antleo ant-leh-o: to bale up (properly, bilge water), i.e. dip water (with a bucket, pitcher, etc.) -- draw (out).

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

και **conjunction**

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

φερετε **verb - present active imperative - second person**

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

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.

αρχιτρικλινω **noun - dative singular masculine**

architriklinos ar-khee-tree'-klee-nos: director of the entertainment -- governor (ruler) of the feast.

και **conjunction**

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

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

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

John 2:9 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the headwaiter	ἀρχιτρούκλινος (architriklinos)	755: the superintendent of a banquet	from archó and triklinos (a dining room with three couches)

tasted	ἐγεύσατο (egeusato)	1089: to taste, eat	a prim. verb
the water	ὕδωρ (udōr)	5204: water	a prim. word
which had become	γεγεννημένον (gegenēmenon)	1096: to come into being, to happen, to become	from a prim. root gen-
wine,	οἶνον (oinon)	3631: wine	a prim. word
and did not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
it came		1510: I exist, I am	a prol. form of a prim. and defective verb
from (but the servants	διάκονοι (diakonoi)	1249: a servant, minister	of uncertain origin
who had drawn	ἡντληκότες (ēntlēkotes)	501: to bail out, draw water	from antlos (a ship's hold, bilge water in a ship's hold)
the water	ὕδωρ (udōr)	5204: water	a prim. word
knew),		3609a: to have seen or perceived, hence to know	perf. of eidon
the headwaiter	ἀρχιτρικλινος (architriklinos)	755: the superintendent of a banquet	from archó and triklinos (a dining room with three couches)
called	φωνεῖ (phōnei)	5455: to call out	from phóné
the bridegroom,	νυμφίον (numphion)	3566: a bridegroom	from numphé

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ως **adverb**

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

δε **conjunction**

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

εγευσσάτο **verb - aorist middle deponent indicative - third person singular**

geuomai **ghyoo'-om-ahee:** to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

ο **definite article - nominative singular masculine**

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

αρχιτρικλινος **noun - nominative singular masculine**

architriklinos **ar-khee-tree'-klee-nos:** director of the entertainment -- governor (ruler) of the feast.

το **definite article - accusative singular neuter**

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

υδωρ **noun - accusative singular neuter**

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

οινον **noun - accusative singular masculine**

oinos **oy'-nos:** wine -- wine.

γεγενημενον **verb - perfect passive participle - accusative singular neuter**

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

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.

ηδει **verb - pluperfect active indicative - third person singular**

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

ποθεν **adverb - interrogative**

pothen **poth'-en:** from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

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

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

οι **definite article - nominative plural masculine**

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

δε **conjunction**

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

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.

ηδειςαν **verb - pluperfect active indicative - third person**

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

οι **definite article - nominative plural masculine**

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

ηντληκοτες **verb - perfect active participle - nominative plural masculine**

antleo ant-leh-o: to bale up (properly, bilge water), i.e. dip water (with a bucket, pitcher, etc.) -- draw (out).

το **definite article - accusative singular neuter**

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

υδωρ **noun - accusative singular neuter**

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

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

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

τον **definite article - accusative singular masculine**

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

νυμφιον **noun - accusative singular masculine**

numphios noom-fee'-os: a bride-groom -- bridegroom.

ο **definite article - nominative singular masculine**

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

αρχιτρικλινος **noun - nominative singular masculine**

architriklinos ar-khee-tree'-klee-nos: director of the entertainment -- governor (ruler) of the feast.

John 2:10 .

.	Greek	Strong's	Origin
and said	λέγει (legei)	3004: to say	a prim. verb
to him, "Every	πᾶς (pas)	3956: all, every	a prim. word
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
serves	τίθουσιν (tithēsin)	5087: to place, lay, set	from a prim. root the-
the good	καλὸν (kalon)	2570: beautiful, good	a prim. word
wine	οἶνον (oinon)	3631: wine	a prim. word
first,		4413: first, chief	contr. superl. of pro
and when	ὅταν (otan)	3752: whenever	from hote and an
[the people] have drunk freely,	μεθυσθῶσιν (methusthōsin)	3184: to be drunken	from methu (wine)
[then he serves] the poorer	ἐλάσσω (elassō)	1640: smaller, less	cptv. of the same as elachistos
[wine]; [but] you have kept	τετήρηκας (tetērēkas)	5083: to watch over, to guard	from a prim. word téros (a guard)
the good	καλὸν (kalon)	2570: beautiful, good	a prim. word
wine	οἶνον (oinon)	3631: wine	a prim. word
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
now."	ἄρτι (arti)	737: just now	of uncertain origin

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και conjunction

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

λεγει verb - present active indicative - third person singular

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

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

πας adjective - nominative singular masculine

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

ανθρωπος noun - nominative singular masculine

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

πρωτον adverb

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

τον definite article - accusative singular masculine

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

καλον adjective - accusative singular masculine

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

οινον noun - accusative singular masculine

oinos **oy'-nos**: wine -- wine.

τιθησιν verb - present 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.

και conjunction

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

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

μεθυσθωσιν verb - aorist passive subjunctive - third person

methuo meth-oo'-o: to drink to intoxication, i.e. get drunk -- drink well, make (be) drunk(-en).

τοτε adverb

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

τον definite article - accusative singular masculine

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

ελασσω adjective - accusative singular masculine - comparative or contracted

elasson el-as'-sone: smaller (in size, quantity, age or quality) -- less, under, worse, younger.

συ personal pronoun - second person nominative singular

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

τετηρηκας verb - perfect active indicative - second person singular

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

τον definite article - accusative singular masculine

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

καλον adjective - accusative singular masculine

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

οινον noun - accusative singular masculine

oinos oy'-nos: wine -- wine.

εως conjunction

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

αρτι adverb

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

John 2:11 .

.	Greek	Strong's	Origin
This	Ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
beginning	ἀρχὴν (archēn)	746: beginning, origin	from archó
of [His] signs	σημείων (sēmeiōn)	4592: a sign	from the same as sémainó
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
in Cana	Κανὰ (kana)	2580: Cana, a city in Galilee	of Hebrew origin
of Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and manifested	ἐφάνερωσεν (ephanerōsen)	5319: to make visible, make clear	from phaneros
His glory,	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
in Him.			

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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.

εποίησεν verb - aorist active indicative - third person singular

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

την definite article - accusative singular feminine

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

αρχην noun - accusative singular feminine

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

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.

σημειων noun - genitive plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

ο definite article - nominative singular masculine

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

ιησους noun - nominative singular masculine

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

εν preposition

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

κανα proper noun

Kana kan-ah': Cana, a place in Palestine -- Cana.

της definite article - genitive singular feminine

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

γαλιλαιας noun - genitive singular feminine

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

και conjunction

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

εφανερωσεν verb - aorist active indicative - third person singular

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.

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.

αυτου **personal pronoun - genitive singular masculine**

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

και **conjunction**

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

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

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **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

οι **definite article - nominative plural masculine**

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

μαθηται **noun - nominative plural masculine**

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

αυτου **personal pronoun - genitive singular masculine**

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

John 2:12 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition

this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
He went down	κατέβη (katebē)	2597: to go down	from kata and the same as basis
to Capernaum,		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
He and His mother	μήτηρ (mētēr)	3384: mother	a prim. word
and [His] brothers	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and His disciples;	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
and they stayed	ἔμειναν (emeinan)	3306: to stay, abide, remain	a prim. verb
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
a few	οὐ (ou)	3756: not, no	a prim. word
days.	ἡμέρας (ēmeras)	2250: day	a prim. word

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μετα **preposition**

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

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).

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

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

εις preposition

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

καπερναουμ proper noun

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

αυτος personal pronoun - nominative singular masculine

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

και conjunction

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

η definite article - nominative singular feminine

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

μητηρ noun - nominative singular feminine

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

αυτου personal pronoun - genitive singular masculine

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

και conjunction

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

οι definite article - nominative plural masculine

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

αδελφοι noun - nominative plural masculine

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

αυτου personal pronoun - genitive singular masculine

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

και conjunction

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

οι definite article - nominative plural masculine

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

μαθηται **noun - nominative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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

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

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

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

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.

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

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

John 2:13 .

.	Greek	Strong's	Origin
The Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
was near,	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
and Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis

up to Jerusalem.

Ἱεροσόλυμα
(ierosoluma)

2414: Jerusalem, the capital
of united Isr. and Judah

of Hebrew origin Yerushalaim

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

ἐγγύς **adverb**

eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

ἦν **verb - imperfect indicative - third person singular**

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

το **definite article - nominative singular neuter**

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

πάσχα **aramaic transliterated word**

pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

των **definite article - genitive plural masculine**

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

ιουδαιων **adjective - genitive plural masculine**

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

καὶ **conjunction**

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

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

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

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα **noun - accusative singular feminine**

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

ο **definite article - nominative singular masculine**

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

ιησους **noun - nominative singular masculine**

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

John 2:14 .

.	Greek	Strong's	Origin
And He found	εὗρεν (euren)	2147: to find	a prim. verb
in the temple		2413: sacred, a sacred thing, a temple	a prim. word
those	τοῖς (tō)	3588: the	the def. art.
who were selling	πωλοῦντας (pōlountas)	4453: to exchange or barter, to sell	a prim. word
oxen	βοῶς (boas)	1016: an ox, a cow	a prim. word
and sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
and doves,	περιστερὰς (peristeras)	4058: a dove	of uncertain origin
and the money changers	κερματιστὰς (kermatistas)	2773: a moneychanger	from a derivation of kerma
seated	καθημένους (kathēmenous)	2521: to be seated	from kata and hémai (to sit)
[at their tables].			

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

ευρεν verb - second aorist active indicative - third person singular

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

εν preposition

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

τω definite article - dative singular neuter

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

ιερω noun - dative singular neuter

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

τους definite article - accusative plural masculine

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

πωλουντας verb - present active participle - accusative plural masculine

poleo **po-leh'-o**: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

βοας noun - accusative plural masculine

bous **booce**: an ox (as grazing), i.e. an animal of that species (beef) -- ox.

και conjunction

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

προβατα noun - accusative plural neuter

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

και conjunction

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

περιστερης noun - accusative plural feminine

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

και conjunction

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

τους definite article - accusative plural masculine

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

κερματιστας noun - accusative plural masculine

kermatistes ker-mat-is-tace': a handler of coins, i.e. money-broker -- changer of money.

καθημενους verb - present middle or passive deponent participle - accusative plural masculine

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

John 2:15 .

.	Greek	Strong's	Origin
And He made	ποιήσας (poiēsas)	4160: to make, do	a prim. word
a scourge	φραγέλλιον (phragellion)	5416: a scourge	of Latin origin
of cords,	σχοινίων (schoiniōn)	4979: a rope (made of rushes)	dim. of schoinos (a rush)
and drove	ἐξέβαλεν (exēbalen)	1544b: to expel, to drive, cast or send out	from ek and balló
[them] all	πάντας (pantas)	3956: all, every	a prim. word
out of the temple,		2413: sacred, a sacred thing, a temple	a prim. word
with the sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
and the oxen;	βόας (boas)	1016: an ox, a cow	a prim. word
and He poured	ἐξέχεεν (exechēen)	1632a: to pour out, fig. to bestow	from ek and cheó (to pour)
out the coins	κέρματα (kermata)	2772: a slice, hence a small coin	from keiró

of the money changers	κολλυβιστῶν (kollubistōn)	2855a: a moneychanger	from kollubos (a small coin)
and overturned	ἀνέτρεψεν (anetrepsen)	396: to overturn, destroy	from ana and the same as tropé
their tables;	τραπέζας (trapezas)	5132: a table, dining table	from modified forms of tessares and pezos

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

ποίησας verb - aorist active participle - nominative singular masculine

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

φραγελλιον noun - accusative singular neuter

phragellion frag-el'-le-on: a whip, i.e. Roman lash as a public punishment -- scourge.

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)

σχοινίων noun - genitive plural neuter

schoinion skhoy-nee'-on: a rushlet, i.e. grass-withe or tie (generally) -- small cord, rope.

παντας adjective - accusative plural masculine

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

εξεβαλεν verb - second aorist active indicative - third person singular

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

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.

ιερου noun - genitive singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

τα definite article - accusative plural neuter

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

τε particle

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

προβατα noun - accusative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

και conjunction

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

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.

βοας noun - accusative plural masculine

bous booce: an ox (as grazing), i.e. an animal of that species (beef) -- ox.

και conjunction

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

των definite article - genitive plural masculine

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

κολλυβιστων noun - genitive plural masculine

kollubistes kol-loo-bis-tace': a coin-dealer -- (money-)changer.

εξεχεεν verb - aorist active indicative - third person singular

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

το definite article - accusative singular neuter

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

κερμα noun - accusative singular neuter

kerma ker'-mah: a clipping (bit), i.e. (specially) a coin -- money.

και conjunction

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

τας definite article - accusative plural feminine

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

τραπεζας noun - accusative plural feminine

trapeza trap'-ed-zah: a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

ανεστρεψεν verb - aorist active indicative - third person singular

anastrepho an-as-tref'-o: to overturn; also to return; by implication, to busy oneself, i.e. remain, live -- abide, behave self, have conversation, live, overthrow, pass, return, be used.

John 2:16 .

.	Greek	Strong's	Origin
and to those	τοῖς (tois)	3588: the	the def. art.
who were selling	πωλοῦσιν (pōlousin)	4453: to exchange or barter, to sell	a prim. word
the doves	περιστερὰς (peristeras)	4058: a dove	of uncertain origin
He said,		3004: to say	a prim. verb
"Take	ἄρατε (arate)	142: to raise, take up, lift	a prim. verb
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
away;		142: to raise, take up, lift	a prim. verb
stop	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
making	ποιεῖτε (poieite)	4160: to make, do	a prim. word

My Father's	πατρός (patros)	3962: a father	a prim. word
house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
a place	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
of business."	ἐμπορίου (emporion)	1712: a trading place	neut. from emporos

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

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.

τας definite article - accusative plural feminine

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

περιστερας noun - accusative plural feminine

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

πωλουσιν verb - present active participle - dative plural masculine

poleo po-leh'-o: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

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.

αἶρετε verb - aorist active middle - second person

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

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.

ΕΝΤΕΥΘΕΝ adverb

enteuthen ent-yoo'-then: hence; (repeated) on both sides -- (from) hence, on either side.

μη particle - nominative

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

ΠΟΙΕΙΤΕ verb - present active imperative - second person

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

ΤΟΝ definite article - accusative singular masculine

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

ΟΙΚΟΝ noun - accusative singular masculine

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

ΤΟΥ definite article - genitive singular masculine

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

ΠΑΤΡΟΣ noun - genitive singular masculine

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

ΜΟΥ personal pronoun - first person genitive singular

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

ΟΙΚΟΝ noun - accusative singular masculine

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

ΕΜΠΟΡΙΟΥ noun - genitive singular neuter

emporion em-por'-ee-on: a mart (emporium) -- merchandise.

John 2:17 .

.	Greek	Strong's	Origin
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
remembered		3403: to remind, remember	from a prim. verb
that it was written,	γεγραμμένον	1125: to write	a prim. verb

	(gegrammenon)		
"ZEAL	ζῆλος (zēlos)	2205b: zeal, jealousy	probably from zeó
FOR YOUR HOUSE	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
WILL CONSUME	καταφάγεται (kataphagetai)	2719: to eat up	from kata and esthió
ME."			

KJV Lexicon

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

mnaomai **mnaah'-om-ahee**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

δε **conjunction**

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

οι **definite article - nominative plural masculine**

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

μαθηται **noun - nominative plural masculine**

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

αυτου **personal pronoun - genitive singular masculine**

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

οτι **conjunction**

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

γεγραμμενον **verb - perfect passive participle - nominative singular neuter**

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

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

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

ο definite article - nominative singular masculine

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

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)

του definite article - genitive singular masculine

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

οικου noun - genitive singular masculine

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

σου personal pronoun - second person genitive singular

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

καταφαγεται verb - future middle deponent indicative - third person singular

katesthio kat-es-thee'-o: to eat down, i.e. devour -- devour.

με personal pronoun - first person accusative singular

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

John 2:18 .

.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
sign	σημεῖον (sêmeion)	4592: a sign	from the same as sémainó
do You show	δεικνύεις (deiknueis)	1166: to show	from a prim. root deik-

us as your authority for doing	ΠΟΙΕΙΣ (poieis)	4160: to make, do	a prim. word
these things?"		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

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

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

οὐν **conjunction**

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

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.

ιουδαιοι **adjective - nominative plural masculine**

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

καὶ **conjunction**

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

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

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

αὐτῷ **personal pronoun - dative singular masculine**

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

τί **interrogative pronoun - accusative singular neuter**

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

σημεῖον **noun - accusative singular neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle,

sign, token, wonder.

ΔΕΙΚΝΥΕΙΣ **verb - present active indicative - second person singular**
deiknuo dike-noo'-o: to show -- shew.

ἡμιν **personal pronoun - first person dative plural**
hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

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

ταῦτα **demonstrative pronoun - accusative plural neuter**
tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ΠΟΙΕΙΣ **verb - present active indicative - second person singular**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

John 2:19 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them, "Destroy	λύσατε (lusate)	3089: to loose, to release, to dissolve	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
temple,	ναὸν (naon)	3485: a temple	probably akin to naió (to inhabit)
and in three	τρισὶν (trisin)	5140: three	a prim. cardinal number
days	ἡμέραις (ēmerais)	2250: day	a prim. word
I will raise	ἐγερῶ (egerō)	1453: to waken, to raise up	a prim. verb

it up."

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

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

και **conjunction**

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

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

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

αυτοις **personal pronoun - dative plural masculine**

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

λυσατε **verb - aorist active middle - second person**

luo **loo'-o**: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

τον **definite article - accusative singular masculine**

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

ναον **noun - accusative singular masculine**

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

τουτον **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

και **conjunction**

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

εν preposition en en: in, at, (up-)on, by, etc.
τρισιν adjective - dative plural feminine treis trice: three -- three.
ημεραις noun - dative plural feminine hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
εγερω verb - future active indicative - first person singular egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse
αυτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 2:20 .

.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
said,	εἶπαν (eipan)	3004: to say	a prim. verb
"It took forty-six		5065b: forty	from tessares and a modified form of deka
years	ἔτεσιν (etessin)	2094: a year	a prim. word
to build	οἰκοδομήθη (oikodomēthē)	3618: to build a house	from oikodomos
this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
temple,	ναὸς (naos)	3485: a temple	probably akin to naió (to inhabit)
and will You raise	ἐγερεῖς (egereis)	1453: to waken, to raise up	a prim. verb

it up in three	τριῶν (trisin)	5140: three	a prim. cardinal number
days?"	ἡμέραις (ēmerais)	2250: day	a prim. word

KJV Lexicon

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

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

οὐν **conjunction**

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

οἱ **definite article - nominative plural masculine**

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

ιουδαῖοι **adjective - nominative plural masculine**

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

τεσσαράκοντα **numeral (adjective)**

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

καὶ **conjunction**

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

ἕξ **numeral (adjective)**

hex hex: six -- six.

ἐτεσιν **noun - dative plural neuter**

etos et'-os: a year -- year.

οικοδομηθῇ **verb - aorist passive indicative - third person singular**

oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ναος **noun - nominative singular masculine**

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τρισιν **adjective - dative plural feminine**

treis **trice**: three -- three.

ημεραις **noun - dative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εγερεις **verb - future active indicative - second person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 2:21 .

.	Greek	Strong's	Origin
But He was speaking	ἔλεγεν (elegen)	3004: to say	a prim. verb
of the temple	ναοῦ (naou)	3485: a temple	probably akin to naió (to inhabit)
of His body.	σώματος (sōmatos)	4983: a body	of uncertain origin

KJV Lexicon

ΕΚΕΙΝΟΣ **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναου **noun - genitive singular masculine**

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

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.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 2:22 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word

when	ὅτε (ote)	3753: when	from hos, and te
He was raised	ἡγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
remembered		3403: to remind, remember	from a prim. verb
that He said	ἔλεγεν (elegen)	3004: to say	a prim. verb
this;		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and they believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphó
and the word	λογῶ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
which	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had spoken.		3004: to say	a prim. verb

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ου **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ηγεσθη **verb - aorist passive indicative - third person singular**

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων **adjective - genitive plural masculine**

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

εμνησθησαν **verb - aorist passive indicative - third person**

mnaomai mnah'-om-ahee: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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).

ελεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστευσαν **verb - aorist active indicative - third person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφη noun - dative singular feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 2:23 .

■			
.	Greek	Strong's	Origin

Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He was in Jerusalem	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
at the Passover,	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
during	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the feast,	ἐορτῇ (eortē)	1859: a feast, a festival	of uncertain derivation
many	πολλοὶ (polloi)	4183: much, many	a prim. word
believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
in His name,	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
observing	θεωροῦντες (theōrountes)	2334: to look at, gaze	from theóros (an envoy, spectator)
His signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He was doing.	ἐποίει (epoiei)	4160: to make, do	a prim. word

KJV Lexicon

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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.

ιεροσολυμοις **noun - dative plural neuter**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

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.

πασχα **aramaic transliterated word**

pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτη **noun - dative singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

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.

πιστευσεν **verb - aorist active indicative - third person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

θεωρουντες verb - present active participle - nominative plural masculine

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

αυτου personal pronoun - genitive 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.

σημεια noun - accusative plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

α relative pronoun - accusative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ετοιiei verb - imperfect active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

John 2:24 .

.	Greek	Strong's	Origin
But Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

on His part,	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
was not entrusting	ἐπίστευεν (episteuen)	4100: to believe, entrust	from pistis
Himself	αὐτόν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
to them, for He knew	γινώσκειν (ginōskein)	1097: to come to know, recognize, perceive	from a prim. root gnó-
all men,	πάντας (pantas)	3956: all, every	a prim. word

KJV Lexicon

αὐτός **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ἐπίστευεν **verb - imperfect active indicative - third person singular**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ἐαυτόν **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.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γινωσκειν **verb - present active infinitive**

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)

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

John 2:25 .

.	Greek	Strong's	Origin
and because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He did not need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to testify	μαρτυρήση (marturēsē)	3140: to bear witness, testify	from martus
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
for He Himself	αὐτὸς	846: (1) self (emphatic) (2) he,	an intensive pronoun, a prim.

	(autos)	she, it (used for the third pers. pron.) (3) the same	word
knew	ἐγίνωσκεν (eginōsken)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
was in man.	ἄνθρωπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

χρεία noun - accusative singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εἶχεν verb - imperfect active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

μαρτυρησῇ verb - aorist active subjunctive - third person singular

martureo mar-too-reh'-o: to be a witness, i.e. testify

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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)

εγινωσκεν verb - imperfect active indicative - third person singular

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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.

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.

τω definite article - dative singular masculine

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπω noun - dative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

John 3:1 .

.	Greek	Strong's	Origin
Now	ἔτι (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

there was a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
of the Pharisees,	Φαρισαίων (pharisaíōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
named	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Nicodemus,	Νικόδημος (nikodēmos)	3530: Nicodemus, an Isr.	from nikos and démos
a ruler	ἄρχων (archōn)	758: ruler, chief	pres. part. of archó
of the Jews;	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιων **noun - genitive plural masculine**

Pharisaiois far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

νικοδημος **noun - nominative singular masculine**
Nikodemos **nik-od'-ay-mos**: victorious among his people; Nicodemus, an Israelite -- Nicodemus.

ονομα **noun - nominative singular neuter**
onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

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

αρχων **noun - nominative singular masculine**
archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

John 3:2 .

.	Greek	Strong's	Origin
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to Jesus by night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
and said		3004: to say	a prim. verb
to Him, "Rabbi,	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that You have come	ἐλήλυθας (elēluthas)	2064: to come, go	a prim. verb
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin

[as] a teacher;	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
for no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
do	ποιεῖν (poiein)	4160: to make, do	a prim. word
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
that You do	ποιεῖς (poieis)	4160: to make, do	a prim. word
unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
God	θεὸς (theos)	2316: God, a god	of uncertain origin
is with him."			

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἔλθεν **verb - second aorist active indicative - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

νυκτος **noun - genitive singular feminine**
nux **noox**: night -- (mid-)night.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ραββι **hebrew transliterated word**
rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

οιδαμεν **verb - perfect active indicative - first person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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).

εληλυθας **verb - second perfect active indicative - second person singular**
erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

διδασκαλος **noun - nominative singular masculine**
didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

ουδεις **adjective - nominative singular masculine**
oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things),

not (any, at all, -thing), nought.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ταῦτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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.

σημεῖα noun - accusative plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

δυναταὶ verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ποιεῖν verb - present active infinitive

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ὅς 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.

σύ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

ποιεῖς verb - present active indicative - second person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ἐάν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

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.

ὅ verb - present subjunctive - third person singular

o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine theos theh'-os : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
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

John 3:3 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said	λέγω (legō)	3004: to say	a prim. verb
to him, "Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is born	γεννηθῇ (gennēthē)	1080: to beget, to bring forth	from genna (descent, birth)
again	ἄνωθεν (anōthen)	509: from above	from anó
he cannot	δύναται	1410: to be able, to have	a prim. verb

	(dunatai)	power	
see		3708: to see, perceive, attend to	a prim. verb
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

γεννηθῃ **verb - aorist passive subjunctive - third person singular**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

ανωθεν **adverb**

anohen **an'-o-then**: from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ιδειν **verb - second aorist active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

John 3:4 .

.	Greek	Strong's	Origin
Nicodemus	Νικόδημος (nikodēmos)	3530: Nicodemus, an Isr.	from nikos and démos
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
be born	γεννηθῆναι (gennēthēnai)	1080: to beget, to bring forth	from genna (descent, birth)
when he is old?	γέρων (gerōn)	1088: an old man	a prim. word
He cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
a second time	δεύτερον (deuteron)	1208: second	cptv. adjective, perhaps from duo
into his mother's	μητρὸς (mētros)	3384: mother	a prim. word
womb	κοιλίαν (koilian)	2836: belly	from koilos (hollow)
and be born,	γεννηθῆναι (gennēthēnai)	1080: to beget, to bring forth	from genna (descent, birth)

can he?"

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.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νικοδημος **noun - nominative singular masculine**

Nikodemus **nik-od'-ay-mos**: victorious among his people; Nicodemus, an Israelite -- Nicodemus.

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahce**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

γεννηθηναι **verb - aorist passive middle or passive deponent**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

γερων **noun - nominative singular masculine**

geron **gher'-own**: aged -- old.

ων verb - present participle - nominative singular masculine

on oan: being -- be, come, have.

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.

δυναται verb - present middle or passive deponent indicative - third person singular
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

εις 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.

κοιλιαν noun - accusative singular feminine

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητρος noun - genitive singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δευτερον adverb

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

εισελθειν verb - second aorist active middle or passive deponent

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γεννηθηναι verb - aorist passive middle or passive deponent

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

John 3:5 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is born	γεννηθῇ (gennēthē)	1080: to beget, to bring forth	from genna (descent, birth)
of water	ὑδατος (udatos)	5204: water	a prim. word
and the Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
he cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
into the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

γεννηθη **verb - aorist passive subjunctive - third person singular**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion

proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

υδατος **noun - genitive singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πνευματος **noun - genitive singular neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ah**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

εισελθειν **verb - second aorist active middle or passive deponent**

eiserchomai **ice-er'-khom-ah**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

John 3:6 .

.	Greek	Strong's	Origin
"That which is born	γεγεννημένον	1080: to beget, to bring forth	from genna (descent, birth)

	(gegennēmenon)		
of the flesh	σαρκὸς (sarkos)	4561: flesh	a prim. word
is flesh,	σάρξ (sarx)	4561: flesh	a prim. word
and that which is born	γεγεννημένον (gegennēmenon)	1080: to beget, to bring forth	from genna (descent, birth)
of the Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneό
is spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneό

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το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεννημενον **verb - perfect passive participle - nominative singular neuter**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκος **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

σαρξ **noun - nominative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

γεννημενον verb - perfect passive participle - nominative singular neuter

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

πνευμα noun - nominative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

John 3:7 .

.	Greek	Strong's	Origin
"Do not be amazed	θαυμάσης (thaumasēs)	2296: to marvel, wonder	from thauma
that I said		3004: to say	a prim. verb
to you, 'You must	δεῖ (dei)	1163: it is necessary	a form of deó
be born	γεννηθῆναι (gennēthēnai)	1080: to beget, to bring forth	from genna (descent, birth)
again.'	ἄνωθεν (anōthen)	509: from above	from anó

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.

θαυμασης **verb - aorist active subjunctive - second person singular**

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ειπον **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

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.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

γεννηθηναι **verb - aorist passive middle or passive deponent**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

ανωθεν **adverb**

anohen **an'-o-then**: from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

John 3:8 .

■			
.	Greek	Strong's	Origin

"The wind	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
blows	πνεῖ (pnei)	4154: to blow	a prim. verb
where	οὔπου (opou)	3699: where	from hos, and pou
it wishes	θέλει (thelei)	2309: to will, wish	a prim. verb
and you hear	ἀκούεις (akoueis)	191: to hear, listen	from a prim. word mean. hearing
the sound	φωνήν (phōnēn)	5456: a voice, sound	probably from phémi
of it, but do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
it comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
from and where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
it is going;	ὑπάγει (upagei)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
is everyone	πᾶς (pas)	3956: all, every	a prim. word
who is born	γεγεννημένος (gegnēnēmenos)	1080: to beget, to bring forth	from genna (descent, birth)
of the Spirit."	πνεύματος (pneumatōs)	4151: wind, spirit	from pneό

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το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

θελει **verb - present active indicative - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

πνει **verb - present active indicative - third person singular**

pneo **pneh'-o**: to breathe hard, i.e. breeze -- blow.

και **conjunction**

kai **ka-hee**: 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.

φωνην **noun - accusative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

αυτου **personal pronoun - genitive singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ακουεις **verb - present active indicative - second person singular**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

οιδας **verb - perfect active indicative - second person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ποθεν **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

ερχεται **verb - present middle or passive deponent indicative - third person singular**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

που **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

υπαγει **verb - present active indicative - third person singular**
hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

ουτως **adverb**
houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

πας **adjective - nominative singular masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεννημενος **verb - perfect passive participle - nominative singular masculine**
gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

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.

πνευματος **noun - genitive singular neuter**

pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

John 3:9 .

.	Greek	Strong's	Origin
Nicodemus	Νικόδημος (nikodēmos)	3530: Nicodemus, an Isr.	from nikos and démos
said		3004: to say	a prim. verb
to Him, "How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
be?"			

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ἀπεκριθῇ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

νικόδημος **noun - nominative singular masculine**

Nikodemos **nik-od'-ay-mos**: victorious among his people; Nicodemus, an Israelite --
Nicodemus.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,
grant, say (on), speak, tell.

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

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).

δυναται verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ταυτα demonstrative pronoun - nominative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

John 3:10 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to him, "Are you the teacher	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
of Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
and do not understand	γινώσκεις (ginōskeis)	1097: to come to know, recognize, perceive	from a prim. root gnó-
these things?		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδασκαλος **noun - nominative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

γινωσκεis verb - present active indicative - second person singular

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

John 3:11 .

.	Greek	Strong's	Origin
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, we speak	λαλοῦμεν (laloumen)	2980: to talk	from lalos (talkative)
of what	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
and testify	μαρτυροῦμεν (marturoumen)	3140: to bear witness, testify	from martus
of what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have seen,	ἑώρακάμεν (eōrakamen)	3708: to see, perceive, attend to	a prim. verb
and you do not accept	λαμβάνετε (lambanete)	2983: to take, receive	from a prim. root lab-

our testimony.

3140: to bear witness, testify from martus

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αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

οιδαμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

λαλουμεν **verb - present active indicative - first person**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εωρακαμεν **verb - perfect active indicative - first person - attic**
horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

μαρτυρουμεν **verb - present active indicative - first person**
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

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.

μαρτυριαν **noun - accusative singular feminine**
marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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.

λαμβανετε **verb - present active indicative - second person**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

John 3:12 .

.	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 told		3004: to say	a prim. verb
you earthly things	ἐπίγεια (epigeia)	1919: of the earth	from epi and gé
and you do not believe,	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos

will you believe	πιστεύετε (pisteusete)	4100: to believe, entrust	from pistis
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I tell		3004: to say	a prim. verb
you heavenly things?	ἐπουράνια (epourania)	2032: of heaven	from epi and ouranos

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εἰ conditional

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

ἐπιγεια adjective - accusative plural neuter

epigeios **ep-ig'-i-os:** worldly (physically or morally) -- earthly, in earth, terrestrial.

εἶπον verb - second aorist active indicative - first person singular

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ὑμῖν personal pronoun - second person dative plural

humin **hoo-min':** to (with or by) you -- ye, you, your(-selves).

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.

πιστεύετε verb - present active indicative - second person

pisteuo **pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit;

by implication, to entrust (especially one's spiritual well-being to Christ)

πως **adverb - interrogative**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

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).

ειπω **verb - second aorist active subjunctive - first person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επουρανια **adjective - accusative plural neuter**

epouranios ep-oo-ran'-ee-os: above the sky -- celestial, (in) heaven(-ly), high.

πιστευσετε **verb - future active indicative - second person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

John 3:13 .

.	Greek	Strong's	Origin
"No one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
has ascended	ἀναβέβηκεν (anabebēken)	305: to go up, ascend	from ana and the same as basis
into heaven,	οὐρανὸν (ouranon)	3772: heaven	a prim. word
but He who descended	καταβάς (katabas)	2597: to go down	from kata and the same as basis
from heaven:	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
the Son	υἱός	5207: a son	a prim. word

	(uios)		
of Man.	ἄνθρωπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αναβεβηκεν verb - perfect active indicative - third person singular

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον noun - accusative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

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.

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.

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.

καταβας verb - second aorist active participle - nominative singular masculine

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ο definite article - nominative singular masculine

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.

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐρανῷ noun - dative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

John 3:14 .

.	Greek	Strong's	Origin
"As Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
lifted	ὑψώσεν (upsōsen)	5312: to lift or raise up, to exalt, uplift	from hupsos
up the serpent	ὄφιν (ophin)	3789: a snake	a prim. word
in the wilderness,	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
even so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
must	δεῖ (dei)	1163: it is necessary	a form of deó
the Son	υἶόν (uion)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
be lifted	ὑψωθῆναι (upsōthēnai)	5312: to lift or raise up, to exalt, uplift	from hupsos
up;			

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθὼς **adverb**

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how,

when.

μωσης noun - nominative singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

υψωσεν verb - aorist active indicative - third person singular

hupsoo hoop-so'-o: to elevate -- exalt, lift up.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφιν noun - accusative singular masculine

ophis of'-is: a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan -- serpent.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημω adjective - dative singular feminine

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

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.

υψωθηναι verb - aorist passive middle or passive deponent

hupsoo hoop-so'-o: to elevate -- exalt, lift up.

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.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

John 3:15 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that whoever	πᾶς (pas)	3956: all, every	a prim. word
believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
will in Him have	ἔχει (echē)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aiōn
life.	ζωὴν (zōēn)	2222: life	from zaó

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ἵνα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΩΝ **verb - present active participle - nominative singular masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit;

by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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

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.

αποληται verb - second aorist middle subjunctive - third person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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.

εχη verb - present active subjunctive - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

αιωνιον adjective - accusative singular feminine

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

John 3:16 .

.	Greek	Strong's	Origin
"For God	θεὸς (theos)	2316: God, a god	of uncertain origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
loved	᠆γάπησεν (ēgapēsen)	25: to love	of uncertain origin
the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
that He gave	ἔδωκεν	1325: to give (in various	redupl. from the root do-

	(edōken)	senses lit. or fig.)	
His only begotten	μονογενῆ (monogenē)	3439: only begotten	from monos and genos
Son,	υἱὸν (uion)	5207: a son	a prim. word
that whoever	παῶς (pas)	3956: all, every	a prim. word
believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in Him shall not perish,	ἀπόληται (apolētai)	622: to destroy, destroy utterly	from apo and same as olethros
but have	ἔχει (echē)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aiōn
life.	ζωήν (zōēn)	2222: life	from zaó

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οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἠγαπήσεν **verb - aorist 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).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ωστε conjunction

hoste hoce'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive 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.

μονογενη adjective - accusative singular masculine

monogenes mon-og-en-ace': only-born, i.e. sole -- only (begotten, child).

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)

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.

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΩΝ verb - present active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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

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.

αποληται verb - second aorist middle subjunctive - third person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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.

εχη verb - present active subjunctive - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

αιωνιον adjective - accusative singular feminine

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

John 3:17 .

.	Greek	Strong's	Origin
"For God	θεός (theos)	2316: God, a god	of uncertain origin
did not send	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
the Son	υἱόν (uion)	5207: a son	a prim. word

into the world	κόσμον (kosmon)	2889: order, the world	a prim. word
to judge	κρίνῃ (krinē)	2919: to judge, decide	a prim. verb
the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
but that the world	κόσμος (kosmos)	2889: order, the world	a prim. word
might be saved	σωθῇ (sōthē)	4982: to save	from sós (safe, well)
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him.			

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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)

ἀπεστείλεν **verb - aorist active indicative - third person singular**

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

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 - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱοῦ noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αὐτοῦ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

κόσμον 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.

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.

κρίνη verb - present active subjunctive - third person singular

krino kree'-no: by implication, to try, condemn, punish

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.

κόσμον 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.

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.

σωθη verb - aorist passive subjunctive - third person singular sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.
ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κοσμος noun - nominative singular masculine kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.
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

John 3:18 .

.	Greek	Strong's	Origin
"He who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in Him is not judged;	κρίνεται (krinetai)	2919: to judge, decide	a prim. verb
he who does not believe	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
has been judged	κέκριται (kekritai)	2919: to judge, decide	a prim. verb
already,	ἤδη (ēdē)	2235: already	a prim. adverb of time
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he has not believed	πεπίστευκεν (pepisteuken)	4100: to believe, entrust	from pistis
in the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

of the only begotten	μονογενοῦς (monogenous)	3439: only begotten	from monos and genos
Son	υἱοῦ (uiou)	5207: a son	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΩΝ verb - present active participle - nominative singular masculine

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αὐτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

κρίνεται verb - present passive indicative - third person singular

krino **kree'-no**: by implication, to try, condemn, punish

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- 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.

ΠΙΣΤΕΥΩΝ verb - present active participle - nominative singular masculine

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ἤδη adverb

ede **ay'-day**: even now -- already, (even) now (already), by this time.

ΚΕΚΡΙΤΑΙ verb - perfect passive indicative - third person singular

krino **kree'-no**: by implication, to try, condemn, punish

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.

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.

ΠΕΠΙΣΤΕΥΚΕΝ verb - perfect active indicative - third person singular

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

ὄνομα noun - accusative singular neuter

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μονογενους adjective - genitive singular masculine

monogenes **mon-og-en-ace'**: only-born, i.e. sole -- only (begotten, child).

υἱου noun - genitive singular masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

John 3:19 .

.	Greek	Strong's	Origin
"This	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the judgment,	κρίσις (krisis)	2920: a decision, judgment	from krinó
that the Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
has come	ἐλήλυθεν (elēluthen)	2064: to come, go	a prim. verb
into the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
and men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
loved	ἠγάπησαν (ēgapēsan)	25: to love	of uncertain origin
the darkness	σκότος (skotos)	4655: darkness	a prim. word
rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
the Light,	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
for their deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
were evil.	πονηρὰ (ponēra)	4190: toilsome, bad	from poneó (to toil)

KJV Lexicon

αυτη **demonstrative pronoun - nominative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρισις **noun - nominative singular feminine**

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως **noun - nominative singular neuter**

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εληλυθεν **verb - second perfect active indicative - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **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.

κοσμον noun - accusative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγαπησαν verb - aorist active indicative - third person

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωποι noun - nominative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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 - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτος noun - accusative singular neuter

skotos skot'-os: shadiness, i.e. obscurity -- darkness.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως noun - accusative singular neuter

phos fose: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

πονηρα adjective - nominative plural neuter poneros pon-ay-ros' : hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;
αυτων personal pronoun - genitive plural masculine autos ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
τα definite article - nominative plural neuter ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εργα noun - nominative plural neuter ergon er'-gon : toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

John 3:20 .

.	Greek	Strong's	Origin
"For everyone	πᾶς (pas)	3956: all, every	a prim. word
who does	πράσσω (prassōn)	4238: to do, practice	a prim. verb
evil	φᾶυλα (phaula)	5337: worthless, bad	a prim. word
hates	μισεῖ (misei)	3404: to hate	from misos (hatred)
the Light,	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
and does not come	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to the Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
for fear	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that his deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)

will be exposed.

ἐλεγχθῇ
(elenchthē)

1651: to expose, convict,
reprove

a prim. verb

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πας **adjective - nominative singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φάυλα **adjective - accusative plural neuter**

phaulos fow'-los: foul or flawed, i.e. (figuratively) wicked -- evil.

πρασσων **verb - present active participle - nominative singular masculine**

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

μισει **verb - present active indicative - third person singular**

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως **noun - accusative singular neuter**

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**
erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light,
next, pass, resort, be set.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

φως **noun - accusative singular neuter**
phos **foce**: luminousness (in the widest application, natural or artificial, abstract or
concrete, literal or figurative) -- fire, light.

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.

ελεγχθη **verb - aorist passive subjunctive - third person singular**
elegcho **el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke,
reprove.

τα **definite article - nominative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

εργα **noun - nominative plural neuter**
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing,
labour, work.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

John 3:21 .

.	Greek	Strong's	Origin
"But he who practices	ποιῶν (poiōn)	4160: to make, do	a prim. word

the truth	ἀλήθειαν (alētheian)	225: truth	from aléthés
comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to the Light,	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that his deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
may be manifested	φανερωθῇ (phanerōthē)	5319: to make visible, make clear	from phaneros
as having been		1510: I exist, I am	a prol. form of a prim. and defective verb
wrought	εἰργασμένα (eirgasmēna)	2038b: to work, labor	from ergon
in God."	θεῶ (theō)	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).

ποιων verb - present active participle - nominative singular masculine

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειαν noun - accusative singular feminine
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

ερχεται verb - present middle or passive deponent indicative - third person singular
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως noun - accusative singular neuter
phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

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.

φανερωθη verb - aorist passive subjunctive - third person singular
phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τα definite article - nominative plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα noun - nominative plural neuter
ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

οτι conjunction
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.

θεω noun - dative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΡΓΑΣΜΕΝΑ verb - perfect passive participle - nominative plural neuter
ergazomai er-gad'-zom-ahēe: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

John 3:22 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
into the land	γῆν (gēn)	1093: the earth, land	a prim. word
of Judea,	Ἰουδαίαν (ioudaian)	2453: Jewish, a Jew, Judea	from Ioudas
and there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
He was spending time	διέτριβεν (dietriben)	1304: to rub hard, rub away, to spend time	from dia and the same as tribos
with them and baptizing.	ἐβάπτισεν (ebaptizen)	907: to dip, sink	from baptó

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μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ταυτα demonstrative pronoun - accusative plural neuter

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ηλθεν verb - second aorist active indicative - third person singular

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εις 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.

ιουδαιαν adjective - accusative singular feminine

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Judah -- Jew(-ess), of Judaea.

γην noun - accusative singular feminine

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe

(including the occupants in each application) -- country, earth(-ly), ground, land, world.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐκεῖ adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

διετριβεν verb - imperfect active indicative - third person singular

diatribo dee-at-ree'-bo: to wear through (time), i.e. remain -- abide, be, continue, tarry.

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐβαπτίζεν verb - imperfect active indicative - third person singular

baptizo bap-tid'-zo: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

John 3:23 .

.	Greek	Strong's	Origin
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
was baptizing	βαπτίζων (baptizōn)	907: to dip, sink	from baptó
in Aenon	Αἰνὼν (ainōn)	137: Aenon, a place in the Jordan Valley	probably of Aramaic origin, cf. ayin
near	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
Salim,	Σαλείμ (saleim)	4530: Salim, a place in Pal.	probably from the same as Salém

because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
there was much	πολλὰ (polla)	4183: much, many	a prim. word
water	ὕδατα (udata)	5204: water	a prim. word
there;	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
and [people] were coming	παρεγίνοντο (pareginonto)	3854: to be beside, to arrive	from para and ginomai
and were being baptized--	ἐβαπτίζοντο (ebaptizonto)	907: to dip, sink	from baptó

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ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννης **noun - nominative singular masculine**

loannes **ee-o-an'-nace:** Joannes (i.e. Jochanan), the name of four Israelites -- John.

βαπτίζων **verb - present active participle - nominative singular masculine**

baptizo **bap-tid'-zo:** to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

αἰωνων **proper noun**

Ainon **ahee-nohn'**: place of springs -- a place in Palestine

εγγυς **adverb**

eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαλημ **proper noun**

Salem **sal-ame'**: Salem (i.e. Shalem), a place in Palestine -- Salem.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

υδατα **noun - nominative plural neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

πολλα **adjective - nominative plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεγινοντο **verb - imperfect middle deponent indicative - third person**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εβαπτιζοντο **verb - imperfect passive indicative - third person**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

John 3:24 .

.	Greek	Strong's	Origin
for John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
had not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
been		1510: I exist, I am	a prol. form of a prim. and defective verb
thrown	βεβλημένος (beblēmenos)	906: to throw, cast	a prim. word
into prison.	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassō

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οὐπω **adverb**

oupo **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἦν **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

βεβλημένος **verb - perfect passive participle - nominative singular masculine**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

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.

φυλακὴν **noun - accusative singular feminine**

phulake **foo-lak-ay'**: a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

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.

ιωαννης **noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

John 3:25 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
there arose	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
a discussion	ζήτησις (zētēsis)	2214: a search, questioning	from zéteó
on the part of John's	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
with a Jew	Ἰουδαίου (ioudaiou)	2453: Jewish, a Jew, Judea	from Ioudas
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
purification.	καθαρισμοῦ (katharismou)	2512: a cleansing	from katharizó

εΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

οὐν **conjunction**
oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ζητησις **noun - nominative singular feminine**
zetesis **dzay'-tay-sis**: a searching (properly, the act), i.e. a dispute or its theme -- question.

ἐκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ιωαννου **noun - genitive singular masculine**
Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

μετα **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

ιουδαιου **adjective - genitive singular masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

περι **preposition**
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

καθαρισμου **noun - genitive singular masculine**
katharismos **kath-ar-is-mos'**: a washing off, i.e. (ceremonially) ablution, (morally) expiation -- cleansing, + purge, purification(-fying).

John 3:26 .

.	Greek	Strong's	Origin
And they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

and said	εἶπαν (eipan)	3004: to say	a prim. verb
to him, "Rabbi,	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab
He who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was with you beyond	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
the Jordan,	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
to whom	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have testified,	μεμαρτύρηκας (memarturēkas)	3140: to bear witness, testify	from martus
behold,		2396: see! behold!	from eidon, used as an interj.
He is baptizing	βαπτίζει (baptizei)	907: to dip, sink	from baptó
and all	πάντες (pantes)	3956: all, every	a prim. word
are coming	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to Him."			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωαννην **noun - accusative singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ραββι **hebrew transliterated word**

rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

πέραν **adverb**

peran **per'-an**: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ιορδανου **noun - genitive singular masculine**

lordanes **ee-or-dan'-ace**: the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

ω **relative pronoun - dative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

μεμαρτυρηκας **verb - perfect active indicative - second person singular**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

ιδε **verb - aorist active middle - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

βαπτίζει **verb - present active indicative - third person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ερχονται **verb - present middle or passive deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

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

John 3:27 .

.	Greek	Strong's	Origin
John	Ἰωάννης	2491: John, the name of	of Hebrew origin Yochanan

	(iōannēs)	several Isr.	
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"A man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
receive	λαμβάνειν (lambanein)	2983: to take, receive	from a prim. root lab-
nothing	οὐ (ou)	3756: not, no	a prim. word
unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
it has been		1510: I exist, I am	a prol. form of a prim. and defective verb
given	δεδομένον (dedomenon)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him from heaven.	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

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ἀπεκρίθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ἰωάννης **noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναται verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

λαμβάνειν verb - present active infinitive

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

δεδομενον verb - perfect passive participle - nominative singular neuter

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

John 3:28 .

.	Greek	Strong's	Origin
"You yourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
are my witnesses	μαρτυρεῖτε (martureite)	3140: to bear witness, testify	from martus
that I said,		3004: to say	a prim. verb
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not the Christ,'	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
but, 'I have been	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
sent	ἀπεσταλμένος (apestalmenos)	649: to send, send away	from apo and stelló
ahead	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
of Him.'			

KJV Lexicon

αυτοι **personal pronoun - nominative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υμεις **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

μαρτυρειτε **verb - present active indicative - second person**

martureo mar-too-reh'-o: to be a witness, i.e. testify

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ειπον **verb - second aorist active indicative - first person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειμι **verb - present indicative - first person singular**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος **noun - nominative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απεσταλμενος **verb - perfect passive participle - nominative singular masculine**

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

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.

εμπροσθεν preposition

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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.

John 3:29 .

.	Greek	Strong's	Origin
"He who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
the bride	νύμφην (numphēn)	3565: a bride, a young woman	a prim. word
is the bridegroom;	νυμφίος (numphios)	3566: a bridegroom	from numphé
but the friend	φίλος (philos)	5384: beloved, dear, friendly	a prim. word
of the bridegroom,	νυμφίου (numphiou)	3566: a bridegroom	from numphé
who stands	ἑστηκώς (estēkōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and hears	ἀκούων (akouōn)	191: to hear, listen	from a prim. word mean. hearing
him, rejoices	χαίρει (chairei)	5463: to rejoice, be glad	a prim. verb
greatly	χαρᾷ (chara)	5479: joy, delight	from chairó
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the bridegroom's	νυμφίου (numphiou)	3566: a bridegroom	from numphé
voice.	φωνήν	5456: a voice, sound	probably from phémi

	(phōnēn)		
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
this	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
joy	χαρὰ (chara)	5479: joy, delight	from chairó
of mine	ἐμή (emē)	1699: my	from the oblique cases of egó, first pers. poss. pronoun
has been made full.	πεπλήρωται (peplērōtai)	4137: to make full, to complete	from plérés

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχων verb - present active participle - nominative singular 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.

νυμφην noun - accusative singular feminine

numphe **noom-fay'**: a young married woman (as veiled), including a betrothed girl; by implication, a son's wife -- bride, daughter in law.

νυμφιος noun - nominative singular masculine

numphios **noom-fee'-os**: a bride-groom -- bridegroom.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φιλος adjective - nominative singular masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυμφιου noun - genitive singular masculine

numphios noom-fee'-os: a bride-groom -- bridegroom.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εστηκως verb - perfect active participle - nominative singular masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακουων verb - present active participle - nominative singular masculine

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

χαρα noun - dative singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

χαιρει verb - present active indicative - third person singular

chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

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.

φωνην noun - accusative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυμφίου noun - genitive singular masculine

nymphios noom-fee'-os: a bride-groom -- bridegroom.

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.

ουv conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

χαρα noun - nominative singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

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.

πεπληρωται verb - perfect passive indicative - third person singular

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

John 3:30 .

.	Greek	Strong's	Origin
"He must	δεῖ (dei)	1163: it is necessary	a form of deó
increase,	αὐξάνειν (auxanein)	837: to make to grow, to grow	a prol. form of a prim. verb

but I must decrease. ἑλαττοῦσθαι 1642: to make less (in rank or from classón
(elattousthai) influence)

KJV Lexicon

ΕΚΕΙΝΟΝ **demonstrative pronoun - accusative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

ΑΥΞΑΝΕΙΝ **verb - present active infinitive**

auzano **owx-an'-o**: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

ΕΜΕ **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

ΔΕ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΛΑΤΤΟΥΣΘΑΙ **verb - present passive middle or passive deponent**

elattoo **el-at-to'-o**: to lessen (in rank or influence) -- decrease, make lower.

John 3:31 .

.	Greek	Strong's	Origin
"He who comes	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
from above	ἄνωθεν (anōthen)	509: from above	from anó
is above	ἐπάνω (epanō)	1883: above, more than	from epi and anó
all,	πάντων	3956: all, every	a prim. word

	(pantōn)		
he who is of the earth	γῆς (gēs)	1093: the earth, land	a prim. word
is from the earth	γῆς (gēs)	1093: the earth, land	a prim. word
and speaks	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
of the earth.	γῆς (gēs)	1093: the earth, land	a prim. word
He who comes	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
is above	ἐπάνω (epanō)	1883: above, more than	from epi and anó
all.	πάντων (pantōn)	3956: all, every	a prim. word

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανωθεν **adverb**

anowthen **an'-o-then**: from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

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.

επανω **adverb**

epano **ep-an'-o**: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more

than, (up-)on, over.

πάντων **adjective - genitive plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὢν **verb - present participle - nominative singular masculine**

on oan: being -- be, come, have.

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)

τῆς **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς **noun - genitive singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

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)

τῆς **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς **noun - genitive singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης **noun - genitive singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

λαλει **verb - present active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

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.

επανω **adverb**

epano **ep-an'-o**: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

παντων **adjective - genitive plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 3:32 .

.	Greek	Strong's	Origin
"What	ὅ (ο)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

He has seen	ἑώρακεν (eōraken)	3708: to see, perceive, attend to	a prim. verb
and heard,	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
of that He testifies;	μαρτυρεῖ (marturei)	3140: to bear witness, testify	from martus
and no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
receives	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
His testimony.		3140: to bear witness, testify	from martus

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ἑώρακεν verb - perfect active indicative - third person singular - attic

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἤκουσεν verb - aorist active indicative - third person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τοῦτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same,

there(-fore, -unto), this, thus, where(-fore).

μαρτυρει verb - present active indicative - third person singular
martureo mar-too-reh'-o: to be a witness, i.e. testify

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.

μαρτυριαν noun - accusative singular feminine

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

λαμβάνει verb - present active indicative - third person singular

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

John 3:33 .

.	Greek	Strong's	Origin
"He who has received	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
His testimony	μαρτυρίαν (marturian)	3141: testimony	from martureó
has set his seal	ἐσφράγισεν (esphragisen)	4972: to seal	from sphragis
to [this], that God	θεὸς (theos)	2316: God, a god	of uncertain origin
is TRUE.	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

αυτου **personal pronoun - genitive 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.

μαρτυριαν **noun - accusative singular feminine**

marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

εσφραγισεν **verb - aorist active indicative - third person singular**

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.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αληθης **adjective - nominative singular masculine**

alethes **al-ay-thace'**: true (as not concealing) -- true, truly, truth.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 3:34 .

.	Greek	Strong's	Origin
"For He whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
speaks	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
the words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
for He gives	δίδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
without	οὐ (ou)	3756: not, no	a prim. word
measure.	μέτρου (metrou)	3358: a measure	a prim. word

KJV Lexicon

ov **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

yap **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

απεστείλεν verb - aorist active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

του definite article - genitive singular masculine

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).

λαλει verb - present active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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)

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)

μετρου noun - genitive singular neuter

metron met'-ron: a measure (metre), literally or figuratively; by implication, a limited

portion (degree) -- measure.

διδωσιν verb - present active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ο definite article - nominative singular masculine

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).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

John 3:35 .

.	Greek	Strong's	Origin
"The Father	πατήρ (patēr)	3962: a father	a prim. word
loves	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
the Son	υἶόν (uion)	5207: a son	a prim. word
and has given	δέδωκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
all things	πάντα (panta)	3956: all, every	a prim. word
into His hand.	χειρὶ (cheiri)	5495: the hand	a prim. word

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

αγαπα **verb - present active indicative - third person singular**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

δεδωκεν **verb - perfect 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)

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.

χειρι **noun - dative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 3:36 .

.	Greek	Strong's	Origin
"He who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in the Son	υἱὸν (uion)	5207: a son	a prim. word
has	ἔχει (echei)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life;	ζωήν (zōēn)	2222: life	from zaó
but he who does not obey	ἁπειθῶν (apeithōn)	544: to disobey	from apeithés
the Son	υἱῷ (uiō)	5207: a son	a prim. word
will not see		3708: to see, perceive, attend to	a prim. verb
life,	ζωήν (zōēn)	2222: life	from zaó
but the wrath	ὀργή (orgē)	3709: impulse, wrath	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
on him."			

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευων verb - present active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

εχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

αιωνιον adjective - accusative singular feminine

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απειθων verb - present active participle - nominative singular masculine

apeitheo ap-i-theh'-o: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιω noun - dative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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.

οφεται verb - future middle deponent indicative - third person singular
optanomai op-tan'-om-ahēe: appear, look, see, 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.

ζωνν noun - accusative singular feminine
zoe dzo-ay': life -- life(-time).

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 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.

οργη noun - nominative singular feminine
orge or-gay': desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment

του definite article - genitive singular masculine
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).

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.

επ preposition
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 4:1 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the Lord		2962: lord, master	from kuros (authority)
knew	ἔγνων (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
had heard	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
that Jesus	κύριος (kurios)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was making	ποιεῖ (poiei)	4160: to make, do	a prim. word
and baptizing	βαπτίζει (baptizei)	907: to dip, sink	from baptó
more		4183: much, many	a prim. word
disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εγνων **verb - second aorist active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ο **definite article - nominative singular masculine**

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.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηκουσαν **verb - aorist active indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φarisαιοι **noun - nominative plural masculine**

Pharisaioi **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

πλειονας **adjective - accusative plural masculine - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ΠΟΙΕΙ verb - present active indicative - third person singular
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαπτίζει verb - present active indicative - third person singular
baptizo bap-tid'-zo: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

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.

ιωαννης noun - nominative singular masculine
ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

John 4:2 .

.	Greek	Strong's	Origin
(although	καίτοιγε (kaitoige)	2544: and yet, indeed	from kaitoi and ge
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
was not baptizing,	ἐβάπτιζεν (ebaptizen)	907: to dip, sink	from baptó
but His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were),			

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καίτοιγε **conjunction**

kaitoige **kah'-ee-toyg-eh**: and yet indeed, i.e. although really -- nevertheless, though.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αὐτός **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ἐβαπτίζεν **verb - imperfect active indicative - third person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

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.

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταὶ **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αὐτοῦ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 4:3 .

.	Greek	Strong's	Origin
He left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
Judea		2453: Jewish, a Jew, Judea	from Ioudas
and went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
again	πάλιν	3825: back (of place), again	a prim. word

	(palin)	(of time), further	
into Galilee.	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

KJV Lexicon

αφηκεν **verb - aorist active indicative - third person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιαν **noun - accusative singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηλθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιαν **noun - accusative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

John 4:4 .

.	Greek	Strong's	Origin
And He had	ἔδει (edei)	1163: it is necessary	a form of δεό
to pass through	διέρχεσθαι (dierchesthai)	1330: to go through, go about, to spread	from dia and erchomai
Samaria.	Σαμαρείας (samareias)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron

KJV Lexicon

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διέρχεσθαι **verb - present middle or passive deponent infinitive**

dierchomai dee-er'-khom-ah-ee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

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.

σαμαρειας **noun - genitive singular feminine**

Samareia sam-ar'-i-ah: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

John 4:5 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
He came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to a city	πόλιν (polin)	4172: a city	a prim. word
of Samaria	Σαμαρείας (samareias)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron
called	λεγομένην (legomenēn)	3004: to say	a prim. verb
Sychar,	Συχάρ (suchar)	4965: Sychar, a city in Samaria	of Hebrew origin shekar
near	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
the parcel of ground	χωρίου (chōriou)	5564: a place, property	dim. of chóra
that Jacob	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to his son	υἱῷ (uiō)	5207: a son	a prim. word
Joseph;	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph

KJV Lexicon

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εἰς preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πολιν noun - accusative singular feminine

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαμαρειας noun - genitive singular feminine

Samareia **sam-ar'-i-ah**: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

λεγομενην verb - present passive participle - accusative singular feminine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

συχαρ proper noun

Suchar **soo-khar'**: Sychar (i.e. Shekar), a place in Palestine -- Sychar.

πλησιον adverb

plesion **play-see'-on**: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

του definite article - genitive singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωριου noun - genitive singular neuter

chorion **kho-ree'-on**: a spot or plot of ground -- field, land, parcel of ground, place, possession.

ο relative pronoun - accusative singular neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εδωκεν verb - aorist active indicative - third person singular

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ιακωβ proper noun

Iakob **ee-ak-obe'**: Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite --

Jacob.

Ἰωσήφ **proper noun**

Ioseph ee-o-safe': Joseph, the name of seven Israelites -- Joseph.

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.

υἱῷ **noun - dative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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

John 4:6 .

.	Greek	Strong's	Origin
and Jacob's	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
well	πηγὴ (pēgē)	4077: a spring (of water)	a prim. word
was there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
being wearied	κεκοπιακῶς (kekopiakōs)	2872: to grow weary, toil	from kopos
from His journey,	ὁδοιπορίας (odoiporias)	3597: a journey	from the same as hodoiporeó
was sitting	ἐκαθέζετο (ekathezeto)	2516: to sit down	from kata and hezomai (to seat oneself, sit)
thus	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

by the well.	πηγῇ (pēgē)	4077: a spring (of water)	a prim. word
It was about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the sixth	ἕκτη (ektē)	1623: sixth	ord. from hex
hour.	ὥρα (ōra)	5610: a time or period, an hour	a prim. word

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκει **adverb**

ekai **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

πηγη **noun - nominative singular feminine**

pege **pay-gay'**: a fount, i.e. source or supply (of water, blood, enjoyment) (not necessarily the original spring) -- fountain, well.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιακωβ **proper noun**

lakob **ee-ak-obe'**: Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

κεκοπιακῶς **verb - perfect active participle - nominative singular masculine**

kopiaō **kop-ee-ah'-o**: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

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)

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.

οδοιπορίας **noun - genitive singular feminine**

hodoiporia **hod-oy-por-ee'-ah**: travel -- journey(-ing).

ἐκαθεζέτο **verb - imperfect middle or passive deponent indicative - third person singular**

kathezomai **kath-ed'-zom-ahēe**: to sit down -- sit.

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.

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.

πηγῇ **noun - dative singular feminine**

pege **pay-gay'**: a fount, i.e. source or supply (of water, blood, enjoyment) (not necessarily the original spring) -- fountain, well.

ὥρα **noun - nominative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ἦν **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ὥσει **adverb**

hosei **ho-si'**: as if -- about, as (it had been, it were), like (as).

ΕΚΤΗ **adjective - nominative singular feminine**
hektos **hek'-tos**: sixth -- sixth.

John 4:7 .

.	Greek	Strong's	Origin
There came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
a woman	γυνή (gunē)	1135: a woman	a prim. word
of Samaria	Σαμαρείας (samareias)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron
to draw	ἀντλήσαι (antlēσαι)	501: to bail out, draw water	from antlos (a ship's hold, bilge water in a ship's hold)
water.	ὕδωρ (udōr)	5204: water	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to her, "Give	δός (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me a drink."	πεῖν (pein)	4095: to drink	a prim. word

KJV Lexicon

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**
erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

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)

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.

σαμαρείας **noun - genitive singular feminine**

Samareia **sam-ar'-i-ah**: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

ἀντλήσαι **verb - aorist active middle or passive deponent**

antleo **ant-leh-o**: to bale up (properly, bilge water), i.e. dip water (with a bucket, pitcher, etc.) -- draw (out).

ὕδωρ **noun - accusative singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

λέγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτῇ **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

δοῦναι **verb - second aorist active middle - second person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

πιεῖν **verb - second aorist active middle or passive deponent**

pino **pee'-no**: to imbibe -- drink.

John 4:8 .

.	Greek	Strong's	Origin
For His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
had gone away	ἀπεληλύθεισαν (apelēluthēisan)	565: to go away, go after	from apo and erchomai
into the city	πόλιν (polin)	4172: a city	a prim. word
to buy	ἀγοράσωσιν (agorasōsin)	59: to buy in the marketplace, purchase	from agora
food.	τροφάς (trophas)	5160: nourishment, food	from trephó

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

μαθηται **noun - nominative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απεληλυθεισαν **verb - pluperfect active indicative - third person**

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

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.

τροφας **noun - accusative plural feminine**

trophe **trof-ay'**: nourishment; by implication, rations (wages) -- food, meat.

αγορασωσιν **verb - aorist active subjunctive - third person**

agorazo **ag-or-ad'-zo**: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

John 4:9 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the Samaritan	Σαμαρι̃τις (samaritis)	4542: (the region of) Samaria, a Samaritan woman	fem. of Samaritēs
woman	γυνή (gunē)	1135: a woman	a prim. word
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
is it that You, being		1510: I exist, I am	a prol. form of a prim. and defective verb
a Jew,	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
ask	αἰτεῖς (aiteis)	154: to ask, request	a prim. verb
me for a drink	πεῖν (pein)	4095: to drink	a prim. word

since I am		1510: I exist, I am	a prol. form of a prim. and defective verb
a Samaritan	Σαμαρίτιδος (samaritidos)	4542: (the region of) Samaria, a Samaritan woman	fem. of Samarités
woman?"	γυναικός (gunaikos)	1135: a woman	a prim. word
(For Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
have	συγχρῶνται (sunchrōntai)	4798: to use together with, fig. to associate with	from sun and chraomai
no	οὐ (ou)	3756: not, no	a prim. word
dealings		4798: to use together with, fig. to associate with	from sun and chraomai
with Samaritans.)	Σαμαρίταις (samaritais)	4541: a Samaritan, an inhab. of the region of Samaria	from Samareia

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.

οὐ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

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.

σαμαρειτις **noun - nominative singular feminine**

Samareitis **sam-ar-i'-tis**: a Samaritess, i.e. woman of Samaria -- of Samaria.

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ιουδαιος **adjective - nominative singular masculine**

Ioudaios **ee-oo-dah'-yos**: Judean, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ων **verb - present participle - nominative singular masculine**

on **oan**: being -- be, come, have.

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

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

πιειν **verb - second aorist active middle or passive deponent**

pino **pee'-no**: to imbibe -- drink.

αιτεις **verb - present active indicative - second person singular**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

ουσης **verb - present participle - genitive singular feminine**

on **oan**: being -- be, come, have.

γυναικος **noun - genitive singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

σαμαρειτιδος **noun - genitive singular feminine**

Samareitis **sam-ar-i'-tis**: a Samaritess, i.e. woman of Samaria -- of Samaria.

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.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

συγχρώνται **verb - present middle or passive deponent indicative - third person**

sugchraomai soong-khrah'-om-ahee: to use jointly, i.e. (by implication) to hold intercourse in common -- have dealings with.

ιουδαίοι **adjective - nominative plural masculine**

loudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

σαμαρείταις **noun - dative plural masculine**

Samareites sam-ar-i'-tace: a Samarite, i.e. inhabitant of Samaria -- Samaritan.

John 4:10 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said	λέγων (legōn)	3004: to say	a prim. verb
to her, "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 knew		3609a: to have seen or perceived, hence to know	perf. of eidon
the gift	δωρεάν (dōrean)	1431: a gift	from didómi
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
it is who says		3004: to say	a prim. verb
to you, 'Give	δός (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

Me a drink,'	πεῖν (pein)	4095: to drink	a prim. word
you would have asked	ἤτησας (ētēsas)	154: to ask, request	a prim. verb
Him, and He would have given	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you living	ζῶν (zōn)	2198: to live	from prim. roots zé- and zó-
water."	ὕδωρ (udōr)	5204: water	a prim. word

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ηδεις **verb - pluperfect active indicative - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωρεαν **noun - accusative singular feminine**

dorea do-reh-ah': a gratuity -- gift.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγων **verb - present active participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σοι **personal pronoun - second person dative singular**

soi soy: to thee -- thee, thine own, thou, thy.

δος **verb - second aorist active middle - second person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

πιειν **verb - second aorist active middle or passive deponent**

pino pee'-no: to imbibe -- drink.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

ητησας **verb - aorist active indicative - second person singular**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδωκεν **verb - aorist active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

υδωρ **noun - accusative singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

ζων **verb - present active participle - accusative singular neuter**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

John 4:11 .

.	Greek	Strong's	Origin
She said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Sir,	κύριε (kurie)	2962: lord, master	from kuros (authority)
You have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
nothing	οὔτε (oute)	3777: and not, neither	from ou, and te
to draw	ἀντλημα	502: a container to draw with	from antleó

	(antlēma)		
with and the well	φρέαρ (phrear)	5421: a well	a prim. word
is deep;	βαθύ (bathu)	901: deep	a prim. word
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
do You get	ἔχεις (echeis)	2192: to have, hold	a prim. verb
that living	ζῶν (zōn)	2198: to live	from prim. roots zé- and zó-
water?			

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.

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

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.

γυνή **noun - nominative singular feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

κύριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master

(as a respectful title) -- God, Lord, master, Sir.

ουτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

αντλημα noun - accusative singular neuter

antlema ant'-lay-mah: a baling-vessel -- thing to draw with.

εχεις verb - present active indicative - second person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

φρεαρ noun - nominative singular neuter

phrear freh'-ar: a hole in the ground (dug for obtaining or holding water or other purposes), i.e. a cistern or well; figuratively, an abyss (as a prison) -- well, pit.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

βαθυ adjective - nominative singular neuter

bathus bath-ooos': profound (as going down), literally or figuratively -- deep, very early.

ποθεν adverb - interrogative

pothen poth'-en: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εχεις verb - present active indicative - second person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδωρ noun - accusative singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ζων **verb - present active participle - accusative singular neuter**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

John 4:12 .

.	Greek	Strong's	Origin
"You are not greater		3173: great	a prim. word
than our father	πατρός (patros)	3962: a father	a prim. word
Jacob,	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
are You, who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us the well,	φρέαρ (phrear)	5421: a well	a prim. word
and drank	ἔπιεν (epien)	4095: to drink	a prim. word
of it himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
and his sons	υἱοὶ (uioi)	5207: a son	a prim. word
and his cattle?"	θρέμματα (thremmata)	2353: cattle	from trephó

KJV Lexicon

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ιακωβ **proper noun**

lakob **ee-ak-obe'**: Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

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.

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)

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φρεαρ **noun - accusative singular neuter**

phrear **freh'-ar**: a hole in the ground (dug for obtaining or holding water or other purposes), i.e. a cistern or well; figuratively, an abyss (as a prison) -- well, pit.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

αυτος **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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)

αυτου **personal pronoun - genitive singular neuter**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πινω **verb - second aorist active indicative - third person singular**

pino pee'-no': to imbibe -- drink.

και **conjunction**

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιοι **noun - nominative plural masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - 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.

θρεμματα **noun - nominative plural neuter**

thremma threm'-mah': stock (as raised on a farm) -- cattle.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 4:13 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to her, "Everyone	πᾶς (pas)	3956: all, every	a prim. word
who drinks	πίνων (pinōn)	4095: to drink	a prim. word
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
water	ὕδατος (udatos)	5204: water	a prim. word
will thirst	διψήσει (dipsēsei)	1372: to thirst	from dipsa (thirst)
again;	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

KJV Lexicon

ἀπεκριθῇ **verb - aorist middle deponent indicative - third person singular**

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΑΥΤΗ **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΠΑΣ **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

Ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΝΩΝ **verb - present active participle - nominative singular masculine**

pino **pee'-no**: to imbibe -- drink.

ΕΚ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΟΥ **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΥΔΑΤΟΣ **noun - genitive singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

ΤΟΥΤΟΥ **demonstrative pronoun - genitive singular neuter**

toutou **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

ΔΙΨΗΣΕΙ **verb - future active indicative - third person singular**

dipsao **dip-sah'-o**: to thirst for -- (be, be a-)thirst(-y).

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.

John 4:14 .

.	Greek	Strong's	Origin
but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

drinks	πίη (piē)	4095: to drink	a prim. word
of the water	ὔδατος (udatos)	5204: water	a prim. word
that I will give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him shall never	οὐ (ou)	3756: not, no	a prim. word
thirst;	διψήσει (dipsēsei)	1372: to thirst	from dipsa (thirst)
but the water	ὔδωρ (udōr)	5204: water	a prim. word
that I will give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him will become	γενήσεται (genēsetai)	1096: to come into being, to happen, to become	from a prim. root gen-
in him a well	πηγή (pēgē)	4077: a spring (of water)	a prim. word
of water	ὔδατος (udatos)	5204: water	a prim. word
springing	ἀλλομένου (allomenou)	242: to leap	from a prim. root hal-
up to eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life."	ζωήν (zōēn)	2222: life	from zaó

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.

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

πιη verb - second aorist active subjunctive - third person singular

pino pee'-no: to imbibe -- drink.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδατος noun - genitive singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

ου relative pronoun - genitive singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

δωσω verb - future active indicative - first person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

διψηση verb - aorist active subjunctive - third person singular

dipsao dip-sah'-o: to thirst for -- (be, be a-)thirst(-y).

εις 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)

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδωρ noun - nominative singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

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.

δωσω verb - future active indicative - first person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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

γενησεται verb - future middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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

πηγη noun - nominative singular feminine

pege pay-gay': a fount, i.e. source or supply (of water, blood, enjoyment) (not necessarily the original spring) -- fountain, well.

υδατος noun - genitive singular neuter

hudos **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

αλλομενου **verb - present middle or passive deponent participle - genitive singular neuter**
hallomai **hal'-lom-ahee**: to jump; figuratively, to gush -- leap, spring up.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ζωην **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

αιωνιον **adjective - accusative singular feminine**

aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

John 4:15 .

.	Greek	Strong's	Origin
The woman	γυνή (gunē)	1135: a woman	a prim. word
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Sir,	κύριε (kurie)	2962: lord, master	from kuros (authority)
give	δός (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
me this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
water,	ὕδωρ (udōr)	5204: water	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
I will not be thirsty	δίψω (dipsō)	1372: to thirst	from dipsa (thirst)
nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
come	διέρχωμαι (dierchōmai)	1330: to go through, go about, to spread	from dia and erchomai

all the way here	ἐνθάδε (enthade)	1759a: prop. within, i.e. (of place) here, to here	adverb from a prol. form of en
to draw."	ἀντλεῖν (antlein)	501: to bail out, draw water	from antlos (a ship's hold, bilge water in a ship's hold)

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.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνη **noun - nominative singular feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

κυριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

δος **verb - second aorist active middle - second person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

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).

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδωρ noun - accusative singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

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.

διψω verb - present active subjunctive - first person singular

dipsao dip-sah'-o: to thirst for -- (be, be a-)thirst(-y).

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

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.

ενθαδε adverb

enthade en-thad'-eh: within, i.e. (of place) here, hither -- (t-)here, hither.

αντλειν verb - present active infinitive

antleo ant-leh-o: to bale up (properly, bilge water), i.e. dip water (with a bucket, pitcher, etc.) -- draw (out).

John 4:16 .

.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb
to her, "Go,	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
call	φωνήσον (phōnēson)	5455: to call out	from phóné
your husband	ἄνδρα (andra)	435: a man	a prim. word
and come	έλθε	2064: to come, go	a prim. verb

here."	(elthe) ἐνθάδε (enthade)	1759a: prop. within, i.e. (of place) here, to here	adverb from a prol. form of en
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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.

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

υπαγε **verb - present active imperative - second person singular**

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

φωνησον **verb - aorist active middle - second person singular**

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρα **noun - accusative singular masculine**

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελθε verb - second aorist active middle - second person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ενθαδε adverb

enthade en-thad'-eh: within, i.e. (of place) here, hither -- (t-)here, hither.

John 4:17 .

.	Greek	Strong's	Origin
The woman	γυνή (gunē)	1135: a woman	a prim. word
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said,	λέγει (legei)	3004: to say	a prim. verb
"I have	ἔχω (echō)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
husband."	ἄνδρα (andra)	435: a man	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to her, "You have correctly	καλῶς (kalōs)	2573: well	adverb from kalos
said,		3004: to say	a prim. verb
'I have	ἔχω (echō)	2192: to have, hold	a prim. verb
no	οὐκ	3756: not, no	a prim. word

	(ouk)		
husband';	ἄνδρα	435: a man	a prim. word
	(andra)		

KJV Lexicon

ἀπεκρίθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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.

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

ἔχω **verb - present active indicative - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ἄνδρα **noun - accusative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

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.

αὐτή **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καλως **adverb**

kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

ειπας **verb - second aorist active indicative - second person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ανδρα **noun - accusative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχω **verb - present active indicative - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

John 4:18 .

.	Greek	Strong's	Origin
for you have	ἔσχες (esches)	2192: to have, hold	a prim. verb
had	ἔχεις (echeis)	2192: to have, hold	a prim. verb
five	πέντε (pente)	4002: five	a prim. cardinal number
husbands,	ἄνδρας (andras)	435: a man	a prim. word
and the one whom	ὃν	3739: usually rel. who, which,	a prim. pronoun

	(on)	that, also demonstrative this, that	
you now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
have		2192: to have, hold	a prim. verb
is not your husband;	ἀνὴρ (anēr)	435: a man	a prim. word
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
you have said		3004: to say	a prim. verb
truly."	ἀληθές (alēthes)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)

KJV Lexicon

πεντε **numeral (adjective)**
pente **pen'-teh**: five -- five.

γάρ **conjunction**
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

άνδρας **noun - accusative plural masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

εσχες **verb - second aorist active indicative - second person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν **adverb**
nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ος	hos	relative pronoun - accusative singular masculine	the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
χεις	ekh'-o	verb - present active indicative - second person singular	(used in certain tenses only) a primary verb; to hold
ου	oo	particle - nominative	no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
εστι	es-tee'	verb - present indicative - third person singular	he (she or it) is; also (with neuter plural) they are
σου	soo	personal pronoun - second person genitive singular	of thee, thy -- home, thee, thine (own), thou, thy.
ανηρ	an'-ayr	noun - nominative singular masculine	a man (properly as an individual male) -- fellow, husband, man, sir.
τουτο	too'-to	demonstrative pronoun - accusative singular neuter	that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).
αληθες	al-ay-thace'	adjective - accusative singular neuter	true (as not concealing) -- true, truly, truth.
ειρηκας	er-eh'-o	verb - perfect active indicative - second person singular - attic	to utter, i.e. speak or say -- call, say, speak (of), tell.

John 4:19 .

.	Greek	Strong's	Origin
The woman	γυνή (gunē)	1135: a woman	a prim. word
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Sir,	κύριε (kurie)	2962: lord, master	from kuros (authority)
I perceive	θεωρῶ (theōrō)	2334: to look at, gaze	from theóros (an envoy, spectator)

that You are a prophet.

προφήτης
(prophētēs)

4396: a prophet (an interpreter from a comp. of pro and phēmi or forth-teller of the divine will)

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

θεωρω **verb - present active indicative - first person singular**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προφητης **noun - nominative singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

John 4:20 .

.	Greek	Strong's	Origin
"Our fathers	πατέρες (pateres)	3962: a father	a prim. word
worshiped	προσεκύνησαν (prosekunēsan)	4352: to do reverence to	from pros and kuneó (to kiss)
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
mountain,	ὄρει (orei)	3735: a mountain	a prim. word
and you [people] say	λέγετε (legete)	3004: to say	a prim. verb
that in Jerusalem	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
is the place	τόπος (topos)	5117: a place	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
men ought	δεῖ (dei)	1163: it is necessary	a form of deó
to worship."	προσκυνεῖν (proskunein)	4352: to do reverence to	from pros and kuneó (to kiss)

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερες **noun - nominative plural masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορει noun - dative singular neuter

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

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.

προσεκυνησαν verb - aorist active indicative - third person

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

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.

λεγετε verb - present active indicative - second person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

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.

ιεροσολυμοις noun - dative plural neuter

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

τοπος noun - nominative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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.

προσκυνειν verb - present active infinitive

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

John 4:21 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to her, "Woman,	γύναι (gunai)	1135: a woman	a prim. word
believe	πίστευε (pisteue)	4100: to believe, entrust	from pistis
Me, an hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
when	ὅτε (ote)	3753: when	from hos, and te
neither	οὔτε (oute)	3777: and not, neither	from ou, and te
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

mountain	ὄρει (orei)	3735: a mountain	a prim. word
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
in Jerusalem	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
will you worship	προσκυνήσετε (proskunēsete)	4352: to do reverence to	from pros and kuneó (to kiss)
the Father.	πατρί (patri)	3962: a father	a prim. word

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

γυναι **noun - vocative singular feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

πιστευσον **verb - aorist active middle - second person singular**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

μοι **personal pronoun - first person dative singular**

moi moy: 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.

ΕΡΧΕΤΑΙ verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahē: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ΩΡΑ noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ΟΤΕ adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ΟΥΤΕ conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΤΩ definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΡΕΙ noun - dative singular neuter

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

ΤΟΥΤΩ demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ΟΥΤΕ conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΙΕΡΟΣΟΛΥΜΟΙΣ noun - dative plural neuter

Hierosolyma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

ΠΡΟΣΚΥΝΗΣΕΤΕ verb - future active indicative - second person

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

ΤΩ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πατρι **noun - dative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

John 4:22 .

.	Greek	Strong's	Origin
"You worship	προσκυνεῖτε (proskuneite)	4352: to do reverence to	from pros and kuneó (to kiss)
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you do not know;		3609a: to have seen or perceived, hence to know	perf. of eidon
we worship	προσκυνοῦμεν (proskunoumen)	4352: to do reverence to	from pros and kuneó (to kiss)
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we know,		3609a: to have seen or perceived, hence to know	perf. of eidon
for salvation	σωτηρία (sōtēria)	4991: deliverance, salvation	from sōtér
is from the Jews.	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

KJV Lexicon

υμεῖς **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

προσκυνεῖτε **verb - present active indicative - second person**

proskuneo **pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

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.

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οἶδατε **verb - perfect active indicative - second person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

προσκυνούμεν **verb - present active indicative - first person**

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

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.

οἶδμεν **verb - perfect active indicative - first person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἡ **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηρία **noun - nominative singular feminine**

soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῶν **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαίων **adjective - genitive plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

ἐστὶν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 4:23 .

.	Greek	Strong's	Origin
"But an hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
is coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
is, when	ὅτε (ote)	3753: when	from hos, and te
the TRUE	ἀληθινοὶ (alēthinoi)	228: true.	from aléthés
worshippers	προσκυνηταὶ (proskunētai)	4353: a worshiper	from proskuneó
will worship	προσκυνήσουσιν (proskunēsousin)	4352: to do reverence to	from pros and kuneó (to kiss)
the Father	πατρί (patri)	3962: a father	a prim. word
in spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and truth;	αληθεία (alētheia)	225: truth	from aléthés
for such people	τοιούτους (toioutous)	5108: such as this, such	from toios (such, such-like) and houtos,
the Father	πατήρ (patēr)	3962: a father	a prim. word
seeks	ζητεῖ (zētei)	2212: to seek	of uncertain origin
to be His worshippers.	προσκυνούντας (proskunountas)	4352: to do reverence to	from pros and kuneó (to kiss)

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.

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ωρα noun - nominative singular feminine

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

οτε adverb

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθινοι adjective - nominative plural masculine

alethinos **al-ay-thee-nos'**: truthful -- true.

προσκυνηται noun - nominative plural masculine

proskunetes **pros-koo-nay-tace'**: an adorer -- worshipper.

προσκυνησουσιν verb - future active indicative - third person

proskuneo **pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πατρι noun - dative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

εν preposition

en en: in, at, (up-)on, by, etc.

πνευματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αληθεια noun - dative singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

πατρι noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

τοιουτους demonstrative pronoun - accusative plural masculine

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

ζητει verb - present active indicative - third person singular

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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.

προσκυνουντας verb - present active participle - accusative plural masculine

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 4:24 .

.	Greek	Strong's	Origin
"God	θεὸς (theos)	2316: God, a god	of uncertain origin
is spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
and those	ὁ (o)	3588: the	the def. art.
who worship	προσκυνοῦντας (proskunountas)	4352: to do reverence to	from pros and kuneό (to kiss)
Him must	δεῖ (dei)	1163: it is necessary	a form of deό
worship	προσκυνεῖν (proskunein)	4352: to do reverence to	from pros and kuneό (to kiss)
in spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneό
and truth."	αληθεία (alētheia)	225: truth	from aléthés

KJV Lexicon

πνευμα **noun - nominative singular neuter**
 pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ο **definite article - nominative singular masculine**
 ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

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.

προσκυνουντας verb - present active participle - accusative plural masculine

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

πνευματι noun - dative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αληθεια noun - dative singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

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.

προσκυνειν verb - present active infinitive

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

John 4:25 .

.	Greek	Strong's	Origin
The woman	γυνή (gunē)	1135: a woman	a prim. word

said	λέγει (legei)	3004: to say	a prim. verb
to Him, "I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that Messiah	Μεσσίας (messias)	3323: Messiah, the O.T. title corresponding to Christ	of Hebrew origin mashiach
is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
(He who is called	λεγόμενος (legomenos)	3004: to say	a prim. verb
Christ);	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
when	ὅταν (otan)	3752: whenever	from hote and an
that One	ἐκεῖνος (ekeinos)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
comes,	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
He will declare	ἀναγγελεῖ (anangelei)	312: to bring back word, announce	from ana and agelló
all things	ἅπαντα (apanta)	537a: all, the whole	from alpha (as a cop. prefix) and pas
to us."			

KJV Lexicon

λέγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

οιδα **verb - perfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μεσias **noun - nominative singular masculine**

Messias **mes-see'-as**: the Messiah (i.e. Mashiach), or Christ -- Messiah.

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγομενος **verb - present passive participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

ελθη **verb - second aorist active subjunctive - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εκεινος **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

αναγγελει **verb - future active indicative - third person singular**

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.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

John 4:26 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to her, "I who speak	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
to you am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
[He]."			

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.

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς noun - nominative singular masculine lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
ἐγώ personal pronoun - first person nominative singular ego eg-o': I, me.
εἰμι verb - present indicative - first person singular eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.
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.
λαλῶν verb - present active participle - nominative singular masculine laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.
σοι personal pronoun - second person dative singular soi soy: to thee -- thee, thine own, thou, thy.

John 4:27 .

.	Greek	Strong's	Origin
At this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
point	ἐπὶ (epi)	1909: on, upon	a prim. preposition
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came,	ἦλθαν (ēlthan)	2064: to come, go	a prim. verb
and they were amazed	ἐθαύμαζον (ethaumazon)	2296: to marvel, wonder	from thauma
that He had been speaking	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
with a woman,	γυναικὸς (gunaikos)	1135: a woman	a prim. word
yet	μέντοι (mentoi)	3305: yet, however	from men and toi

no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
said,		3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do You seek?"	ζητεῖς (zēteis)	2212: to seek	of uncertain origin
or,	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
"Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do You speak	λαλεῖς (laleis)	2980: to talk	from lalos (talkative)
with her?"			

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

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.

τούτῳ demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ἔλθον verb - second aorist active indicative - third person

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθαυμασαν **verb - aorist active indicative - third person**

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μετα **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

γυναικος **noun - genitive singular feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

ελαλει **verb - imperfect active indicative - third person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ουδεις **adjective - nominative singular masculine**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

μεντοι **conjunction**

mentoi men'-toy: indeed though, i.e. however -- also, but, howbeit, nevertheless, yet.

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ζητεις verb - present active indicative - second person singular

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

λαλεις verb - present active indicative - second person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 4:28 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the woman	γυνή (gunē)	1135: a woman	a prim. word
left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
her waterpot,	ύδρίαν (udrian)	5201: a water pot, a pot or jar	from hudór
and went	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
into the city	πόλιν (polin)	4172: a city	a prim. word
and said	λέγει (legei)	3004: to say	a prim. verb
to the men,	άνθρώποις	444: a man, human, mankind	probably from anér and óps (eye,

(anthrōpois)

face)

KJV Lexicon

αφηκεν **verb - aorist active indicative - third person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδριαν **noun - accusative singular feminine**

hudria **hoo-dree-ah'**: a water-jar, i.e. receptacle for family supply -- water-pot.

αυτης **personal pronoun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηλθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ah-ee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωποις **noun - dative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

John 4:29 .

■			
.	Greek	Strong's	Origin
"Come,	δεῦτε (deute)	1205: come!	pl. of deuro
see		3708: to see, perceive, attend to	a prim. verb
a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
who	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
told		3004: to say	a prim. verb
me all the things	πάντα (panta)	3956: all, every	a prim. word
that I [have] done;	ἐποίησα (epoiēsa)	4160: to make, do	a prim. word

this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is not the Christ,	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is it?"			

KJV Lexicon

δευτε **verb - adverbial imperative imperative - second person**
deute **dyoo'-teh**: come hither! -- come, follow.

ιδετε **verb - second aorist active middle - second person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ανθρωπον **noun - accusative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ος **relative pronoun - nominative singular masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

παντα **adjective - accusative plural neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

οσα **correlative pronoun - accusative plural neuter**
hosos **hos'-os**: as (much, great, long, etc.) as

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)

μητι **particle - interrogative**
meti **may'-tee**: whether at all -- not (the particle usually not expressed, except by the form

of the question).

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος **noun - nominative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

John 4:30 .

.	Greek	Strong's	Origin
They went	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
out of the city,	πόλεως (poleōs)	4172: a city	a prim. word
and were coming	ἤρχοντο (ērchonto)	2064: to come, go	a prim. verb
to Him.			

KJV Lexicon

ἐξῆλθον **verb - second aorist active indicative - third person**

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρχοντο **verb - imperfect middle or passive deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 4:31 .

.	Greek	Strong's	Origin
Meanwhile	μεταξὺ (metaxu)	3342: between, after	from meta and xun (see sun)
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were urging	ἠρώτων (ērōtōn)	2065: to ask, question	akin to eromai (to ask)
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Rabbi,	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab
eat."		2068: to eat	akin to edó (to eat)

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεταξυ **adverb**

metaxu **met-ax-oo'**: betwixt (of place or person); (of time) as adjective, intervening, or (by implication) adjoining -- between, mean while, next.

ηρωτων **verb - imperfect active indicative - third person**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ραββι **hebrew transliterated word**

rhabbi **hrab-bee'**: my master, i.e. Rabbi, as an official title of honor -- Master, Rabbi.

φαγε **verb - second aorist active middle - second person singular**

phago **fag'-o**: to eat -- eat, meat.

John 4:32 .

▪			
.	Greek	Strong's	Origin

But He said		3004: to say	a prim. verb
to them, "I have	ἔχω (echō)	2192: to have, hold	a prim. verb
food	βρώσιν (brōsin)	1035: eating, food	from bibróskō
to eat		2068: to eat	akin to edó (to eat)
that you do not know about."		3609a: to have seen or perceived, hence to know	perf. of eidon

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγω personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

βρωσιν noun - accusative singular feminine

brosis **bro'-sis**: (abstractly) eating; by extension (concretely) food -- eating, food, meat.

εχω verb - present active indicative - first person singular

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

φαγειν verb - second aorist active middle or passive deponent

phago **fag'-o**: to eat -- eat, meat.

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

John 4:33 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
"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
brought	ἤνεγκεν (ēnenken)	5342: to bear, carry, bring forth	a prim. word
Him [anything] to eat, did he?"		2068: to eat	akin to edó (to eat)

KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

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

ηνεγκεν **verb - aorist active indicative - third person singular**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φαγειν **verb - second aorist active middle or passive deponent**

phago **fag'-o**: to eat -- eat, meat.

John 4:34 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "My food	βρῶμα (brōma)	1033: food	from bibróskó
is to do	ποιήσω (poiēsō)	4160: to make, do	a prim. word
the will	θέλημα (thelēma)	2307: will	from theló
of Him who sent	πέμψαντος (pempsantos)	3992: to send	a prim. word
Me and to accomplish	τελειώσω (teleiōsō)	5048: to bring to an end, to complete, perfect	from teleios
His work.	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

λέγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εμὸν **possessive pronoun - first person nominative singular neuter**
emos **em-os'**: my -- of me, mine (own), my.

βρῶμα **noun - nominative singular neuter**
broma **bro'-mah**: food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

ἐστὶν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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.

ποιῶ **verb - present active subjunctive - first person singular**
poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

τὸ **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θέλημα **noun - accusative singular neuter**
thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

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.

πεμπάντος **verb - aorist active participle - genitive singular masculine**
pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

καὶ **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τελειῶσω **verb - aorist active subjunctive - first person singular**
teleioo **tel-i-o'-o**: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

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

to **definite article - accusative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ergon er'-gon: **εργον noun - accusative singular neuter**
 toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

John 4:35 .

.	Greek	Strong's	Origin
"Do you not say,	λέγετε (legete)	3004: to say	a prim. verb
"There are yet	ἔτι (eti)	2089: still, yet	a prim. adverb
four months,	τετράμηνος (tetramēnos)	5072: of four months	from tessares and mén
and [then] comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
the harvest?	θερισμός (therismos)	2326: harvest	from therizó
Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I say	λέγω (legō)	3004: to say	a prim. verb
to you, lift	ἐπάρατε (eparate)	1869: to lift up	from epi and airó
up your eyes	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
and look	θεάσασθε (theasasthe)	2300: to behold, look upon	of uncertain origin
on the fields,	χώρας (chōras)	5561: a space, place, land	a prim. word
that they are white	λευκαί (leukai)	3022: bright, white	a prim. adjective

for harvest.

θερισμόν
(therismon)

2326: harvest

from therizó

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.

ὕμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

λέγετε **verb - present active indicative - second person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

ἐτι **adverb**

eti **et'-ee**: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

τετραμήνος **adjective - nominative singular masculine**

tetramenon **tet-ram'-ay-non**: a four months' space -- four months.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

θερισμός **noun - nominative singular masculine**

therismos **ther-is-mos'**: reaping, i.e. the crop -- harvest.

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

επαρατε **verb - aorist active middle - second person**

epairo **ep-ahee'-ro**: to raise up -- exalt self, poise (lift, take) up.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

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

θεασασθε **verb - aorist middle deponent imperative - second person**

theaomai **theh-ah'-om-ahee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωρας **noun - accusative plural feminine**

chora **kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

λευκαι **adjective - nominative plural feminine**

leukos **lyoo-kos'**: white -- white.

εἰσιν **verb - present indicative - third person**
eisi **i-see'**: they are -- agree, are, be, dure, is, were.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

θερισμον **noun - accusative singular masculine**
therismos **ther-is-mos'**: reaping, i.e. the crop -- harvest.

ἤδη **adverb**
ede **ay'-day**: even now -- already, (even) now (already), by this time.

John 4:36 .

.	Greek	Strong's	Origin
"Already		2235: already	a prim. adverb of time
he who reaps	θερίζων (therizōn)	2325: to reap	from theros
is receiving	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
wages	μισθὸν (misthon)	3408: wages, hire	a prim. word
and is gathering	συνάγει (sunagei)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
fruit	καρπὸν (karpon)	2590: fruit	a prim. word
for life	ζωὴν (zōēn)	2222: life	from zaó
eternal;	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he who sows	σπείρω (speirōn)	4687: to sow (seed)	a prim. verb
and he who reaps	θερίζων (therizōn)	2325: to reap	from theros

may rejoice	χαίρει (chairē)	5463: to rejoice, be glad	a prim. verb
together.	όμοῦ (omou)	3674: together	adverb from gen. of homos (the same)

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεριζων verb - present active participle - nominative singular masculine

therizo ther-id'-zo: to harvest -- reap.

μισθον noun - accusative singular masculine

misthos mis-thos': pay for service, good or bad -- hire, reward, wages.

λαμβάνει verb - present active indicative - third person singular

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναγει verb - present active indicative - third person singular

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

καρπον noun - accusative singular masculine

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

<p>αιωνιον adjective - accusative singular feminine aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).</p>			
<p>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.</p>			
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>			
<p>ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>			
<p>σπειρων verb - present active participle - nominative singular masculine speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.</p>			
<p>ομου adverb homou hom-oo': as adverb; at the same place or time -- together.</p>			
<p>χαιρη verb - present active subjunctive - third person singular chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well</p>			
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>			
<p>ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>			
<p>θεριζων verb - present active participle - nominative singular masculine therizo ther-id'-zo: to harvest -- reap.</p>			

John 4:37 .

■			
.	Greek	Strong's	Origin
"For in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[case] the saying	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó

is TRUE,	ἀληθινός (alēthinos)	228: true.	from alēthés
One	ἄλλος (allos)	243: other, another	a prim. word
sows	σπείρων (speirōn)	4687: to sow (seed)	a prim. verb
and another	ἄλλος (allos)	243: other, another	a prim. word
reaps.'	θερίζων (therizōn)	2325: to reap	from theros

KJV Lexicon

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τούτω **demonstrative pronoun - dative singular masculine**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

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.

αληθινος **adjective - nominative singular masculine**
alethinos **al-ay-thee-nos'**: truthful -- true.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αλλος **adjective - nominative singular masculine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπειρων **verb - present active participle - nominative singular masculine**
speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλος **adjective - nominative singular masculine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεριζων **verb - present active participle - nominative singular masculine**
therizo **ther-id'-zo**: to harvest -- reap.

John 4:38 .

.	Greek	Strong's	Origin
"I sent	ἀπέστειλα (apesteila)	649: to send, send away	from apo and stelló
you to reap	θερίζειν	2325: to reap	from theros

	(therizein)		
that for which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have not labored;	κεκοπιάκατε (kekopiakate)	2872: to grow weary, toil	from kopos
others	ἄλλοι (alloi)	243: other, another	a prim. word
have labored	κεκοπιάκασιν (kekopiakasin)	2872: to grow weary, toil	from kopos
and you have entered	εἰσεληλύθατε (eiselēluthate)	1525: to go in (to), enter	from eis and erchomai
into their labor."	κόπον (kopon)	2873: laborious toil	from koptó

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ἐγὼ **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

ἀπεστείλα **verb - aorist 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).

ὑμᾶς **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

θερίζειν **verb - present active infinitive**
therizo **ther-id'-zo**: to harvest -- reap.

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.

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.

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ΚΕΚΟΤΙΑΚΑΤΕ **verb - perfect active indicative - second person**
kopiao **kop-ee-ah'-o**: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

αλλοι **adjective - nominative plural masculine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ΚΕΚΟΤΙΑΚΑΣΙΝ **verb - perfect active indicative - third person**
kopiao **kop-ee-ah'-o**: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΟΠΟΝ **noun - accusative 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.

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

εισεληλυθατε **verb - second perfect active indicative - second person**
eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

John 4:39 .

.	Greek	Strong's	Origin
From that city	πόλεως	4172: a city	a prim. word

	(poleōs)		
many	πολλοὶ (polloi)	4183: much, many	a prim. word
of the Samaritans	Σαμαριτῶν (samaritōn)	4541: a Samaritan, an inhab. of the region of Samaria	from Samareia
believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
in Him because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the woman	γυναικὸς (gunaikos)	1135: a woman	a prim. word
who testified,	μαρτυρούσης (marturousēs)	3140: to bear witness, testify	from martus
"He told		3004: to say	a prim. verb
me all the things	πάντα (panta)	3956: all, every	a prim. word
that I [have] done."	ἐποίησα (epoiēsa)	4160: to make, do	a prim. word

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ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως noun - genitive singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

εκεινης demonstrative pronoun - genitive singular feminine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

επιστευσαν verb - aorist active indicative - third person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαμαρειτων noun - genitive plural masculine

Samareites sam-ar-i'-tace: a Samarite, i.e. inhabitant of Samaria -- Samaritan.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικος noun - genitive singular feminine
gune goo-nay': a woman; specially, a wife -- wife, woman.

μαρτυρουσης verb - present active participle - genitive singular feminine
martureo mar-too-reh'-o: to be a witness, i.e. testify

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ειπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μοι personal pronoun - first person dative singular
moi moy: to me -- I, me, mine, my.

παντα adjective - accusative plural neuter
pas pas: apparently a primary word; all, any, every, the whole

οσα correlative pronoun - accusative plural neuter
hosos hos'-os: as (much, great, long, etc.) as

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)

John 4:40 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the Samaritans	Σαμαριται (samaritai)	4541: a Samaritan, an inhab. of the region of Samaria	from Samareia
came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to Jesus, they were asking	ἠρώτων (ērōtōn)	2065: to ask, question	akin to eromai (to ask)
Him to stay	μεῖναι	3306: to stay, abide, remain	a prim. verb

	(meinai)		
with them; and He stayed	ἔμεινεν (emeinen)	3306: to stay, abide, remain	a prim. verb
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
two	δύο (duo)	1417: two	a primary number
days.	ἡμέρας (ēmeras)	2250: day	a prim. word

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ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἔρχομαι **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαμαρείται **noun - nominative plural masculine**

Samareites **sam-ar-i'-tace**: a Samarite, i.e. inhabitant of Samaria -- Samaritan.

ῥωτων **verb - imperfect active indicative - third person**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat,

pray.

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μεῖναι verb - aorist active middle or passive deponent

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

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

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐμείνεν verb - aorist active indicative - third person singular

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ἐκεῖ adverb

ekai ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

ἡμέρας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

John 4:41 .

.			
.	Greek	Strong's	Origin
Many more	πολλῶ (pollō)	4183: much, many	a prim. word
believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

of His word;

λόγον
(logon)

3056: a word (as embodying
an idea), a statement, a
speech from legó

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και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

πλειους adjective - nominative plural masculine - comparative or contracted

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

επιστευσαν verb - aorist active indicative - third person

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 4:42 .

.	Greek	Strong's	Origin
and they were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to the woman,	γυναικὶ (gunaiki)	1135: a woman	a prim. word
"It is no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of what you said	λαλιὰν (lalian)	2981: talk	from laleó
that we believe,	πιστεύομεν (pisteuomen)	4100: to believe, entrust	from pistis
for we have heard	ἀκηκόαμεν (akēkoamen)	191: to hear, listen	from a prim. word mean. hearing
for 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
and know		3609a: to have seen or perceived, hence to know	perf. of eidon
that this One	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is indeed	ἀληθῶς (alēthōs)	230: truly	adverb from aléthés
the Savior	σωτήρ (sōtēr)	4990: a savior, deliverer	from sózó
of the world."	κόσμου (kosmou)	2889: order, the world	a prim. word

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τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

γυναικι **noun - dative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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).

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.

σην **possessive pronoun - second person accusative singular feminine**

sos **sos**: thine -- thine (own), thy (friend).

λαλιαν **noun - accusative singular feminine**

lalia **lal-ee-ah'**: talk -- saying, speech.

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)

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

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ακηκοαμεν **verb - second perfect active indicative - first person - attic**
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οιδαμεν **verb - perfect active indicative - first person**
eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουτος **demonstrative pronoun - nominative singular masculine**
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

αληθως **adverb**
alethos al-ay-thoce': truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηρ **noun - nominative singular masculine**
soter so-tare': a deliverer, i.e. God or Christ -- saviour.

του **definite article - genitive singular masculine**
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.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος **noun - nominative singular masculine**
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

John 4:43 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
the two	δύο (duo)	1417: two	a primary number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
He went forth	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
from there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
into Galilee.	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

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μετα **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυο **numeral (adjective)**

duo doo'-o: two -- both, twain, two.

ημερας **noun - accusative plural feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

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.

εκειθεν **adverb**

ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηλθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιαν **noun - accusative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

John 4:44 .

.	Greek	Strong's	Origin
For Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
testified	ἐμαρτύρησεν (emarturēsen)	3140: to bear witness, testify	from martus
that a prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
has	ἔχει (echei)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word

honor	τιμὴν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
in his own	ἰδίᾳ (idia)	2398: one's own, distinct	a prim. word
country.	πατρίδι (patridi)	3968: of one's fathers, fatherland	from patér

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

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.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εμαρτυρησεν **verb - aorist active indicative - third person singular**

martureo mar-too-reh'-o: to be a witness, i.e. testify

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προφητης **noun - nominative singular masculine**

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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.

ἴδια adjective - dative singular feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

πατριδι noun - dative singular feminine

patris pat-rece': a father-land, i.e. native town; (figuratively) heavenly home -- (own) country.

τιμην noun - accusative singular feminine

time tee-may': a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἔχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

John 4:45 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὅτε (ote)	3753: when	from hos, and te
He came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to Galilee,	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
the Galileans	Γαλιλαῖοι (galilaioi)	1057: Galilean	from Galilaia
received	ἐδέξαντο (edexanto)	1209: to receive	a prim. verb
Him, having seen	ἑώρακότες (eōrakotes)	3708: to see, perceive, attend to	a prim. verb
all the things	πάντα	3956: all, every	a prim. word

	(panta)		
that He did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
in Jerusalem	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
at the feast;	ἐορτῇ (eortē)	1859: a feast, a festival	of uncertain derivation
for they themselves	αὐτὸν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
went	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to the feast.	ἐορτήν (eortēn)	1859: a feast, a festival	of uncertain derivation

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ου **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai er'-khom-ahē: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιαν **noun - accusative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

εδεξαντο **verb - aorist middle deponent indicative - third 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

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιοι **noun - nominative plural masculine**

Galilaios **gal-ee-lah'-yos**: Galilean or belonging to Galilea -- Galilean, of Galilee.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

εωρακοτες **verb - perfect active participle - nominative plural masculine - attic**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

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.

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ιεροσολυμοις **noun - dative plural neuter**

Hierosolyma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτη **noun - dative singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

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
γαρ conjunction gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)
ηλθον verb - second aorist active indicative - third person erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
την definite article - accusative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εορτην noun - accusative singular feminine heorte heh-or-tay': a festival -- feast, holyday.

John 4:46 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
He came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to Cana	Κανὰ (kana)	2580: Cana, a city in Galilee	of Hebrew origin
of Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
where	ὅπου	3699: where	from hos, and pou

	(ορου)		
He had made	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
the water	ὕδωρ (udōr)	5204: water	a prim. word
wine.	οἶνον (oinon)	3631: wine	a prim. word
And there was a royal official	βασιλικὸς (basilikos)	937: royal	from basileus
whose	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
son	υἱὸς (uios)	5207: a son	a prim. word
was sick	ἡσθένει (ēsthenei)	770: to be weak, feeble	from asthenés
at Capernaum.		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum

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ἦλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

κανα **proper noun**

Kana **kan-ah'**: Cana, a place in Palestine -- Cana.

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.

γαλιλαίας **noun - genitive singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ἐποίησεν **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὕδωρ **noun - accusative singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

οἶνον **noun - accusative singular masculine**

oinos **oy'-nos**: wine -- wine.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἦν **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

βασιλικος **adjective - nominative singular masculine**

basilikos **bas-il-ee-kos'**: regal (in relation), i.e. (literally) belonging to (or befitting) the sovereign (as land, dress, or a courtier), or (figuratively) preeminent -- king's, nobleman, royal.

ου **relative pronoun - genitive singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ησθενει **verb - imperfect 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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

καπερναουμ **proper noun**

Kapernaoum **cap-er-nah-oom'**: Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

John 4:47 .

.	Greek	Strong's	Origin
When he heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had come	ἦκει (ēkei)	2240: to have come, be present	a prim. verb
out of Judea		2453: Jewish, a Jew, Judea	from Ioudas

into Galilee,	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
he went	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
to Him and was imploring	ἠρώτα (ērōta)	2065: to ask, question	akin to eromai (to ask)
[Him] to come down	καταβῆ (katabē)	2597: to go down	from kata and the same as basis
and heal	ἰάσεται (iasētai)	2390: to heal	a prim. verb
his son;	υἱὸν (uion)	5207: a son	a prim. word
for he was at the point	ἤμελλεν (ēmellen)	3195: to be about to	a prim. verb
of death.	ἀποθνήσκειν (apothnēskein)	599: to die	from apo and thnēskó

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οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι **conjunction**

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.

ηκει verb - present active indicative - third person singular

heko hay'-ko: to arrive, i.e. be present -- come.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας noun - genitive singular feminine

loudaia ee-oo-dah'-yah: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιαν noun - accusative singular feminine

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

απηλθεν verb - second aorist active indicative - third person singular

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρωτα verb - imperfect active indicative - third person singular

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

καταβη verb - second aorist active subjunctive - third person singular

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

kai conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιασηται verb - aorist middle deponent subjunctive - third person singular

iaomai ee-ah'-om-ahee: to cure -- heal, make whole.

αυτου personal pronoun - genitive 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.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

εμελλεν verb - imperfect active indicative - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

αποθνησκειν verb - present active middle or passive deponent

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

John 4:48 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb

to him, "Unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you [people] see		3708: to see, perceive, attend to	a prim. verb
signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
and wonders,	τέρατα (terata)	5059: a wonder, marvel	a prim. word
you [simply] will not believe."	πιστεύσητε (pisteusēte)	4100: to believe, entrust	from pistis

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εάν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

σημεια noun - accusative plural neuter

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τερατα noun - accusative plural neuter

teras **ter'-as**: a prodigy or omen -- wonder.

ιδητε verb - second aorist active subjunctive - second person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πιστευσητε verb - aorist active subjunctive - second person

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

John 4:49 .

.	Greek	Strong's	Origin
The royal official	βασιλικός (basilikos)	937: royal	from basileus
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Sir,	κύριε (kurie)	2962: lord, master	from kuros (authority)
come down	κατάβηθι (katabēthi)	2597: to go down	from kata and the same as basis

before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
my child	παιδίον (paidion)	3813: a young child	dim. of pais
dies."	ἀποθανεῖν (apothanein)	599: to die	from apo and thnέskό

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.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλικος **adjective - nominative singular masculine**

basilikos bas-il-ee-kos': regal (in relation), i.e. (literally) belonging to (or befitting) the sovereign (as land, dress, or a courtier), or (figuratively) preeminent -- king's, nobleman, royal.

κυριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

καταβηθι **verb - second aorist active middle - second person singular**

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

πριν **adverb**

prin prin: prior, sooner -- before (that), ere.

αποθανειν **verb - second aorist active middle or passive deponent**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

to definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδιον noun - accusative singular neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

John 4:50 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "Go;	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
your son	υἱός (uios)	5207: a son	a prim. word
lives."	ζῇ (zē)	2198: to live	from prim. roots zé- and zó-
The man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
believed	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
the word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
spoke		3004: to say	a prim. verb

to him and started ἔπορεύετο 4198: to go from poros (a ford, passage)
(eporeueto)
off.

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

πορευου **verb - present middle or passive deponent imperative - second person singular**

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ζη **verb - present active indicative - third person singular**

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΠΙΣΤΕΥΣΕΝ verb - aorist active indicative - third person singular

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επορευετο **verb - imperfect middle or passive deponent indicative - third person singular**
poreuomai **por-yoo'-om-ahēe:** to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

John 4:51 .

.	Greek	Strong's	Origin
As he was now	ἤδη (ēdē)	2235: already	a prim. adverb of time
going down,	καταβαίνοντος (katabainontos)	2597: to go down	from kata and the same as basis
[his] slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
met	ὑπήντησαν (upēntēsan)	5221: to go to meet, to meet	from hupo and antaó (to meet face to face, meet with)
him, saying	λέγοντες (legontes)	3004: to say	a prim. verb
that his son	παῖς (pais)	3816: a child, boy, youth	a prim. word
was living.	ζῇ (zē)	2198: to live	from prim. roots zé- and zó-

KJV Lexicon

ἤδη **adverb**

ede **ay'-day:** even now -- already, (even) now (already), by this time.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καταβαινοντος verb - present active participle - genitive singular masculine
katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλοι noun - nominative plural masculine
doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απηντησαν verb - aorist active indicative - third person
apantao ap-an-tah'-o: to meet away, i.e. encounter -- meet.

αυτω personal pronoun - dative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηγγειλαν verb - aorist active indicative - third person
apaggello ap-ang-el'-lo: to announce -- bring word (again), declare, report, shew (again), tell.

λεγοντες verb - present active participle - nominative plural masculine
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παις noun - nominative singular masculine
pais paheec: child, maid(-en), (man) servant, son, young man.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ζη verb - present active indicative - third person singular
zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

John 4:52 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
he inquired	ἐπύθετο (eputheto)	4441: to inquire, by impl. to learn	from a prim. root puth-
of them the hour	ὥραν (ōran)	5610: a time or period, an hour	a prim. word
when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
he began to get	ἔσχεν (eschen)	2192: to have, hold	a prim. verb
better.	κομψότερον (kompsoteron)	2866: well-dressed	comp. adverb of kompsos (refined, gentlemanly)
Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they said	εἶπαν (eipan)	3004: to say	a prim. verb
to him, "Yesterday		2189a: yesterday	a prol. form of a prim. adverb
at the seventh	ἐβδόμην (ebdomēn)	1442: seventh	ord. from hepta
hour	ὥραν (ōran)	5610: a time or period, an hour	a prim. word
the fever	πυρετός (puretos)	4446: a fever	from pur
left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)

him."

KJV Lexicon

ἐπυθετο **verb - second aorist middle deponent indicative - third person singular**

punthanomai **poon-than'-om-ahee**: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

αὐτῶν **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τὴν **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὥραν **noun - accusative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἥ **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.

κομψότερον **adverb**

kompsoeron **komp-sot'-er-on**: figuratively, convalescent -- + began to amend.

ἔσχεν **verb - second aorist active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΟΝ verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΑΥΤΩ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΧΘΕΣ adverb

chthes khthes: yesterday; by extension, in time past or hitherto -- yesterday.

ΩΡΑΝ noun - accusative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ΕΒΔΟΜΗΝ adjective - accusative singular feminine

hebdomos heb'-dom-os: seventh -- seventh.

ΑΦΗΚΕΝ verb - aorist active indicative - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

ΑΥΤΟΝ personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΥΡΕΤΟΣ noun - nominative singular masculine

puretos poo-ret-os': inflamed, i.e. (by implication) feverish (as noun, fever) -- fever.

John 4:53 .

.	Greek	Strong's	Origin
So	Οὕν (oun)	3767: therefore, then, (and) so	a prim. word

the father	πατήρ (patēr)	3962: a father	a prim. word
knew	ἔγνων (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that [it was] at that hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
in which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "Your son	υἱός (uios)	5207: a son	a prim. word
lives";	ζῆ (zē)	2198: to live	from prim. roots zé- and zó-
and he himself	αὐτῷ (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
believed	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
and his whole	ὅλη (olē)	3650: whole, complete	a prim. word
household.	οἰκία (oikia)	3614: a house, dwelling	from oikos

KJV Lexicon

ἐγνων **verb - second aorist active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with

many implications (as follow, with others not thus clearly expressed)

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εν preposition

en en: in, at, (up-)on, by, etc.

εκεινη demonstrative pronoun - dative singular feminine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα noun - dative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

εν preposition

en en: in, at, (up-)on, by, etc.

η relative pronoun - dative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

υἱός **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ζῇ **verb - present active indicative - third person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιστεύσεν **verb - aorist active indicative - third person singular**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

αὐτός **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οἰκία **noun - nominative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

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

ολη **adjective - nominative singular feminine**

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

John 4:54 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
a second	δεύτερον (deuteron)	1208: second	cptv. adjective, perhaps from duo
sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
performed	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
when He had come	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
out of Judea		2453: Jewish, a Jew, Judea	from Ioudas
into Galilee.	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

KJV Lexicon

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).

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.

δευτερον **adjective - accusative singular neuter**

deuteros **dyoo'-ter-os:** (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

σημειον **noun - accusative singular neuter**

semeion **say-mi'-on:** an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o:** to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

εκ **preposition**

ek **ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας **noun - genitive singular feminine**

loudaia **ee-oo-dah'-yah:** the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιαν **noun - accusative singular feminine**

Galilaia **gal-il-ah'-yah:** Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

John 5:1 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
there was a feast	ἐορτὴ (eortē)	1859: a feast, a festival	of uncertain derivation
of the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
and Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up to Jerusalem.	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

KJV Lexicon

μετα **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

[η] **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτη **noun - nominative singular feminine**
heorte **heh-or-tay'**: a festival -- feast, holyday.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεβη **verb - second aorist active indicative - third person singular**
anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα **noun - accusative singular feminine**
Hierosolyma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusale

John 5:2 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there is in Jerusalem	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
by the sheep	προβατικῇ (probatikē)	4262: of sheep	from probaton

[gate] a pool,	κολυμβήθρα (kolumbēthra)	2861: a pool	from kolumbaó
which is called	ἐπιλεγομένη (epilegomenē)	1951: to call or name, to choose	from epi and legó
in Hebrew	Ἑβραϊστὶ (ebraisti)	1447: in Hebrew, in Aramaic	adverb from Hebrais
Bethesda,	Βηθζαθα (bēthzatha)	964: Bethesda, a pool in Jer.	probably of Aramaic origin
having	ἔχουσα (echousa)	2192: to have, hold	a prim. verb
five	πέντε (pente)	4002: five	a prim. cardinal number
porticoes.	στοᾶς (stoas)	4745: a portico	a prim. word

KJV Lexicon

ΕΣΤΙV **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ΔΕ **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΝ **preposition**

en **en'**: in, at, (up-)on, by, etc.

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.

ΙΕΡΟΣΟΛΥΜΟΙΣ **noun - dative plural neuter**

Hierosoluma **hee-er-os-ol'-oo-mah'**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

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.

προβατικη **adjective - dative singular feminine**

probatikos **prob-at-ik-os'**: relating to sheep, i.e. (a gate) through which they were led into Jerusalem -- sheep (market).

κολυμβηθρα **noun - nominative singular feminine**

kolumbethra **kol-oom-bay'-thrah**: a diving-place, i.e. pond for bathing (or swimming) -- pool.

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.

επιλεγομενη **verb - present passive participle - nominative singular feminine**

epilegomai **ep-ee-leg'-om-ahee**: to surname, select -- call, choose.

εβραιστι **adverb**

Hebraisti **heb-rah-is-tee'**: Hebraistically or in the Jewish (Chaldee) language -- in (the) Hebrew (tongue).

βηθεςδα **proper noun**

Bethesda **bay-thes-dah'**: house of kindness; Beth-esda, a pool in Jerusalem -- Bethesda.

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

στοας **noun - accusative plural feminine**

stoa **sto-ah'**: a colonnade or interior piazza -- porch.

εχουσα **verb - present active participle - nominative singular feminine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

John 5:3 .

This verse was altered by scribes. Early manuscripts of John do not contain the end portion of this verse. This verse is fragmented in the original New Testament.

.			
.	Greek	Strong's	Origin
In these	ταύταις (tautais)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

lay	κατέκειτο (katekeito)	2621: to lie down, recline	from kata and keimai
a multitude	πλήθος (plēthos)	4128: a great number	from plēthó (to be full)
of those	τῶν (tōn)	3588: the	the def. art.
who were sick,	ἀσθενούντων (asthenountōn)	770: to be weak, feeble	from asthenés
blind,	τυφλῶν (tuphlōn)	5185: blind	of uncertain origin
lame,	χολῶν (chōlōn)	5560: lame, halt, maimed	a prim. word
and withered,	ξηρῶν (xērōn)	3584: dry	a prim. word
[waiting		1551: to take or receive, by impl. to await, expect	from ek and dechomai
for the moving		2796a: a moving	from kineó
of the waters;		5204: water	a prim. word

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταυταις **demonstrative pronoun - dative plural feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

κατεκειτο **verb - imperfect middle or passive deponent indicative - third person singular**

katakeimai kat-ak'-i-mahee: to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).

πληθος noun - nominative singular neuter plethos play'-thos : a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.
πολυ adjective - nominative singular neuter polus pol-oos' : abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly.
των definite article - genitive plural masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ασθενουντων verb - present active participle - genitive plural masculine astheneo as-then-eh'-o : to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.
τυφλων adjective - genitive plural masculine tuphlos toof-los' : opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.
χωλων adjective - genitive plural masculine cholos kho-los' : halt, i.e. limping -- cripple, halt, lame.
ξηρων adjective - genitive plural masculine xeros xay-ros' : arid; by implication, shrunken, earth (as opposed to water) -- dry land, withered.
εκδεχομενων verb - present middle or passive deponent participle - genitive plural masculine ekdechomai ek-dekh'-om-ahee : to accept from some source, i.e. (by implication) to await -- expect, look (tarry) for, wait (for).
την definite article - accusative singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
του definite article - genitive singular neuter ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
υδατος noun - genitive singular neuter hudor hoo'-dore : water (as if rainy) literally or figuratively -- water.
κινησιν noun - accusative singular feminine kinesis kin'-ay-sis : a stirring -- moving.

John 5:4 .

This verse was added by scribes. Early manuscripts of John do not contain this verse. This verse is not in the original New Testament.

■			
.	Greek	Strong's	Origin
for an angel		32a: a messenger, angel	a prim. word
of the Lord		2962: lord, master	from kuros (authority)
went down		2597: to go down	from kata and the same as basis
at certain		2596: down, against, according to	preposition of uncertain origin
seasons		2540: time, season	a prim. word
into the pool		2861: a pool	from kolumbaó
and stirred		5015: to stir up, to trouble	from a prim. root tarach-
up the water;		5204: water	a prim. word
whoever then		3767: therefore, then, (and) so	a prim. word
first,		4413: first, chief	contr. superl. of pro
after		3326: with, among, after	a prim. preposition
the stirring		5016: a disturbance, stirring up	from tarassó
up of the water,		5204: water	a prim. word
stepped		1684: to walk on, to step into, i.e. embark	from en and the same as basis
in was made		1096: to come into being, to happen, to become	from a prim. root gen-
well		5199: sound, whole, healthy	a prim. word

from whatever	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
disease	3553: sickness	from noseó
with which	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he was afflicted].	2722: to hold fast, hold back	from kata and echó

KJV Lexicon

αγγελος **noun - nominative singular masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

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

καιρον **noun - accusative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

κατεβαινεν **verb - imperfect active indicative - third person singular**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κολυμβηθρα **noun - dative singular feminine**

kolumbethra **kol-oom-bay'-thrah**: a diving-place, i.e. pond for bathing (or swimming) --

pool.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εταρσασεν verb - imperfect active indicative - third person singular

tarasso tar-as'-so: to stir or agitate (roil water) -- trouble.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδωρ noun - accusative singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πρωτος adjective - nominative singular masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

εμβας verb - second aorist active participle - nominative singular masculine

embaino em-ba'-hee-no: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ταραχην noun - accusative singular feminine

tarache tar-akh-ay': disturbance, i.e. (of water) roiling, or (of a mob) sedition -- trouble(-ing).

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδατος noun - genitive singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

υγιής **adjective - nominative singular masculine**
hugies **hoog-ee-ace'**: healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

γινετο **verb - imperfect middle or passive deponent indicative - third person singular**
ginomai **ghin'-om-ahee'**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ὅς **relative pronoun - dative singular neuter**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οἷον **particle**
depote **day'-pot-eh**: a particle of generalization; indeed, at any time -- (what-)soever.

κατεῖχεται **verb - imperfect passive indicative - third person singular**
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.

νοσηματί **noun - dative singular neuter**
nosema **nos'-ay-ma**: an ailment -- disease.

John 5:5 .

.	Greek	Strong's	Origin
A man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
was there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
who had been	ἔχων (echōn)	2192: to have, hold	a prim. verb
ill	ἀσθενεία (astheneia)	769: weakness, frailty	from asthenés
for thirty-eight	τριακόνηντα (triakonta)	5144b: thirty	cardinal number from treis and a modification of deka
years.	ἔτη (etē)	2094: a year	a prim. word

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ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

τριακοντα **numeral (adjective)**

triakonta **tree-ak'-on-tah**: thirty -- thirty.

[και] **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οκτω **numeral (adjective)**

oktos **ok-to'**: eight -- eight.

ετη **noun - accusative plural neuter**

etos **et'-os**: a year -- year.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

ασθενεια **noun - dative singular feminine**

astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

John 5:6 .

.	Greek	Strong's	Origin
When Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
saw		3708: to see, perceive, attend to	a prim. verb
him lying	κατακείμενον (katakeimenon)	2621: to lie down, recline	from kata and keimai
[there], and knew	γνοῦς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that he had already	ἤδη (ēdē)	2235: already	a prim. adverb of time
been	ἔχει (echei)	2192: to have, hold	a prim. verb
a long	πολὺν (polun)	4183: much, many	a prim. word
time	χρόνον (chronon)	5550: time	a prim. word
[in that condition], He said	λέγει (legei)	3004: to say	a prim. verb
to him, "Do you wish	θέλεις (theleis)	2309: to will, wish	a prim. verb
to get	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
well?"	ὑγιῆς (ugiēs)	5199: sound, whole, healthy	a prim. word

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ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that,

this.

ἰδων **verb - second aorist active participle - nominative singular masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

κατακειμενον **verb - present middle or passive deponent participle - accusative singular masculine**
katakeimai **kat-ak'-i-mahee**: to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γινους **verb - second aorist active participle - nominative singular masculine**
ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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.

πολυν **adjective - accusative singular masculine**
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ἤδη **adverb**
ede **ay'-day**: even now -- already, (even) now (already), by this time.

χρονον **noun - accusative singular masculine**
chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

ἔχει **verb - present active indicative - third person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

λέγει **verb - present active indicative - third person singular**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

<p>θελεις verb - present active indicative - second person singular</p> <p>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</p>
<p>υγιης adjective - nominative singular masculine</p> <p>hugies hoog-ee-ace': healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.</p>
<p>γενεσθαι verb - second aorist middle deponent middle or passive deponent</p> <p>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.)</p>

John 5:7 .

.	Greek	Strong's	Origin
The sick	ἀσθενῶν (asthenōn)	770: to be weak, feeble	from asthenés
man answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
Him, "Sir,	κύριε (kurie)	2962: lord, master	from kuros (authority)
I have	ἔχω (echō)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
to put	βάλῃ (balē)	906: to throw, cast	a prim. word
me into the pool	κολυμβήθραν (kolumbēthran)	2861: a pool	from kolumbaó
when	ὅταν (otan)	3752: whenever	from hote and an
the water	ὕδωρ (udōr)	5204: water	a prim. word
is stirred	ταραχθῇ (tarachthē)	5015: to stir up, to trouble	from a prim. root tarach-

up, but while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
I am coming,	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
another	ἄλλος (allos)	243: other, another	a prim. word
steps down	καταβαίνει (katabainei)	2597: to go down	from kata and the same as basis
before	πρὸ (pro)	4253: before	a prim. preposition
me."			

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ἀπεκριθῇ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενῶν **verb - present active participle - nominative singular masculine**

astheneo **as-then-eh'-o**: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

κύριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἄνθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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.

ἔχω verb - present active indicative - first person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

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.

ταραχθῇ verb - aorist passive subjunctive - third person singular

tarasso tar-as'-so: to stir or agitate (roil water) -- trouble.

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.

ὕδωρ noun - nominative singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

βαλῇ verb - second aorist active subjunctive - third person singular

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κολυμβηθραν noun - accusative singular feminine

kolumbethra kol-oom-bay'-thrah: a diving-place, i.e. pond for bathing (or swimming) -- pool.

ἐν preposition

en en: in, at, (up-)on, by, etc.

ὦ 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).

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

αλλος adjective - nominative singular masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

μου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

καταβαινει verb - present active indicative - third person singular

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

John 5:8 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "Get	ἔγειρε (egeire)	1453: to waken, to raise up	a prim. verb
up, pick	ἄρον (aron)	142: to raise, take up, lift	a prim. verb
up your pallet	κράβαττον (krabatton)	2895: a camp bed	of Macedonian origin
and walk."	περιπάτει (peripatei)	4043: to walk	from peri and pateó

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εγειραι **verb - aorist middle imperative - second person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

αρον **verb - aorist active middle - second person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κραββατον **noun - accusative singular masculine**

krabbatos **krab'-bat-os**: a mattress -- bed.

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

περιπατει **verb - present active imperative - second person singular**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of

ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

John 5:9 .

.	Greek	Strong's	Origin
Immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
the man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
well,	ὕγις (ugiēs)	5199: sound, whole, healthy	a prim. word
and picked	ἤρεν (ēren)	142: to raise, take up, lift	a prim. verb
up his pallet	κράβαττον (krabatton)	2895: a camp bed	of Macedonian origin
and [began] to walk.	περιεπάτει (periepatei)	4043: to walk	from peri and pateó
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
it was the Sabbath	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
on that day.	ἡμέρα (ēmera)	2250: day	a prim. word

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

υγις **adjective - nominative singular masculine**

hugies **hoog-ee-ace'**: healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηεν **verb - aorist active indicative - third person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κραββατον **noun - accusative singular masculine**

krabbatos **krab'-bat-os**: a mattress -- bed.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιεπατει **verb - imperfect active indicative - third person singular**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

ην verb - imperfect indicative - third person singular en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.	
δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).	
σαββατον noun - nominative singular neuter sabbaton sab'-bat-on: sabbath (day), week.	
εν preposition en en: in, at, (up-)on, by, etc.	
εκεινη demonstrative pronoun - dative singular feminine ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.	
τη definite article - dative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
ημερα noun - dative singular feminine hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.	

John 5:10 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to the man who was cured,	τεθεραπευμένῳ (tetherapeumenō)	2323: to serve, cure	from therapón
"It is the Sabbath,	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
and it is not permissible	ἐξεστίν (exestin)	1832: it is permitted, lawful	from ek and eimi
for you to carry	ἄραι	142: to raise, take up, lift	a prim. verb

	(arai)		
your pallet."	κράβαττον (krabatton)	2895: a camp bed	of Macedonian origin

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ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεθεραπευμενω **verb - perfect passive participle - dative singular masculine**

therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

σαββατον **noun - nominative singular neuter**

sabbaton sab'-bat-on: sabbath (day), week.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εξεστιν **verb - present impersonal active indicative - third person singular**

exesti ex'-es-tee: so also ex-on ex-on' neuter present participle of the same; impersonally, it

is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

airo **verb - aorist active middle or passive deponent**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κράβατον **noun - accusative singular masculine**

krabbatos **krab'-bat-os**: a mattress -- bed.

John 5:11 .

.	Greek	Strong's	Origin
But he answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them, "He who made	ποίησας (poiēsas)	4160: to make, do	a prim. word
me well	ύγιῃ (ugiē)	5199: sound, whole, healthy	a prim. word
was the one	ἐκεῖνος (ekeinos)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
who said		3004: to say	a prim. verb
to me, 'Pick	ἄρον (aron)	142: to raise, take up, lift	a prim. verb
up your pallet	κράβαττον (krabaton)	2895: a camp bed	of Macedonian origin
and walk."	περιπάτει (peripatei)	4043: to walk	from peri and pateó

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απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιησας **verb - aorist active participle - nominative singular masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

υγιη **adjective - accusative singular masculine**

hugies **hoog-ee-ace'**: healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

εκεινος **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

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.

αρον **verb - aorist active middle - second person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κραβατον **noun - accusative singular masculine**

krabbatos **krab'-bat-os**: a mattress -- bed.

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

περιπατει **verb - present active imperative - second person singular**
peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

John 5:12 .

.	Greek	Strong's	Origin
They asked	ἠρώτησαν (ērōtēsan)	2065: to ask, question	akin to eromai (to ask)
him, "Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
who said		3004: to say	a prim. verb
to you, 'Pick	ἄρον (aron)	142: to raise, take up, lift	a prim. verb
up [your pallet] and walk'?"	περιπάτει (peripatei)	4043: to walk	from peri and pateó

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ηρωτησαν **verb - aorist active indicative - third person**
erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τις 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.

ἄνθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εἰπὼν verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

ἀρῶν verb - aorist active middle - second person singular

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κράββατον noun - accusative singular masculine

krabbatos krab'-bat-os: a mattress -- bed.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιπατει **verb - present active imperative - second person singular**

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

John 5:13 .

.	Greek	Strong's	Origin
But the man who was healed	ἰαθεὶς (iatheis)	2390: to heal	a prim. verb
did not know		3609a: to have seen or perceived, hence to know	perf. of eidon
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
it was, for Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had slipped away	ἐξένευσεν (exeneusen)	1593: to bend the head away, to withdraw	from ek and neuó
while there was a crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
in [that] place.	τόπω (topō)	5117: a place	a prim. word

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ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιαθεις verb - aorist passive participle - nominative singular masculine
iaomai ee-ah'-om-ahee: to cure -- heal, make whole.

ουκ particle - nominative
ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηδει verb - pluperfect active indicative - third person singular
eido i'-do: to see; by implication, (in the perfect tense only) to know

τις interrogative pronoun - nominative singular masculine
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine
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)

ιησους noun - nominative singular masculine
iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εξενευσεν verb - aorist active indicative - third person singular
ekneuo ek-nyoo'-o: (by analogy) to slip off, i.e. quietly withdraw -- convey self away.

οχλου noun - genitive singular masculine
ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

οντος verb - present participle - genitive singular masculine
on oan: being -- be, come, have.

εν preposition
en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπω noun - dative singular masculine
topos top'-os: coast, licence, place, plain, quarter, + rock, room, where

John 5:14 .

.	Greek	Strong's	Origin
Afterward	μετὰ (meta)	3326: with, among, after	a prim. preposition
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
found	εὕρισκει (euriskei)	2147: to find	a prim. verb
him in the temple		2413: sacred, a sacred thing, a temple	a prim. word
and said		3004: to say	a prim. verb
to him, "Behold,		2396: see! behold!	from eidon, used as an interj.
you have become	γέγονας (gegonas)	1096: to come into being, to happen, to become	from a prim. root gen-
well;	ὑγιής (ugiēs)	5199: sound, whole, healthy	a prim. word
do not sin	ἀμάρτανε (amartane)	264: to miss the mark, do wrong, sin	from an early root hamart-
anymore,	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that nothing	μη (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
worse	χειρόν (cheiron)	5501: worse	from a prim. root cher-, used as cptv. of kakos
happens	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-

to you."

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μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ευρισκει **verb - present active indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω **noun - dative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιδε verb - aorist active middle - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

υγιης adjective - nominative singular masculine

hugies hoog-ee-ace': healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

γεγονας verb - second perfect active indicative - second 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.)

μηκετι adverb

meketi may-ket'-ee: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

αμαρτανε verb - present active imperative - second person singular

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

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.

χειρον adjective - nominative singular neuter

cheiron khi'-rone: from an obsolete equivalent cheres (of uncertain derivation); more evil or aggravated (physically, mentally or morally) -- sorer, worse.

τι indefinite pronoun - nominative singular neuter

tis tis: some or any person or object

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

γενηται verb - second aorist middle deponent subjunctive - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

John 5:15 .

.	Greek	Strong's	Origin
The man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
went away,	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
and told		3004: to say	a prim. verb
the Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
that it was Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
who had made	ποιήσας (poiēsas)	4160: to make, do	a prim. word
him well.	ὑγιῇ (ugiē)	5199: sound, whole, healthy	a prim. word

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ἀπῆλθεν **verb - second aorist active indicative - third person singular**

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

άνθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ανηγγειλεν **verb - aorist active indicative - third person singular**

anaggello **an-ang-el'-lo**: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις **adjective - dative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιησας **verb - aorist active participle - nominative singular masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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

υγιη **adjective - accusative singular masculine**

hugies **hoog-ee-ace'**: healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

John 5:16 .

.			
.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
were persecuting	ἐδίωκον (ediōkon)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He was doing	ἐποίει (epoiei)	4160: to make, do	a prim. word
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
on the Sabbath.	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διὰ **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

τοῦτο **demonstrative pronoun - accusative singular neuter**

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ἐδίωκον **verb - imperfect active indicative - third person**

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦν **noun - accusative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οἱ **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαῖοι **adjective - nominative plural masculine**
loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

καὶ **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐζητοῦν **verb - imperfect active indicative - third person**
zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αὐτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀποκτείνειν **verb - aorist active middle or passive deponent**
apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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.

ταῦτα **demonstrative pronoun - accusative plural neuter**
tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ἐποίησεν **verb - imperfect active indicative - third person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

σαββατῷ **noun - dative singular neuter**
sabbaton **sab'-bat-on**: sabbath (day), week.

John 5:17 .

.	Greek	Strong's	Origin
But He answered	ἀπεκρίνατο	611: to answer	from apo and krinó

	(apekrinato)		
them, "My Father	πατήρ (patēr)	3962: a father	a prim. word
is working	ἐργάζεται (ergazetai)	2038b: to work, labor	from ergon
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
now,	ἄρτι (arti)	737: just now	of uncertain origin
and I Myself		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
am working."	ἐργάζομαι (ergazomai)	2038b: to work, labor	from ergon

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ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

απεκρινατο verb - aorist middle deponent indicative - third person singular

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

αρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

εργάζεται **verb - present middle or passive deponent indicative - third person singular**

ergazomai **er-gad'-zom-ahee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

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

εργάζομαι **verb - present middle or passive deponent indicative - first person singular**

ergazomai **er-gad'-zom-ahee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

John 5:18 .

.	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
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
were seeking	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin

all the more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
to kill	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He not only	μόνον (monon)	3440: merely	adverb from monos
was breaking	ἔλυνεν (eluen)	3089: to loose, to release, to dissolve	a prim. verb
the Sabbath,	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
was calling	ἔλεγεν (elegen)	3004: to say	a prim. verb
God	θεὸν (theon)	2316: God, a god	of uncertain origin
His own	ἴδιον (idion)	2398: one's own, distinct	a prim. word
Father,	πατέρα (patera)	3962: a father	a prim. word
making	ποιῶν (poiōn)	4160: to make, do	a prim. word
Himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
equal	ἴσον (ison)	2470: equal	a prim. word
with God.	θεῷ (theō)	2316: God, a god	of uncertain origin

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δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μᾶλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

ἐζητοῦν **verb - imperfect active indicative - third person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αὐτοῦν **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαῖοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ἀποκτείνειν **verb - aorist active middle or passive deponent**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μόνον **adverb**

monon **mon'-on**: merely -- alone, but, only.

ἔλυσεν **verb - imperfect active indicative - third person singular**

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατον noun - accusative singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

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

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ιδιον adjective - accusative singular masculine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

ελεγεν verb - imperfect active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τον definite article - accusative singular masculine

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).

ισον adjective - accusative singular masculine

isos ee'-sos: similar (in amount and kind) -- + agree, as much, equal, like.

εαυτον reflexive pronoun - third person accusative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ποιων verb - present active participle - nominative singular masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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).

John 5:19 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	Ἀπεκρίνατο (apekrinato)	611: to answer	from apo and krinó
and was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, the Son	υἱὸς (uios)	5207: a son	a prim. word
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
do	ποιεῖν (poiein)	4160: to make, do	a prim. word
nothing	οὐ (ou)	3756: not, no	a prim. word
of Himself,	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
unless	ἄν (an)	302: usually untranslatable, but generally denoting supposition, wish, possibility or uncertainty	a prim. conditional particle

[it is] something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
He sees	βλέπει (blepē)	991: to look (at)	a prim. verb
the Father	πατέρα (patera)	3962: a father	a prim. word
doing;	ποιούντα (poiounta)	4160: to make, do	a prim. word
for whatever	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Father		3962: a father	a prim. word
does,	ποιῇ (poiē)	4160: to make, do	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
the Son	υἱός (uios)	5207: a son	a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
does	ποιεῖ (poiei)	4160: to make, do	a prim. word
in like manner.	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios

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απεκρίνατο **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀμήν hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

ἀμήν hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ὑμῖν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

δύναται verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahce: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ποιειν **verb - present active infinitive**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

ουδεν **adjective - accusative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

βλεπη **verb - present active subjunctive - third person singular**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ποιουντα **verb - present active passive - accusative singular masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

εκείνος 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.

ποιη verb - present active subjunctive - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ομοιως adverb

homoios hom-oy'-oce: similarly -- likewise, so.

ποιει verb - present active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

John 5:20 .

.	Greek	Strong's	Origin
"For the Father	πατήρ (patēr)	3962: a father	a prim. word
loves	φιλεῖ (philei)	5368: to love	from philos
the Son,	υἶόν (uion)	5207: a son	a prim. word

and shows	δείκνυσιν (deiknusin)	1166: to show	from a prim. root deik-
Him all things	πάντα (panta)	3956: all, every	a prim. word
that He Himself	αὐτῷ (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
is doing;	ποιεῖ (poiei)	4160: to make, do	a prim. word
and [the Father] will show	δείξει (deixei)	1166: to show	from a prim. root deik-
Him greater	μείζονα (meizona)	3173: great	a prim. word
works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
than these,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will marvel.	θαυμάζετε (thaumazēte)	2296: to marvel, wonder	from thauma

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

πατήρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

φιλει verb - present active indicative - third person singular

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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

δεικνυσιν verb - present active indicative - third person singular

deiknuo dike-noo'-o: to show -- shew.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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

ποιει verb - present active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μειζονα adjective - accusative plural neuter - comparative or contracted

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

τουτων demonstrative pronoun - genitive plural neuter

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

δείξει verb - future active indicative - third person singular
deiknuo dike-noo'-o: to show -- shew.

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

ἐργᾶ noun - accusative plural neuter
ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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.

ὕμεις personal pronoun - second person nominative plural
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

θαυμάζητε verb - present active subjunctive - second person
thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

John 5:21 .

.	Greek	Strong's	Origin
"For just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as the Father	πατὴρ (patēr)	3962: a father	a prim. word
raises	ἐγείρει (egeirei)	1453: to waken, to raise up	a prim. verb
the dead	νεκροὺς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
and gives	ζωοποιεῖ (zōopoiei)	2227: to make alive	from the same as zóon and poieó
them life,	ζωοποιεῖ (zōopoiei)	2227: to make alive	from the same as zóon and poieó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

the Son	υἱός (uios)	5207: a son	a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
gives life		2227: to make alive	from the same as zóon and poieó
to whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He wishes.	θέλει (thelei)	2309: to will, wish	a prim. verb

KJV Lexicon

ὥσπερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατήρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

εγείρει **verb - present active indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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.

νεκρός **adjective - accusative plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζωοποιεῖ verb - present active indicative - third person singular
zoopoieo dzo-op-oy-eh'-o: to (re-)vitalize -- make alive, give life, quicken.

οὕτως adverb
houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱός noun - nominative singular masculine
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

οὗς relative pronoun - accusative plural masculine
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

θελεῖ verb - present active indicative - third person singular
thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ζωοποιεῖ verb - present active indicative - third person singular
zoopoieo dzo-op-oy-eh'-o: to (re-)vitalize -- make alive, give life, quicken

John 5:22 .

.	Greek	Strong's	Origin
"For not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
the Father	πατὴρ (patēr)	3962: a father	a prim. word
judges	κρίνει (krinei)	2919: to judge, decide	a prim. verb
anyone,	οὐδένα (oudenā)	3762: no one, none	from oude and heis

but He has given	δεδώκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
all	πᾶσαν (pasan)	3956: all, every	a prim. word
judgment	κρίσιν (krisin)	2920: a decision, judgment	from krinó
to the Son,	υἱῷ (uiō)	5207: a son	a prim. word

KJV Lexicon

οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατήρ **noun - nominative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

κρίνει **verb - present active indicative - third person singular**

krino kree'-no: by implication, to try, condemn, punish

οὐδενᾶ **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.

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.

τήν **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρισιν noun - accusative singular feminine

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

πασαν adjective - accusative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

δεδωκεν verb - perfect 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)

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιω noun - dative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

John 5:23 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that all	πάντες (pantes)	3956: all, every	a prim. word
will honor	τιμῶσιν (timōsin)	5091: to fix the value, to price	from timé
the Son	υἶόν (uion)	5207: a son	a prim. word
even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as they honor	τιμῶσιν (timōsin)	5091: to fix the value, to price	from timé
the Father.	πατέρα (patera)	3962: a father	a prim. word

He who does not honor	τιμῶν (timōn)	5091: to fix the value, to price	from timé
the Son	υἶόν (uion)	5207: a son	a prim. word
does not honor	τιμᾶ (tima)	5091: to fix the value, to price	from timé
the Father	πατέρα (patera)	3962: a father	a prim. word
who sent	πέμψαντα (pempsanta)	3992: to send	a prim. word
Him.			

KJV Lexicon

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

τιμωσιν verb - present active subjunctive - third person

timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

καθως adverb

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

τιμῶσιν verb - present active indicative - third person

timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ο definite article - nominative singular masculine

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.

τιμῶν verb - present active participle - nominative singular masculine

timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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.

τιμα verb - present active indicative - third person singular

timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμψαντα **verb - aorist active participle - accusative singular masculine**
pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or
wield -- send, thrust in.

αυτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

John 5:24 .

.	Greek	Strong's	Origin
"Truly,	Αμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, he who hears	ἀκούων (akouōn)	191: to hear, listen	from a prim. word mean. hearing
My word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
and believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
Him who sent	πέμψαντι (pempsanti)	3992: to send	a prim. word
Me, has	ἔχει (echei)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life,	ζωήν (zōēn)	2222: life	from zaó
and does not come	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
into judgment,	κρίσιν (krisin)	2920: a decision, judgment	from krinó

but has passed	μεταβέβηκεν (metabebēken)	3327: to pass over, withdraw, depart	from meta and the same as basis
out of death	θανάτου (thanatou)	2288: death	from thnésko
into life.	ζωήν (zōēn)	2222: life	from zaó

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause,

communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

ακουων **verb - present active participle - nominative singular masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιστευων **verb - present active participle - nominative singular masculine**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

πεμψαντι **verb - aorist active participle - dative singular masculine**

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

εχει **verb - present active indicative - third person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ζωην **noun - accusative singular feminine**

zoe dzo-ay': life -- life(-time).

αιωνιον **adjective - accusative singular feminine**

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

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

κρισιν **noun - accusative singular feminine**

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) --

accusation, condemnation, damnation, judgment.

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.

ἐρχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

μεταβέβηκεν verb - perfect active indicative - third person singular

metabaino met-ab-ah'-ee-no: to change place -- depart, go, pass, remove.

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.

θανάτου noun - genitive singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

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.

ζωὴν noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

John 5:25 .

.	Greek	Strong's	Origin
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

I say	λέγω (legō)	3004: to say	a prim. verb
to you, an hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
is coming	ἐρχεται (erchetai)	2064: to come, go	a prim. verb
and now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
is, when	ὅτε (ote)	3753: when	from hos, and te
the dead	νεκροὶ (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
will hear	ἀκούσουσιν (akousousin)	191: to hear, listen	from a prim. word mean. hearing
the voice	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
of the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and those	οἱ (oi)	3588: the	the def. art.
who hear	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
will live.	ζήσουσιν (zēsousin)	2198: to live	from prim. roots zē- and zó-

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ωρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεκροι adjective - nominative plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

ακουσονται verb - future middle deponent indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνης **noun - genitive singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου **noun - genitive singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ζησονται **verb - future middle deponent indicative - third person**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

John 5:26 .

.	Greek	Strong's	Origin
"For just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as the Father	πατήρ (patēr)	3962: a father	a prim. word

has	ἔχει (echei)	2192: to have, hold	a prim. verb
life	ζωήν (zōēn)	2222: life	from zaó
in Himself,	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
He gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to the Son	υἱῷ (uiō)	5207: a son	a prim. word
also		2532: and, even, also	a prim. conjunction
to have	ἔχειν (echein)	2192: to have, hold	a prim. verb
life	ζωήν (zōēn)	2222: life	from zaó
in Himself;	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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ὥσπερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ο **definite article - nominative singular masculine**

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.

ΕΧΕΙ **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ζωην **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ΕΑΥΤΩ **reflexive pronoun - third person dative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

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.

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)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιω **noun - dative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ζωην **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

ΕΧΕΙΝ **verb - present active infinitive**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ΕΑΥΤΩ **reflexive pronoun - third person dative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

John 5:27 .

.	Greek	Strong's	Origin
and He gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Him authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to execute	ποιεῖν (poiein)	4160: to make, do	a prim. word
judgment,	κρίσιν (krisin)	2920: a decision, judgment	from krinó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He is [the] Son	υἱός (uios)	5207: a son	a prim. word
of Man.	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

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καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξουσίαν **noun - accusative singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ἔδωκεν **verb - aorist active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication,

literally or figuratively; greatly modified by the connection)

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρίσιν noun - accusative singular feminine

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

ποιεῖν verb - present active infinitive

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

υἱός noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ανθρώπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ἐστὶν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

John 5:28 .

.	Greek	Strong's	Origin
"Do not marvel	θαυμάζετε (thaumazete)	2296: to marvel, wonder	from thauma
at this;		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
for an hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
is coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
in which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this,	a prim. pronoun

		that	
all	πάντες (pantes)	3956: all, every	a prim. word
who	οἱ (oi)	3588: the	the def. art.
are in the tombs	μνημείοις (mnēmeiois)	3419: a memorial, a monument	from mnémé
will hear	ἀκούσουσιν (akousousin)	191: to hear, listen	from a prim. word mean. hearing
His voice,	φωνῆς (phōnēs)	5456: a voice, sound	probably from phémi

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.

θαυμάζετε verb - present active imperative - second person

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

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.

έρχεται verb - present middle or passive deponent indicative - third person singular

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ωρα noun - nominative singular feminine

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

εν preposition

en en: in, at, (up-)on, by, etc.

η relative pronoun - 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.

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

μνημειοις noun - dative plural neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

ακουσονται verb - future middle deponent indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνης noun - genitive singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 5:29 .

.	Greek	Strong's	Origin
and will come forth;	ἐκπορεύσονται (ekporeusontai)	1607: to make to go forth, to go forth	from ek and poreuomai

those	οἱ (oi)	3588: the	the def. art.
who did	ποιήσαντες (poiēsantes)	4160: to make, do	a prim. word
the good	ἀγαθὰ (agatha)	18: good	of uncertain origin
[deeds] to a resurrection	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of life,	ζωῆς (zōēs)	2222: life	from zaó
those	τὰ (ta)	3588: the	the def. art.
who committed	πράξαντες (praxantes)	4238: to do, practice	a prim. verb
the evil	φάῦλα (phaula)	5337: worthless, bad	a prim. word
[deeds] to a resurrection	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of judgment.	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐκπορεύονται verb - future middle deponent indicative - third person

ekporeuomai ek-por-yoo'-om-ahee: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

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.

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.

αγαθα **adjective - accusative plural neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

ποίησαντες **verb - aorist active participle - nominative plural masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αναστασιν **noun - accusative singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

ζωης **noun - genitive singular feminine**

zoe **dzo-ay'**: life -- life(-time).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαυλα **adjective - accusative plural neuter**

phaulos **fow'-los**: foul or flawed, i.e. (figuratively) wicked -- evil.

πραξαντες **verb - aorist active participle - nominative plural masculine**

prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αναστασιν **noun - accusative singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

κρισεως noun - genitive singular feminine

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

John 5:30 .

.	Greek	Strong's	Origin
"I can	δύναμαι (dunamai)	1410: to be able, to have power	a prim. verb
do	ποιεῖν (poiein)	4160: to make, do	a prim. word
nothing	Οὐ (ou)	3756: not, no	a prim. word
on My own initiative.	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos
As I hear,	ἀκούω (akouō)	191: to hear, listen	from a prim. word mean. hearing
I judge;	κρίνω (krinō)	2919: to judge, decide	a prim. verb
and My judgment	κρίσις (krisis)	2920: a decision, judgment	from krinó
is just,	δικαία (dikaia)	1342: correct, righteous, by impl. innocent	from diké
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I do not seek	ζητῶ (zētō)	2212: to seek	of uncertain origin
My own	ἐμὴ (emē)	1699: my	from the oblique cases of egó, first pers. poss. pronoun
will,	θέλημα (thelēma)	2307: will	from theló
but the will	θέλημα (thelēma)	2307: will	from theló
of Him who sent	πέμψαντος	3992: to send	a prim. word

(pempsantos)

Me.

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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.

δυναμαι **verb - present middle or passive deponent indicative - first person singular**
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

ποιειν **verb - present active infinitive**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

απ **preposition**
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

ουδεν **adjective - accusative singular neuter**
oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

καθως **adverb**
kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ακουω **verb - present active indicative - first person singular**
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

κρινω **verb - present active indicative - first person singular**

krino **kree'-no**: by implication, to try, condemn, punish

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

κρισις **noun - nominative singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

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.

δικαια **adjective - nominative singular feminine**

dikaio **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

οτι **conjunction**

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.

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)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θηλημα **noun - accusative singular neuter**

thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμον possessive pronoun - first person accusative singular neuter
emos em-os': my -- of me, mine (own), my.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θηλημα noun - accusative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμψαντος verb - aorist active passive - genitive singular masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

John 5:31 .

.	Greek	Strong's	Origin
"If	Ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I [alone] testify	μαρτυρῶ (marturō)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

Myself,	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos
My testimony	μαρτυρία (marturia)	3141: testimony	from martureó
is not true.	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)

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).

εγω personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

μαρτυρω verb - present active subjunctive - first person singular

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εμαυτου reflexive pronoun - first person genitive singular masculine

emautou **em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

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.

μαρτυρια noun - nominative singular feminine

marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

αληθης **adjective - nominative singular feminine**
alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

John 5:32 .

.	Greek	Strong's	Origin
"There is another	ἄλλος (allos)	243: other, another	a prim. word
who testifies	μαρτυρῶν (marturōn)	3140: to bear witness, testify	from martus
of Me, and I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the testimony	μαρτυρία (marturia)	3141: testimony	from martureó
which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He gives	μαρτυρεῖ (marturei)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Me is TRUE.	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)

KJV Lexicon

αλλος **adjective - nominative singular masculine**
allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρων verb - present active participle - nominative singular masculine
martureo mar-too-reh'-o: to be a witness, i.e. testify

περι preposition
peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εμου personal pronoun - first person genitive singular
emou em-oo': of me -- me, mine, my.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οιδα verb - perfect active indicative - first person singular
eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αληθης adjective - nominative singular feminine
alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

μαρτυρια noun - nominative singular feminine
marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

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.

μαρτυρει verb - present active indicative - third person singular
martureo mar-too-reh'-o: to be a witness, i.e. testify

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

John 5:33 .

.	Greek	Strong's	Origin
"You have sent	ἀπεστάλκατε (apestalkate)	649: to send, send away	from apo and stelló
to John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
and he has testified	μεμαρτύρηκεν (memarturēken)	3140: to bear witness, testify	from martus
to the truth.	ἀληθεία (alētheia)	225: truth	from aléthés

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

απεσταλκατε **verb - perfect active indicative - second person**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ιωαννην **noun - accusative singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεμαρτυρηκεν **verb - perfect active indicative - third person singular**
martureo **mar-too-reh'-o:** to be a witness, i.e. testify

τη **definite article - dative singular feminine**
ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθεια **noun - dative singular feminine**
aletheia **al-ay'-thi-a:** truth -- true, truly, truth, verity.

John 5:34 .

.	Greek	Strong's	Origin
"But the testimony	μαρτυρίαν (marturian)	3141: testimony	from martureó
which I receive	λαμβάνω (lambanō)	2983: to take, receive	from a prim. root lab-
is not from man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
but I say	λέγω (legō)	3004: to say	a prim. verb
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may be saved.	σωθῆτε (sōthēte)	4982: to save	from sós (safe, well)

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).

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.

παρά preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυριαν noun - accusative singular feminine

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

λαμβάνω verb - present active indicative - first person singular

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

αλλά conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

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.

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.

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.

υμεῖς personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

σωθητε verb - aorist passive subjunctive - second person

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

John 5:35 .

.	Greek	Strong's	Origin
"He was the lamp	λύχνος (luchnos)	3088: a (portable) lamp	a prim. word
that was burning	καιόμενος (kaiomenos)	2545: to kindle, burn	a prim. verb
and was shining	φαίνων (phainōn)	5316: to bring to light, to cause to appear	from a prim. root
and you were willing	ἠθέλησατε (ēthelēsate)	2309: to will, wish	a prim. verb
to rejoice	ἀγαλλιαθῆναι (agalliathēnai)	21: to exult, rejoice greatly	from agallomai (to make glorious, exalt)
for a while	ῥᾶν (ōran)	5610: a time or period, an hour	a prim. word
in his light.	φωτὶ (phōti)	5457: light	cont. of phaos (light, daylight); from the same as phainó

KJV Lexicon

ΕΚΕΙΝΟΣ **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λυχνος **noun - nominative singular masculine**

luchnos **lookh'-nos**: a portable lamp or other illuminator -- candle, light.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιομενος **verb - present passive participle - nominative singular masculine**
kaio **kah'-yo**: to set on fire, i.e. kindle or (by implication) consume -- burn, light.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φαινων **verb - present active participle - nominative singular masculine**
phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηθελησατε **verb - aorist active indicative - second person**
thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

αγαλλιασθηναι **verb - aorist passive deponent middle or passive deponent**
agalliao **ag-al-lee-ah'-o**: to jump for joy, i.e. exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

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.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωτι **noun - dative singular neuter**
phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

John 5:36 .

.	Greek	Strong's	Origin
"But the testimony	μαρτυρίαν (marturian)	3141: testimony	from martureó
which I have	ἔχω (echō)	2192: to have, hold	a prim. verb
is greater	μείζω (meizō)	3173: great	a prim. word
than [the testimony of] John;	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
for the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
which	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Father	πατήρ (patēr)	3962: a father	a prim. word
has given	δέδωκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me to accomplish--	τελειώσω (teleiōsō)	5048: to bring to an end, to complete, perfect	from teleios
the very	αὐτὰ (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
that I do--	ποιῶ (poiō)	4160: to make, do	a prim. word
testify	μαρτυρεῖ (marturei)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Me, that the Father	πατήρ (patēr)	3962: a father	a prim. word
has sent	ἀπέσταλκεν	649: to send, send away	from apo and stelló

(apestalken)

Me.

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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).

εχω **verb - present active indicative - first person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυριαν **noun - accusative singular feminine**
marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

μειζω **adjective - accusative singular feminine - comparative or contracted**
megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωαννου **noun - genitive singular masculine**
Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

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)

εργα noun - nominative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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.

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.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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.

τελειωσω verb - aorist active subjunctive - first person singular

teleioo tel-i-o'-o: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

αυτα personal pronoun - accusative plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αυτα personal pronoun - nominative plural neuter

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 - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα noun - nominative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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.

<p>εγω personal pronoun - first person nominative singular ego eg-o': I, me.</p>
<p>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)</p>
<p>μαρτυρει verb - present active indicative - third person singular martureo mar-too-reh'-o: to be a witness, i.e. testify</p>
<p>περι preposition peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time</p>
<p>μου personal pronoun - first person genitive singular emou em-oo': of me -- me, mine, my.</p>
<p>οτι conjunction hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.</p>
<p>ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>πατηρ noun - nominative singular masculine pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.</p>
<p>με personal pronoun - first person accusative singular me meh: me -- I, me, my.</p>
<p>απεσταλκεν verb - perfect active indicative - third person singular apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).</p>

John 5:37 .

.	Greek	Strong's	Origin
"And the Father	πατήρ (patēr)	3962: a father	a prim. word
who sent	πέμψας (pempsas)	3992: to send	a prim. word
Me, He has testified	μεμαρτύρηκεν (memarturēken)	3140: to bear witness, testify	from martus
of Me. You have	οὔτε	3777: and not, neither	from ou, and te

neither	(oute)		
heard	ἀκηκόατε (akēkoate)	191: to hear, listen	from a prim. word mean. hearing
His voice	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
at any time	πώποτε (pōpote)	4455: ever yet	adverb from #NAME? and pote
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
seen	ἐώρακάτε (eōrakate)	3708: to see, perceive, attend to	a prim. verb
His form.	εἶδος (eidōs)	1491b: that which is seen, form	from eidō

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμψας verb - aorist active participle - nominative singular masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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

μεμαρτυρηκεν **verb - perfect active indicative - third person singular**
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

περι **preposition**
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εμου **personal pronoun - first person genitive singular**
emou **em-oo'**: of me -- me, mine, my.

ουτε **conjunction**
oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

φωνην **noun - accusative singular feminine**
phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ακηκοατε **verb - second perfect active indicative - second person - attic**
akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

πωποτε **adverb**
popote **po'-pot-e**: at any time, i.e. (with negative particle) at no time -- at any time, + never (...to any man), + yet, never man.

ουτε **conjunction**
oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ειδος **noun - accusative singular neuter**
eidos **i'-dos**: a view, i.e. form -- appearance, fashion, shape, sight.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εωρακατε **verb - perfect active indicative - second person - attic**
horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

John 5:38 .

.	Greek	Strong's	Origin
"You do not have	ἔχετε (echete)	2192: to have, hold	a prim. verb
His word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
abiding	μένοντα (menonta)	3306: to stay, abide, remain	a prim. verb
in you, for you do not believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
Him whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He sent.	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló

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

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.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐχετε verb - present active indicative - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

μένοντα verb - present active participle - accusative singular masculine

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

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).

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.

ὅς relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἀποστείλεν verb - aorist active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

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.

τούτῳ demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ὑμεῖς personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

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.

πιστεύετε verb - present active indicative - second person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

John 5:39 .

.	Greek	Strong's	Origin
"You search	ἐραυνάτε (eraunate)	2045:	variant reading for eraunaó, q.v.
the Scriptures	γραφάς (graphas)	1124: a writing, scripture	from graphó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you think	δοκεῖτε (dokeite)	1380: to have an opinion, to seem	from dokos (opinion)
that in them you have	ἔχειν (echein)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life;	ζωήν (zōēn)	2222: life	from zaó
it is these	ἐκεῖναι (ekeinai)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
that testify	μαρτυροῦσαι (marturousai)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Me;			

KJV Lexicon

ἐρευνάτε **verb - present active indicative - second person**
ereunao **er-yoo-nah'-o**: to seek, i.e. (figuratively) to investigate -- search.

ereunao **er-yoo-nah'-o**: to seek, i.e. (figuratively) to investigate -- search.

τας **verb - present active imperative - second person**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφας **definite article - accusative plural feminine**
graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

οτι **noun - accusative plural feminine**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

υμεις **conjunction**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δοκειτε **personal pronoun - second person nominative plural**
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.

εν **verb - present active indicative - second person**
en **en**: in, at, (up-)on, by, etc.

αυταις **preposition**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζωην **personal pronoun - dative plural feminine**
zoe **dzo-ay'**: life -- life(-time).

αιωνιον **noun - 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).

εχειν **adjective - accusative singular feminine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και **verb - present active infinitive**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκεινοι **conjunction**
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.

εισιν **demonstrative pronoun - nominative plural feminine**
eisi **i-see'**: they are -- agree, are, be, dure, is, were.

αι **verb - present indicative - third person**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρουσαι **definite article - nominative plural feminine**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

περι **verb - present active participle - nominative plural feminine**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εμου **preposition**

emou **em-oo'**: of me -- me, mine, my.

personal pronoun - first person genitive singular

John 5:40 .

.	Greek	Strong's	Origin
and you are unwilling	οὐ (ou)	3756: not, no	a prim. word
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to Me so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may have	ἔχητε (echēte)	2192: to have, hold	a prim. verb
life.	ζωὴν (zōēn)	2222: life	from zaó

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ou **particle - nominative**

ου οο: 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

ΕΛΘΕΙΝ verb - second aorist active middle or passive deponent

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

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.

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

ΕΧΗΤΕ verb - present active subjunctive - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

John 5:41 .

.	Greek	Strong's	Origin
"I do not receive	λαμβάνω (lambanō)	2983: to take, receive	from a prim. root lab-
glory	Δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
from men;	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

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.

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

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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.

λαμβάνω **verb - present active indicative - first person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

John 5:42 .

.	Greek	Strong's	Origin
but I know	ἔγνωνκα (egnōka)	1097: to come to know, recognize, perceive	from a prim. root gnó-
you, that you do not have	ἔχετε (echete)	2192: to have, hold	a prim. verb
the love	ἀγάπην (agapēn)	26: love, goodwill	from agapaō
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in yourselves.	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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.

εγνωνκα **verb - perfect active indicative - first person singular**

ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

οτι **conjunction**

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.

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.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχετε **verb - present active indicative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

εαυτοις **reflexive pronoun - third person dative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

John 5:43 .

▪			
.	Greek	Strong's	Origin

"I have come	ἐλήλυθα (elēlutha)	2064: to come, go	a prim. verb
in My Father's	πατρός (patros)	3962: a father	a prim. word
name,	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
and you do not receive	λαμβάνετε (lambanete)	2983: to take, receive	from a prim. root lab-
Me; if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
another	ἄλλος (allos)	243: other, another	a prim. word
comes	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
in his own	ἰδίῳ (idiō)	2398: one's own, distinct	a prim. word
name,	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
you will receive	λήμψεσθε (lēmpsesthe)	2983: to take, receive	from a prim. root lab-
him.			

KJV Lexicon

ἐγώ **personal pronoun - first person nominative singular**
ego eg-o': I, me.

ἐληλυθα **verb - second perfect active indicative - first person singular**
erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light,
next, pass, resort, be set.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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.

λαμβάνετε verb - present active indicative - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

αλλος adjective - nominative singular masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ελθη verb - second aorist active subjunctive - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

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.

ιδιω adjective - dative singular neuter

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

εκεινον demonstrative pronoun - accusative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ληψεσθε verb - future middle deponent indicative - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

John 5:44 .

.	Greek	Strong's	Origin
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
you believe,	πιστεῦσαι (pisteusai)	4100: to believe, entrust	from pistis
when you receive	λαμβάνοντες (lambanontes)	2983: to take, receive	from a prim. root lab-
glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
from one another	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
and you do not seek	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

that is from the [one and] only	μόνου (monou)	3441: alone	a prim. word
God?	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

πως **adverb - interrogative**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δυνασθε **verb - present middle or passive deponent indicative - second person**

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

υμεις **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

πιστεусαι **verb - aorist active middle or passive deponent**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

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

αλληλων **reciprocal pronoun - genitive plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

λαμβάνοντες **verb - present active participle - nominative plural masculine**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**

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.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μονου **adjective - genitive singular masculine**

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

ζητειτε **verb - present active indicative - second person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

John 5:45 .

.	Greek	Strong's	Origin
"Do not think	δοκεῖτε (dokeite)	1380: to have an opinion, to seem	from dokos (opinion)
that I will accuse	κατηγορήσω (katēgorēsō)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
you before	πρὸς	4314: advantageous for, at (denotes local proximity),	a prim. preposition

	(pros)	toward (denotes motion toward a place)	
the Father;	πατέρα (patera)	3962: a father	a prim. word
the one who accuses	κατηγορῶν (katēgorōn)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
you is Moses,	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
in whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have set your hope.	ἐλπίζετε (ēlpikate)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)

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.

δοκεῖτε verb - present active imperative - 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.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

κατηγορησω verb - future active indicative - first person singular

kategoreo kat-ay-gor-eh'-o: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατηγορων **verb - present active participle - nominative singular masculine**

kategoreo **kat-ay-gor-eh'-o**: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

μωσης **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ηλπικατε **verb - perfect active indicative - second person**

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

John 5:46 .

■			
.	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
you believed	ἐπιστεύετε (episteuete)	4100: to believe, entrust	from pistis
Moses,	Μωϋσεῖ (mōusei)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
you would believe	ἐπιστεύετε (episteuete)	4100: to believe, entrust	from pistis
Me, for he wrote	ἔγραψεν (egrapsen)	1125: to write	a prim. verb
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Me.			

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)

ἐπιστεύετε verb - imperfect active indicative - second person

pisteuo **pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

μωσῆ noun - dative singular masculine

Moseus **moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ἐπιστεύετε verb - imperfect active indicative - second person

pisteuo **pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit;

by implication, to entrust (especially one's spiritual well-being to Christ)

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

εμοι personal pronoun - first person dative singular

emoi **em-oy'**: to me -- I, me, mine, my.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εμου personal pronoun - first person genitive singular

emou **em-oo'**: of me -- me, mine, my.

εκεινος demonstrative pronoun - nominative singular masculine

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

εγραψεν verb - aorist active indicative - third person singular

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

John 5:47 .

.	Greek	Strong's	Origin
"But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you do not believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
his writings,	γράμμασιν (grammasin)	1121: that which is drawn or written, i.e. a letter	from graphó
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will you believe	πιστεύσετε (pisteusete)	4100: to believe, entrust	from pistis
My words?"	ῥήμασιν	4487: a word, by impl. a	from a modified form of ereó

(rēmasin)

matter

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).

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.

ἐκεῖνου **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.

γραμμασιν **noun - dative plural neuter**

grammar **gram'-mah:** a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

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.

πιστεύετε **verb - present active indicative - second person**

pisteuo **pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

πως **adverb - interrogative**

pos **poce:** an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

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.

ἐμοῖς **possessive pronoun - first person dative plural neuter**

emos **em-os':** my -- of me, mine (own), my.

ρημασιν **noun - dative 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

ΠΙΣΤΕΥΣΕΤΕ **verb - future active indicative - second person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

John 6:1 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
to the other side	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
of the Sea	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
of Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
(or Tiberias).	Τιβεριάδος (tiberiados)	5085: Tiberias, a city of Galilee, also another name for the Sea of Galilee (NG1056)	from Tiberios

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

απηλθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

περαν **adverb**

peran **per'-an**: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιβεριαδος **noun - genitive singular feminine**

Tiberias **tib-er-ee-as'**: Tiberias, the name of a town and a lake in Palestine -- Tiberias.

John 6:2 .

.	Greek	Strong's	Origin
A large	πόλῦς	4183: much, many	a prim. word

	(polus)		
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
followed	ἠκολούθει (ēkolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they saw		3708: to see, perceive, attend to	a prim. verb
the signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He was performing	ἐποίει (epoiei)	4160: to make, do	a prim. word
on those	ταῖς (ta)	3588: the	the def. art.
who were sick.	ἀσθενούντων (asthenountōn)	770: to be weak, feeble	from asthenés

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

ἠκολουθεῖ verb - imperfect active indicative - third person singular

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

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

οχλος noun - nominative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

πολυς adjective - nominative singular masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εωρων verb - imperfect active indicative - third person - attic

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

αυτου personal pronoun - genitive 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.

σημεια noun - accusative plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

α relative pronoun - accusative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

επιποιει verb - imperfect active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενουντων verb - present active participle - genitive plural masculine

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

John 6:3 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	ἀνῆλθεν (anēlthen)	424: to go up	from ana and erchomai
up on the mountain,	ὄρος (oros)	3735: a mountain	a prim. word
and there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
He sat down	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hémai (to sit)
with His disciples.	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

KJV Lexicon

ἀνῆλθεν **verb - second aorist active indicative - third person singular**
anerchomai an-erkh'-om-ahee: to ascend -- go up.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οπος noun - accusative singular neuter

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

εκαθητο verb - imperfect middle or passive deponent indicative - third person singular

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 6:4 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the Passover,	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
the feast	ἐορτή (eortē)	1859: a feast, a festival	of uncertain derivation

of the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
was near.	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐγγύς **adverb**

eggus **eng-goos':** near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

το **definite article - nominative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πάσχα **aramaic transliterated word**

pascha **pas'-khah:** the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

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.

εορτη **noun - nominative singular feminine**

heorte **heh-or-tay':** a festival -- feast, holyday.

των **definite article - genitive plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαίων **adjective - genitive plural masculine**

ioudaios **ee-oo-dah'-yos:** Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

John 6:5 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
lifting	ἑπάρας (eparas)	1869: to lift up	from epi and airó
up His eyes	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
and seeing	θεασάμενος (theasamenos)	2300: to behold, look upon	of uncertain origin
that a large	πολὺς (polus)	4183: much, many	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
was coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to Him, said	λέγει (legei)	3004: to say	a prim. verb
to Philip,	Φίλιππον (philippon)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
"Where	πόθεν (pothen)	4159: from where	adverb from the same as posos
are we to buy	ἀγοράσωμεν (agorasōmen)	59: to buy in the marketplace, purchase	from agora
bread,	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
so		3767: therefore, then, (and) so	a prim. word
that these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

may eat?"

2068: to eat

akin to edó (to eat)

KJV Lexicon

επαρας **verb - aorist active participle - nominative singular masculine**

epairo **ep-ahee'-ro**: to raise up -- exalt self, poise (lift, take) up.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεασαμενος **verb - aorist middle deponent participle - nominative singular masculine**

theaomai **teh-ah'-om-ahee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πολυς **adjective - nominative singular masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age,

deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

οχλος noun - nominative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

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

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.

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.

φιλιππον noun - accusative singular masculine

Philippos fil'-ip-pos: fond of horses; Philippus, the name of four Israelites -- Philip.

ποθεν adverb - interrogative

pothen poth'-en: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

αγορασμεν verb - future active indicative - first person

agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

αρτους noun - accusative plural masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

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.

φαγωσιν verb - second aorist active subjunctive - third person

phago fag'-o: to eat -- eat, meat.

ουτοι demonstrative pronoun - nominative plural masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

John 6:6 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
He was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to test	πειράζων (peirazōn)	3985: to make proof of, to attempt, test, tempt	from peira
him, for He Himself	αὐτὸν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
knew		3609a: to have seen or perceived, hence to know	perf. of eidon
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
He was intending	ἔμελλεν (emellen)	3195: to be about to	a prim. verb
to do.	ποιεῖν (poiein)	4160: to make, do	a prim. word

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελεγεν verb - imperfect active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πειραζων verb - present active participle - nominative singular masculine

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

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

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)

ηδαι verb - pluperfect active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εμελλεν verb - imperfect active indicative - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

ποιειν verb - present active infinitive

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

John 6:7 .

.	Greek	Strong's	Origin
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
Him, "Two hundred	διακοσίων (diakosiōn)	1250: two hundred	pl. cardinal number from dis and hekaton
denarii	δηναρίων (dēnariōn)	1220: denarius (a Rom. coin)	of Latin origin

worth of bread	ἄρτοι (artoi)	740: bread, a loaf	of uncertain origin
is not sufficient	ἀρκοῦσιν (arkousin)	714: to assist, suffice	a prim. verb
for them, for everyone	ἐκαστος (ekastos)	1538: each, every	a prim. word
to receive	λάβη (labē)	2983: to take, receive	from a prim. root lab-
a little."	βραχύ (brachu)	1024: short, little	a prim. word

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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

φιλιππος **noun - nominative singular masculine**

Philippos **fil'-ip-pos**: fond of horses; Philippus, the name of four Israelites -- Philip.

διακοσιων **adjective - genitive plural neuter**

diakosioi **dee-ak-os'-ee-oy**: two hundred -- two hundred.

δηναρων **noun - genitive plural neuter**

denarion **day-nar'-ee-on**: a denarius (or ten asses) -- pence, penny(-worth).

αρτοι **noun - nominative plural masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αρκουσιν **verb - present active indicative - third person**

arkeo **ar-keh'-o**: to ward off, i.e. (by implication) to avail (figuratively, be satisfactory) -- be content, be enough, suffice, be sufficient.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

εκαστος **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βραχυ **adjective - accusative singular neuter**

brachus **brakh-ooce'**: short (of time, place, quantity, or number) -- few words, little (space, while).

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

λαβη **verb - second aorist active subjunctive - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

John 6:8 .

.	Greek	Strong's	Origin
One	εἷς (eis)	1520: one	a primary number
of His disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
Andrew,	Ἀνδρέας (andreas)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
Simon	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
Peter's	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

brother,	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
said	λέγει (legei)	3004: to say	a prim. verb
to Him,			

KJV Lexicon

ΛΕΓΕΙ **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΙΣ **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΕΚ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΩΝ **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΑΘΗΤΩΝ **noun - genitive plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ΑΥΤΟΥ **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΑΝΔΡΕΑΣ **noun - nominative singular masculine**

Andreas an-dreh'-as: manly; Andreas, an Israelite -- Andrew.

Ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αδελφος **noun - nominative singular masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

σιμωνος **noun - genitive singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρου **noun - genitive singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

John 6:9 .

.	Greek	Strong's	Origin
"There is a lad	παιδάριον (paidarion)	3808: a little boy	dim. of pais
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has	ἔχει (echei)	2192: to have, hold	a prim. verb
five	πέντε (pente)	4002: five	a prim. cardinal number
barley	κριθίνους (krithinous)	2916: of barley	adjective from krithé
loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
and two	δύο (duo)	1417: two	a primary number
fish,	ὀψάρια (opsaria)	3795: fish	dim. of opson (cooked food)
but what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

for so many people?" **ΤΟΣΟΨΤΟΥΣ**
(tosoutous)

5118: so great, so much, pl.
so many

from tosos (so much) and houtos,

KJV Lexicon

ΕΣΤΙΝ verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ΠΑΙΔΑΡΙΟΝ noun - nominative singular neuter

paidarion **pahee-dar'-ee-on**: a little boy -- child, lad.

ΕΝ adjective - nominative singular neuter

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΩΔΕ adverb

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Ο relative pronoun - nominative singular neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΧΕΙ verb - present active indicative - third person singular

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ΠΕΝΤΕ numeral (adjective)

pente **pen'-teh**: five -- five.

ΑΡΤΟΥΣ noun - accusative plural masculine

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

ΚΡΙΘΙΝΟΥΣ adjective - accusative plural masculine

krithinos **kree'-thee-nos**: consisting of barley -- barley.

ΚΑΙ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΔΥΟ numeral (adjective)

duo **doo'-o**: two -- both, twain, two.

ΟΨΑΡΙΑ noun - accusative plural neuter

opsarion **op-sar'-ee-on**: a relish to other food (as if cooked sauce), i.e. (specially), fish (presumably salted and dried as a condiment) -- fish.

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.

ταυτα demonstrative pronoun - nominative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοσoutous demonstrative pronoun - accusative plural masculine

tosoutos tos-oo'-tos: so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

John 6:10 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"Have	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
the people	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
sit	ἀναπεσεῖν (anapesein)	377: to fall back	from ana and piptó
down."	ἀνέπεσαν (anepesan)	377: to fall back	from ana and piptó
Now	δὲ	1161: but, and, now, (a	a prim. word

	(de)	connective or adversative particle)	
there was much	πολύς (polus)	4183: much, many	a prim. word
grass	χόρτος (chortos)	5528: a feeding place, food, grass	a prim. word
in the place.	τόπω (topō)	5117: a place	a prim. word
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the men	ἄνδρες (andres)	435: a man	a prim. word
sat down,		377: to fall back	from ana and piptó
in number	ἀριθμὸν (arithmon)	706: a number	from a prim. root ari-
about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
five thousand.	πεντακισχίλιοι (pentakischilioi)	4000: five thousand	a cardinal number from pentakis and chilioi

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε de **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ποιήσατε **verb - aorist active middle - second person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

ἀνθρώπους **noun - accusative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ἀναπεσεῖν **verb - second aorist active middle or passive deponent**

anapipto **an-ap-ip'-to**: to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

ἦν **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δέ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χορτός **noun - nominative singular masculine**

chortos **khor'-tos**: a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.

πολύς **adjective - nominative singular masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

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.

τόπῳ **noun - dative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

ἀνεπεσον **verb - second aorist active indicative - third person**

anapipto **an-ap-ip'-to**: to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ανδρες noun - nominative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αριθμον noun - accusative singular masculine

arithmos ar-ith-mos': a number (as reckoned up) -- number.

ωσει adverb

hosei ho-si': as if -- about, as (it had been, it were), like (as).

πεντακισχιλιοι adjective - nominative plural masculine

pentakischilioi pen-tak-is-khil'-ee-oy: five times a thousand -- five thousand.

John 6:11 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
took	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
the loaves,	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
and having given thanks,	εὐχαριστήσας (eucharistēsas)	2168: to be thankful	from eucharistos
He distributed	διέδωκεν (diedōken)	1239: to hand over, distribute	from dia and didōmi
to those	τοὺς (tous)	3588: the	the def. art.
who were seated;	ἀνακειμένοις (anakeimenois)	345: to be laid up, to recline	from ana and keimai

likewise	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
of the fish	ὀψαρίων (opsariōn)	3795: fish	dim. of opson (cooked food)
as much	ὅσον (oson)	3745: how much, how many	from hos,
as they wanted.	ἤθελον (ēthelon)	2309: to will, wish	a prim. verb

KJV Lexicon

ελαβεν **verb - second aorist active indicative - third person singular**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτους **noun - accusative plural masculine**

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευχαριστησας **verb - aorist active participle - nominative singular masculine**
eucharisteo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

διεδωκεν **verb - aorist active indicative - third person singular**
diadidomai **dee-ad-id'-o-mee**: to give throughout a crowd, i.e. deal out; also to deliver over (as to a successor) -- (make) distribute(-ion), divide, give.

τοις **definite article - dative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταις **noun - dative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαθηται **noun - nominative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

τοις **definite article - dative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανακειμενοις **verb - present middle or passive deponent participle - dative plural masculine**
anakeimai **an-ak-i'-mahee**: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

ομοιως **adverb**
homoios **hom-oy'-oce**: similarly -- likewise, so.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οψαριων **noun - genitive plural neuter**
opsarion **op-sar'-ee-on**: a relish to other food (as if cooked sauce), i.e. (specially), fish

(presumably salted and dried as a condiment) -- fish.

οσον **correlative pronoun - accusative singular neuter**
hosos **hos'-os:** as (much, great, long, etc.) as

ηθελον **verb - imperfect active indicative - third person**
thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

John 6:12 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they were filled,	ἐνεπλήσθησαν (eneplēsthēsan)	1705a: to fill up, by impl. to satisfy	from en and pimplēmi
He said	λέγει (legei)	3004: to say	a prim. verb
to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"Gather	συναγάγετε (sunagagete)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
up the leftover	περισεύσαντα (perisseusanta)	4052: to be over and above, to abound	from perissos
fragments	κλάσματα (klasmata)	2801: a broken piece	from klaó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that nothing	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
will be lost."	ἀπόληται (apolētai)	622: to destroy, destroy utterly	from apo and same as olethros

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ενεπλησθησαν **verb - aorist passive indicative - third person**

empiplemi **em-pip'-lay-mee or**: to fill in (up), i.e. (by implication) to satisfy -- fill.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταις **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συναγαγετε **verb - second aorist active middle - second person**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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.

περισσευσαντα **verb - aorist active participle - accusative plural neuter**

perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

κλασματα **noun - accusative plural neuter**

klasma **klas'-mah**: a piece (bit) -- broken, fragment.

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.

τι **indefinite pronoun - accusative singular neuter**
tis **tis**: some or any person or object

αποληται **verb - second aorist middle subjunctive - third person singular**
apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

John 6:13 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they gathered	συνήγαγον (sunēgagon)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
them up, and filled	ἐγέμισαν (egemisan)	1072: to fill	from gemó
twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
baskets	κοφίνους (kophinous)	2894: a basket	a prim. word
with fragments	κλασμάτων (klasmatōn)	2801: a broken piece	from klaó
from the five	πέντε (pente)	4002: five	a prim. cardinal number
barley	κριθίνων (krithinōn)	2916: of barley	adjective from krithé
loaves	ἄρτων (artōn)	740: bread, a loaf	of uncertain origin
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
were left over	ἐπερίσσευσαν (eperisseusan)	4052: to be over and above, to abound	from perissos

by those	τῶν (tōn)	3588: the	the def. art.
who had eaten.	βεβρωκόσιν (bebrōkosin)	977: to eat	akin to bora (food)

KJV Lexicon

συνηγαγον **verb - second aorist active indicative - third person**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγεμισαν **verb - aorist active indicative - third person**

gemizo **ghem-id'-zo**: to fill entirely -- fill (be) full.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

κοφινους **noun - accusative plural masculine**

kophinos **kof'-ee-nos**: a (small) basket -- basket.

κλασματων **noun - genitive plural neuter**

klasma **klas'-mah**: a piece (bit) -- broken, fragment.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

ἄρτων noun - genitive plural masculine artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.
τῶν definite article - genitive plural masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κριθινῶν adjective - genitive plural masculine krithinos kree'-thee-nos: consisting of barley -- barley.
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.
ἐπερίσσευσεν 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
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.
βιβρωκοσιν verb - perfect active participle - dative plural masculine bibrosko bib-ro'-sko: to eat -- eat.

John 6:14 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when the people	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
saw		3708: to see, perceive, attend to	a prim. verb
the sign	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He had performed,	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word

they said,	ἔλεγον (elegon)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is truly	ἀληθῶς (alēthōs)	230: truly	adverb from aléthés
the Prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi
who is to come	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
into the world."	κόσμον (kosmon)	2889: order, the world	a prim. word

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ου **conjunction**

oun **oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ανθρωποι **noun - nominative plural masculine**

anthropos **anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

ιδοντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

ο **relative pronoun - accusative singular neuter**

hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o:** to make or do (in a very wide application, more or less direct)

σημειον **noun - accusative singular neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αληθως **adverb**

alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητης **noun - nominative singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

εις **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.

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.

John 6:15 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
perceiving	γνοὺς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that they were intending	μέλλουσιν (mellousin)	3195: to be about to	a prim. verb
to come	ἔρχεσθαι (erchesthai)	2064: to come, go	a prim. verb
and take Him by force	ἀρπάζειν (arpazein)	726: to seize, catch up, snatch away	from a prim. root harp-
to make	ποιήσωσιν (poiēsōsin)	4160: to make, do	a prim. word
Him king,	βασιλέα (basilea)	935: a king	of uncertain origin
withdrew	ἀνεχώρησεν (anechōrēsen)	402: to go back, withdraw	from ana and chóreó
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to the mountain	ὄρος (oros)	3735: a mountain	a prim. word
by Himself	αὐτὸν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word

alone.

μόνος
(monos)

3441: alone

a prim. word

KJV Lexicon

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

γινούς **verb - second aorist active participle - nominative singular masculine**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μελλουσιν **verb - present active indicative - third person**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

ερχεσθαι **verb - present middle or passive deponent infinitive**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρπαζειν **verb - present active infinitive**

harpazo **har-pad'-zo**: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the

intent (that), lest, so as, (so) that, (for) to.

ποιησωσιν **verb - aorist active subjunctive - third person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βασιλεα **noun - accusative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

ανεχωρησεν **verb - aorist active indicative - third person singular**

anachoreo **an-akh-o-reh'-o**: to retire -- depart, give place, go (turn) aside, withdraw self.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορος **noun - accusative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

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

μονος **adjective - nominative singular masculine**

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

John 6:16 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
evening	ὥψια (opsia)	3798: evening	from opse

came,	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
went down	κατέβησαν (katebēsan)	2597: to go down	from kata and the same as basis
to the sea,	θάλασσαν (thalassan)	2281: the sea	of uncertain origin

KJV Lexicon

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οψια **adjective - nominative singular feminine**

opsios **op'-see-os**: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide).

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

κατεβησαν **verb - second aorist active indicative - third person**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσαν noun - accusative singular feminine

thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

John 6:17 .

.	Greek	Strong's	Origin
and after getting	ἐμβάντες (embantes)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into a boat,	πλοῖον (ploion)	4143: a boat	from pleó
they [started to] cross	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
the sea	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
to Capernaum.		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
It had already	ἤδη (ēdē)	2235: already	a prim. adverb of time
become	ἐγγέγονει (egegonei)	1096: to come into being, to happen, to become	from a prim. root gen-
dark,	σκοτία (skotia)	4653: darkness	from skotos
and Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
come	ἔρχοντο (ērchonto)	2064: to come, go	a prim. verb

to them.

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμβαντες **verb - second aorist active participle - nominative plural masculine**

embaino **em-ba'-hee-no**: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιον **noun - accusative singular neuter**

ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

ηρχοντο **verb - imperfect middle or passive deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

περαν **adverb**

peran **per'-an**: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καπερναουμ **proper noun**

Kapernaoum cap-er-nah-oom': Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σκοτια **noun - nominative singular feminine**

skotia skot-ee'-ah: dimness, obscurity -- dark(-ness).

ηδη **adverb**

ede ay'-day: even now -- already, (even) now (already), by this time.

εγεγονει **verb - pluperfect active indicative - third person singular**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

εληλυθει **verb - pluperfect active indicative - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 6:18 .

.	Greek	Strong's	Origin
The sea	θάλασσα (thalassa)	2281: the sea	of uncertain origin
[began] to be stirred	διεγείρετο (diegeireto)	1326: to arouse completely	from dia and egeiró
up because a strong	μεγάλου (megalou)	3173: great	a prim. word
wind	άνέμου (anemou)	417: wind	from a prim. root ane- (to blow, breathe)
was blowing.	πνέοντος (pneontos)	4154: to blow	a prim. verb

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

θαλασσα **noun - nominative singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

ανεμου **noun - genitive singular masculine**

anemos **an'-em-os**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

μεγαλου **adjective - genitive singular masculine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

πνεοντος **verb - present active participle - genitive singular masculine**

pneo **pneh'-o**: to breathe hard, i.e. breeze -- blow.

διηγειρετο **verb - imperfect passive indicative - third person singular**

diegeiro **dee-eg-i'-ro**: to wake fully; i.e. arouse -- arise, awake, raise, stir up.

John 6:19 .

.	Greek	Strong's	Origin
Then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when they had rowed	ἐληλακότες (elēlakotes)	1643: to drive or push (as wind, oars, or demoniacal power)	a prim. verb
about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
three	εἴκοσι (eikosi)	1501: twenty	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
four miles,	σταδίους (stadious)	4712: a stadium (a Gr. measure of length), by impl. a racecourse	from the same as histēmi
they saw	θεωροῦσιν (theōrousin)	2334: to look at, gaze	from theóros (an envoy, spectator)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
walking	περιπατοῦντα (peripatounta)	4043: to walk	from peri and pateó
on the sea	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
and drawing	γινόμενον (ginomenon)	1096: to come into being, to happen, to become	from a prim. root gen-
near	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
to the boat;	πλοῖου (ploiou)	4143: a boat	from pleó
and they were frightened.	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos

KJV Lexicon

εληλακοτες **verb - perfect active participle - nominative plural masculine**

elauno **el-ow'-no**: to push (as wind, oars or demonical power) -- carry, drive, row.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὥς **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

stadious **noun - accusative plural neuter**

stadion **stad'-ee-on**: a stade or certain measure of distance; by implication, a stadium or race-course -- furlong, race.

εικοσι **adjective - nominative plural masculine**

eikosi **i'-kos-ee**: a score -- twenty.

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

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.

τριακοντα **numeral (adjective)**

triakonta **tree-ak'-on-tah**: thirty -- thirty.

θεωρουσιν **verb - present active indicative - third person**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

περιπατουντα **verb - present active participle - accusative singular masculine**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be

occupied with, walk (about).

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσης noun - genitive singular feminine

thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγγυς adverb

eggus eng-goos': near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιου noun - genitive singular neuter

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

γινομενον verb - present middle or passive deponent participle - accusative singular masculine
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.)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφοβηθησαν verb - aorist passive deponent indicative - third person

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

John 6:20 .

.	Greek	Strong's	Origin
But He said	λέγει (legei)	3004: to say	a prim. verb

to them, "It is I; do
not be afraid."

φοβεῖσθε
(phobeisthe)

5399: to put to flight, to terrify, from phobos
frighten

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).

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φοβεισθε **verb - present middle or passive deponent imperative - second person**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

John 6:21 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word

they were willing	ἤθελον (ēthelon)	2309: to will, wish	a prim. verb
to receive	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
Him into the boat,	πλοῖον (ploion)	4143: a boat	from pleó
and immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
the boat	πλοῖον (ploion)	4143: a boat	from pleó
was at the land	γῆς (gēs)	1093: the earth, land	a prim. word
to which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they were going.	ὑπῆγον (upēgon)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó

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ἡθελον **verb - imperfect active indicative - third person**

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

λαβεῖν **verb - second aorist active middle or passive deponent**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιον noun - accusative singular neuter

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιον noun - nominative singular neuter

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ην relative pronoun - accusative singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υπηγον **verb - imperfect active indicative - third person**
hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

John 6:22 .

.	Greek	Strong's	Origin
The next day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
the crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
that stood	ἐστηκώς (estēkōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
on the other side	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
of the sea	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
saw	εἶδον (eidon)	3708: to see, perceive, attend to	a prim. verb
that there was no	οὐκ (ouk)	3756: not, no	a prim. word
other	ἄλλο (allo)	243: other, another	a prim. word
small boat	πλοιάριον (ploiarion)	4142: a little boat	dim. of ploion
there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
except		1508: if not	from ei and mé
one,	ἐν (en)	1520: one	a primary number
and that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

had not entered	συνεισιῆλθεν (suneisēlthen)	4897: to enter together	from sun and eiserchomai
with His disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
into the boat,	πλοῖον (ploion)	4143: a boat	from pleó
but [that] His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
had gone away	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
alone.	μόνοι (monoi)	3441: alone	a prim. word

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τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαυριον **adverb**

epaurion ep-ow'-ree-on: occurring on the succeeding day -- day following, morrow, next day (after).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλος **noun - nominative singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εστηκως **verb - perfect active participle - nominative singular masculine**

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

περαν adverb

peran per'-an: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσης noun - genitive singular feminine

thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

ιδων verb - second aorist active participle - nominative singular masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πλοιαριον noun - nominative singular neuter

plouiarion ploy-ar'-ee-on: a boat -- boat, little (small) ship.

αλλο adjective - nominative singular neuter

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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 adjective - nominative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκεινο demonstrative pronoun - nominative singular neuter

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

εμβησαν verb - second aorist active indicative - third person

embaino em-ba'-hee-no: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

συνεισηλθεν verb - second aorist active indicative - third person singular

suneiserchomai soon-ice-er'-khom-ahee: to enter in company with -- go in with, go with into.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταις noun - dative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιαριον **noun - accusative singular neuter**

plouiarion **ploy-ar'-ee-on**: a boat -- boat, little (small) ship.

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.

μονοι **adjective - nominative plural masculine**

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

απηλθον **verb - second aorist active indicative - third person**

aperchomai **ap-erkh'-om-ah-ee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

John 6:23 .

.	Greek	Strong's	Origin
There came	ἦλθεν	2064: to come, go	a prim. verb

	(ēlthen)		
other	ἀλλὰ (alla)	243: other, another	a prim. word
small boats	πλοῖα (ploia)	4142: a little boat	dim. of ploion
from Tiberias	Τιβεριάδος (tiberiados)	5085: Tiberias, a city of Galilee, also another name for the Sea of Galilee (NG1056)	from Tiberios
near	ἐγγὺς (engus)	1451: near (in place or time)	of uncertain origin
to the place	τόπου (topou)	5117: a place	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
they ate		2068: to eat	akin to edó (to eat)
the bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
after the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
had given thanks.	εὐχαριστήσαντος (eucharistēsantos)	2168: to be thankful	from eucharistos

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αλλα **adjective - nominative plural neuter**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηλθεν **verb - second aorist active indicative - third person singular**
erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light,
next, pass, resort, be set.

πλοιαρία **noun - nominative plural neuter**
ploiarion **ploy-ar'-ee-on**: a boat -- boat, little (small) ship.

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)

τιβεριᾶδος **noun - genitive singular feminine**
Tiberias **tib-er-ee-as'**: Tiberias, the name of a town and a lake in Palestine -- Tiberias.

ἐγγύς **adverb**
eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near,
nigh (at hand, unto), ready.

τοῦ **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

τοποῦ **noun - genitive singular masculine**
topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

οπου **adverb**
hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -
soever), whither (+ soever).

ἐφαγον **verb - second aorist active indicative - third person**
phago **fag'-o**: to eat -- eat, meat.

τοῦ **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ἄρτον **noun - accusative singular masculine**
artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

ευχαριστήσαντος **verb - aorist active participle - genitive singular masculine**
eucharistēo **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).

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.

John 6:24 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὅτε (ote)	3753: when	from hos, and te
the crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
saw		3708: to see, perceive, attend to	a prim. verb
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was not there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
His disciples,	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
they themselves	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
got	ἐνέβησαν (enebēsan)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into the small boats,	πλοιάρια (ploiaria)	4142: a little boat	dim. of ploion
and came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to Capernaum		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
seeking	ζητοῦντες (zētountes)	2212: to seek	of uncertain origin
Jesus.	Ἰησοῦν	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

(iēsoun)

name of the Messiah, also
three other Isr.

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οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ου **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ειδεν **verb - second aorist 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.

οχλος **noun - nominative singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

εκει **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ουδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more,

nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ενεβησαν **verb - second aorist active indicative - third person**

embaino em-ba'-hee-no: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

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

εις **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.

πλοια **noun - accusative plural neuter**

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθον **verb - second aorist active indicative - third person**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καπερναουμ **proper noun**

Kapernaoum cap-er-nah-oom': Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

ζητουντες **verb - present active participle - nominative plural masculine**

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense)

to plot (against life)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 6:25 .

.	Greek	Strong's	Origin
When	πότε (pote)	4219: when?	interrog. adverb from the same as pote
they found	εὐρόντες (eurontes)	2147: to find	a prim. verb
Him on the other side	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
of the sea,	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
they said		3004: to say	a prim. verb
to Him, "Rabbi,	ράββι (rabbi)	4461: my master, my teacher	of Hebrew origin rab
when		4219: when?	interrog. adverb from the same as pote
did You get	γέγονας (gegonas)	1096: to come into being, to happen, to become	from a prim. root gen-
here?"	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευροντες **verb - second aorist active participle - nominative plural masculine**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περαν **adverb**

peran **per'-an**: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ραββι **hebrew transliterated word**

rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

ποτε **particle - interrogative**

pote **pot'-eh**: interrogative adverb, at what time -- + how long, when.

ωδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

γεγονας **verb - second perfect active indicative - second 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.)

John 6:26 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
answered	Ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them and said,	λέγω (legō)	3004: to say	a prim. verb
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, you seek	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
Me, not because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you saw		3708: to see, perceive, attend to	a prim. verb
signs,	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
but because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you ate		2068: to eat	akin to edó (to eat)
of the loaves	ἄρτων (artōn)	740: bread, a loaf	of uncertain origin
and were filled.	ἐχορτάσθητε (echortasthēte)	5526: to feed, fatten, fill, satisfy	from chortos

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ζητειτε **verb - present active indicative - second person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

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.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΙΔΕΤΕ verb - second aorist active indicative - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

σημεια noun - accusative plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΦΑΓΕΤΕ verb - second aorist active indicative - second person

phago fag'-o: to eat -- eat, meat.

ΕΚ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΩΝ definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΡΤΩΝ noun - genitive plural masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΧΟΡΤΑΣΘΗΤΕ verb - aorist passive indicative - second person

chortazo khor-tad'-zo: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

John 6:27 .

.	Greek	Strong's	Origin
"Do not work	ἐργάζεσθε (ergazesthe)	2038b: to work, labor	from ergon

for the food	βρῶσιν (brōsin)	1035: eating, food	from bibróskó
which perishes,	ἀπολλυμένην (apollumenēn)	622: to destroy, destroy utterly	from apo and same as olethros
but for the food	βρῶσιν (brōsin)	1035: eating, food	from bibróskó
which endures	μένουσαν (menousan)	3306: to stay, abide, remain	a prim. verb
to eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life,	ζωήν (zōēn)	2222: life	from zaó
which	ἦν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to you, for on Him the Father,	πατήρ (patēr)	3962: a father	a prim. word
God,	θεός (theos)	2316: God, a god	of uncertain origin
has set His seal."	ἐσφράγισεν (esphragisen)	4972: to seal	from sphragis

KJV Lexicon

εργαζεσθε **verb - present middle or passive deponent imperative - second person**

ergazomai **er-gad'-zom-ahēe**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

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.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βρωσιν **noun - accusative singular feminine**

brosis bro'-sis: (abstractly) eating; by extension (concretely) food -- eating, food, meat.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απολλυμενην **verb - present middle passive - accusative singular feminine**

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βρωσιν **noun - accusative singular feminine**

brosis bro'-sis: (abstractly) eating; by extension (concretely) food -- eating, food, meat.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μενουσαν **verb - present active participle - accusative singular feminine**

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

ζωην **noun - accusative singular feminine**

zoe dzo-ay': life -- life(-time).

αιωνιον **adjective - accusative singular feminine**

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) --

eternal, for ever, everlasting, world (began).

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.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

υμιν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

δωσει **verb - future active indicative - third person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τουτον **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

εσφραγισεν **verb - aorist active indicative - third person singular**

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.

ο **definite article - nominative singular masculine**

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).

John 6:28 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they said		3004: to say	a prim. verb
to Him, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we do,	ποιῶμεν (poiōmen)	4160: to make, do	a prim. word
so		3767: therefore, then, (and) so	a prim. word
that we may work	ἐργαζώμεθα (ergazōmetha)	2038b: to work, labor	from ergon
the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
of God?"	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

εἶπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ποιωμεν verb - present active subjunctive - first person

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.

εργαζομεθα verb - present middle or passive deponent subjunctive - first person

ergazomai er-gad'-zom-ahee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα noun - accusative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

John 6:29 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη	611: to answer	from apo and krinó

	(apekrithē)		
and said		3004: to say	a prim. verb
to them, "This		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
that you believe	πιστεύετε (pisteuēte)	4100: to believe, entrust	from pistis
in Him whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He has sent."	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló

KJV Lexicon

ἀπεκριθῇ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other
Israelites -- Jesus.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,
grant, say (on), speak, tell.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΤΟ definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΡΓΟΝ noun - nominative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ΤΟΥ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΥ noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

ΠΙΣΤΕΥΣΗΤΕ verb - aorist active subjunctive - second person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ΕΙΣ 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.

ΑΠΕΣΤΕΙΛΕΝ verb - aorist active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ΕΚΕΙΝΟΣ demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

John 6:30 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they said		3004: to say	a prim. verb
to Him, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
do You do	ποιεῖς (poieis)	4160: to make, do	a prim. word
for a sign,	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
so		3767: therefore, then, (and) so	a prim. word
that we may see,		3708: to see, perceive, attend to	a prim. verb
and believe	πιστεύσωμεν (pisteusōmen)	4100: to believe, entrust	from pistis
You? What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
work do You perform?	ἐργάζη (ergazē)	2038b: to work, labor	from ergon

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τί interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ποιεῖς verb - present active indicative - second person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

σύ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

σημεῖον noun - accusative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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.

ἰδῶμεν verb - second aorist active subjunctive - first person

eido i'-do: to see; by implication, (in the perfect tense only) to know

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιστεύσωμεν verb - aorist active subjunctive - 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)

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

τί interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -

unto, -with, -withal), whether, which, who(-m, -se), why.

ἐργαζῇ **verb - present middle or passive deponent indicative - second person singular**
ergazomai er-gad'-zom-ahee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

John 6:31 .

.	Greek	Strong's	Origin
"Our fathers	πατέρες (pateres)	3962: a father	a prim. word
ate		2068: to eat	akin to edó (to eat)
the manna	μάννα (manna)	3131: manna	of Hebrew origin man
in the wilderness;	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
as it is written,	γεγραμμένον (gegrammenon)	1125: to write	a prim. verb
HE GAVE	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
THEM BREAD	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
OUT OF HEAVEN	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
TO EAT."		2068: to eat	akin to edó (to eat)

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερες noun - nominative plural masculine pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.
ημων personal pronoun - first person genitive plural hemon hay-mone': of (or from) us -- our (company), us, we.
το definite article - accusative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
μαννα hebrew transliterated word manna man'-nah: manna (i.e. man), an edible gum -- manna.
εφαγον verb - second aorist active indicative - third person phago fag'-o: to eat -- eat, meat.
εν preposition en en: in, at, (up-)on, by, etc.
τη definite article - dative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ερημω adjective - dative singular feminine eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.
καθως adverb kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.
εστιν verb - present indicative - third person singular esti es-tee': he (she or it) is; also (with neuter plural) they are
γεγραμμενον verb - perfect passive participle - nominative singular neuter grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).
αρτον noun - accusative singular masculine artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.
εκ preposition ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

εδωκεν **verb - aorist active indicative - third person singular**

didomi did'-o-mee': to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φαγειν **verb - second aorist active middle or passive deponent**

phago fag'-o': to eat -- eat, meat.

John 6:32 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
said	λέγω (legō)	3004: to say	a prim. verb
to them, "Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, it is not Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
who has given	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you the bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
out of heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

but it is My Father	πατήρ (patēr)	3962: a father	a prim. word
who gives	δίδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you the TRUE	ἀληθινόν (alēthinon)	228: true.	from aléthés
bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
out of heaven.	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μουσης **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

δεδωκεν **verb - perfect 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)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτον **noun - accusative singular masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

διδωσιν verb - present active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτον noun - accusative singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθινον adjective - accusative singular masculine

alethinos al-ay-thee-nos': truthful -- true.

John 6:33 .

.	Greek	Strong's	Origin
"For the bread	ἄρτος (artos)	740: bread, a loaf	of uncertain origin
of God	θεοῦ	2316: God, a god	of uncertain origin

	(theou)		
is that which comes down	καταβαίνων (katabainōn)	2597: to go down	from kata and the same as basis
out of heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
and gives	δίδους (didous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
life	ζωὴν (zōēn)	2222: life	from zaó
to the world."	κόσμῳ (kosmō)	2889: order, the world	a prim. word

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἄρτος noun - nominative singular masculine

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

του definite article - genitive singular masculine

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).

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.

καταβαινων verb - present active participle - nominative singular masculine

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζωην noun - accusative singular feminine

zoe dzo-ay': life -- life(-time).

διδους verb - present active participle - nominative singular masculine

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

John 6:34 .

.			
.	Greek	Strong's	Origin
Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they said		3004: to say	a prim. verb

to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
always	πάντοτε (pantote)	3842: at all times	from pas and tote
give	δός (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
bread."	ἄρτον (arton)	740: bread, a loaf	of uncertain origin

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κυριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ΠΑΝΤΟΤΕ **adverb**

pantote pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).

δος **verb - second aorist active middle - second person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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.

ἄρτον **noun - accusative singular masculine**
artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

τούτου **demonstrative pronoun - accusative singular masculine**
touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

John 6:35 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the bread	ἄρτος (artos)	740: bread, a loaf	of uncertain origin
of life;	ζωῆς (zōēs)	2222: life	from zaó
he who comes	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
to Me will not hunger,	πεινάσῃ (peinasē)	3983: to hunger, be hungry	from peina (hunger)
and he who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in Me will never	οὐ (ou)	3756: not, no	a prim. word
thirst.	διψήσῃ (dipsēsei)	1372: to thirst	from dipsa (thirst)

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

ειμι **verb - present indicative - first person singular**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτος **noun - nominative singular masculine**

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωης **noun - genitive singular feminine**

zoe dzo-ay': life -- life(-time).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πεινωση verb - aorist active subjunctive - third person singular

peinao pi-nah'-o: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευων verb - present active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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).

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

διψηση **verb - aorist active subjunctive - third person singular**
dipsao **dip-sah'-o**: to thirst for -- (be, be a-)thirst(-y).

πωποτε **adverb**
popote **po'-pot-e**: at any time, i.e. (with negative particle) at no time -- at any time, + never (...to any man), + yet, never man.

John 6:36 .

.	Greek	Strong's	Origin
"But I said		3004: to say	a prim. verb
to you that you have seen	ἐωράκατε (eōrakate)	3708: to see, perceive, attend to	a prim. verb
Me, and yet do not believe.	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis

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.

ειπον **verb - second aorist active indicative - first person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**
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

εωρακατε verb - perfect active indicative - second person - attic

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

πιστευετε verb - present active indicative - second person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

John 6:37 .

.	Greek	Strong's	Origin
"All	παν (pan)	3956: all, every	a prim. word
that the Father	πατηρ (patēr)	3962: a father	a prim. word
gives	διδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me will come	ἔξει (ēxei)	2240: to have come, be present	a prim. verb
to Me, and the one who comes	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
to Me I will certainly	οὐ (ou)	3756: not, no	a prim. word
not cast	ἐκβάλω (ekbalō)	1544b: to expel, to drive, cast or send out	from ek and ballō
out.			

KJV Lexicon

παν **adjective - accusative singular neuter**

pas pas: apparently a primary word; all, any, every, the whole

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.

διδωσιν **verb - present active indicative - third person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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.

πατηρ **noun - nominative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

εμε **personal pronoun - first person accusative singular**

eme em-eh': me -- I, me, my(-self).

ηξει **verb - future active indicative - third person singular**

heko hay'-ko: to arrive, i.e. be present -- come.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενον **verb - present middle or passive deponent participle - accusative singular masculine**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εκβαλω verb - second aorist active subjunctive - first person singular

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

John 6:38 .

.	Greek	Strong's	Origin
"For I have come down	καταβέβηκα (katabebēka)	2597: to go down	from kata and the same as basis
from heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
not to do	ποιῶ (poiō)	4160: to make, do	a prim. word
My own	ἐμὸν (emon)	1699: my	from the oblique cases of egó, first pers. poss. pronoun
will,	θέλημα (thelēma)	2307: will	from theló
but the will	θέλημα (thelēma)	2307: will	from theló
of Him who sent	πέμψαντος (pempantos)	3992: to send	a prim. word

Me.

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.

καταβηκα verb - perfect active indicative - first person singular

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

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.

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.

ποιω verb - present active subjunctive - first person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θηλημα noun - accusative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

το definite article - accusative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
εμον possessive pronoun - first person accusative singular neuter emos em-os': my -- of me, mine (own), my.	
αλλα conjunction alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.	
το definite article - accusative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
θελημα noun - accusative singular neuter thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.	
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
πεμψαντος verb - aorist active participle - genitive singular masculine pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.	
με personal pronoun - first person accusative singular me meh: me -- I, me, my.	

John 6:39 .

.	Greek	Strong's	Origin
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the will	θέλημα (thelēma)	2307: will	from theló
of Him who sent	πέμψαντος (pempsantos)	3992: to send	a prim. word
Me, that of all	πάν (pan)	3956: all, every	a prim. word
that He has given	δέδωκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

Me I lose	ἀπολέσω (apolesō)	622: to destroy, destroy utterly	from apo and same as olethros
nothing,	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
but raise	ἀναστήσω (anastēsō)	450: to raise up, to rise	from ana and histēmi
it up on the last	ἐσχάτη (eschatē)	2078: last, extreme	of uncertain origin
day.	ἡμέρα (ēmera)	2250: day	a prim. word

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΣΤΙV 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.

ΘΕΛΗΜΑ noun - nominative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

ΤΟΥ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΜΨΑΝΤΟΣ verb - aorist active participle - genitive singular masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

πατρός **noun - genitive singular masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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.

πᾶν **adjective - accusative singular neuter**
pas pas: apparently a primary word; all, any, every, the whole

ὅ **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.

δεδωκεν **verb - perfect 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.

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.

ἀπολεσω **verb - aorist active subjunctive - first person singular**
apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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)

αυτου **personal pronoun - genitive singular neuter**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ἀναστησω **verb - future active indicative - first person singular**
anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αυτο **personal pronoun - accusative singular neuter**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

[εν] **preposition**

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσχατη adjective - dative singular feminine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

John 6:40 .

.	Greek	Strong's	Origin
"For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the will	θέλημα (thelēma)	2307: will	from theló
of My Father,	πατρός (patros)	3962: a father	a prim. word
that everyone	πᾶς (pas)	3956: all, every	a prim. word
who beholds	θεωρῶν (theōrōn)	2334: to look at, gaze	from theóros (an envoy, spectator)
the Son	υἱὸν (uion)	5207: a son	a prim. word
and believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in Him will have	ἔχει (echē)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión

life,	ζωήν (zōēn)	2222: life	from zaó
and I Myself	ἐγώ (egō)	1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
will raise	ἀναστήσω (anastēsō)	450: to raise up, to rise	from ana and histémi
him up on the last	ἐσχάτη (eschatē)	2078: last, extreme	of uncertain origin
day."	ἡμέρα (ēmera)	2250: day	a prim. word

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΣΤΙV 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.

ΘΕΛΗΜΑ noun - nominative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

ΤΟΥ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΜΨΑΝΤΟΣ verb - aorist active participle - genitive singular masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, 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.

πας **adjective - nominative singular masculine**
pas pas: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεωρων **verb - present active participle - nominative singular masculine**
theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιστευων **verb - present active participle - nominative singular masculine**
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **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

εχη **verb - present active subjunctive - third person singular**
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ζωνη **noun - accusative singular feminine**
zoe dzo-ay': life -- life(-time).

αιωνιον **adjective - accusative singular feminine**

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναστησω verb - future active indicative - first person singular

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσχατη adjective - dative singular feminine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

John 6:41 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
were grumbling	Ἐγόγγυζον (egonguzon)	1111: to mutter, murmur	onomatop.
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,

He said,		3004: to say	a prim. verb
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the bread	ἄρτος (artos)	740: bread, a loaf	of uncertain origin
that came down	καταβάς (katabas)	2597: to go down	from kata and the same as basis
out of heaven."	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

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εγογγυζον **verb - imperfect active indicative - third person**
gogguzo **gong-good'-zo**: to grumble -- murmur.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαῖοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

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

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.

ειπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

ειμι verb - present indicative - first person singular
eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρος noun - nominative singular masculine
artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταβας verb - second aorist active participle - nominative singular masculine
katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

εκ preposition
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine
ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

John 6:42 .

.	Greek	Strong's	Origin
They were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"Is not this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Jesus,	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
the son	υἱός (uios)	5207: a son	a prim. word
of Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
whose	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
father	πατέρα (patera)	3962: a father	a prim. word
and mother	μητέρα (mētera)	3384: mother	a prim. word
we know?		3609a: to have seen or perceived, hence to know	perf. of eidon
How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
does He now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
say,	λέγει (legei)	3004: to say	a prim. verb
I have come down	καταβέβηκα (katabebēka)	2597: to go down	from kata and the same as basis
out of heaven?"	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ιωσηφ proper noun

ioseph ee-o-safe': Joseph, the name of seven Israelites -- Joseph.

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.

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

οιδαμεν verb - perfect active indicative - first person

eido i'-do: to see; by implication, (in the perfect tense only) to know

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητέρα **noun - accusative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

καταβηκα **verb - perfect active indicative - first person singular**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

John 6:43 .

	Greek	Strong's	Origin
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "Do not grumble	γογγύζετε (gonguzete)	1111: to mutter, murmur	onomatop.
among	μετ' (met)	3326: with, among, after	a prim. preposition
yourselves.	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun

KJV Lexicon

ἀπεκριθῇ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

αυτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

γογγυζετε **verb - present active imperative - second person**

gogguzo gong-good'-zo: to grumble -- murmur.

μετ **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

αλληλων **reciprocal pronoun - genitive plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

John 6:44 .

.	Greek	Strong's	Origin
"No one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to Me unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the Father	πατήρ (patēr)	3962: a father	a prim. word
who sent	πέμψας (pempsas)	3992: to send	a prim. word
Me draws	ἐλκύση (elkusē)	1670: to drag	a prim. verb
him; and I will raise	ἀναστήσω (anastēsō)	450: to raise up, to rise	from ana and histēmi

him up on the last	ἐσχάτη (eschatē)	2078: last, extreme	of uncertain origin
day.	ἡμέρα (ēmera)	2250: day	a prim. word

KJV Lexicon

οὐδεις **adjective - nominative singular masculine**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δυναται **verb - present middle or passive deponent indicative - third person singular**
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ελθειν **verb - second aorist active middle or passive deponent**
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**
pros pros: a preposition of direction; forward to, i.e. toward

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

εαν **conditional**
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ο **definite article - nominative singular masculine**
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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμπας **verb - aorist active participle - nominative singular masculine**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ελκυση **verb - aorist active subjunctive - third person singular**

helkuo **hel-koo'-o**: to drag -- draw.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **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.

αναστησω **verb - future active indicative - first person singular**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

εσχατη **adjective - dative singular feminine**

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

John 6:45 .

.	Greek	Strong's	Origin
"It is written	γεγραμμένον (gegrammenon)	1125: to write	a prim. verb
in the prophets,	προφήταις (prophētais)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
AND THEY SHALL ALL	πάντες (pantes)	3956: all, every	a prim. word
BE TAUGHT	διδάκτοι (didaktoi)	1318: instructed, taught	from didaskó
OF GOD.'	θεοῦ (theou)	2316: God, a god	of uncertain origin
Everyone	πᾶς (pas)	3956: all, every	a prim. word
who has heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
and learned	μαθῶν (mathōn)	3129: to learn	from the root math-
from the Father,	πατρὸς (patros)	3962: a father	a prim. word
comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to Me.			

KJV Lexicon

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

γεγραμμενον **verb - perfect passive participle - nominative singular neuter**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

εν preposition

en en: in, at, (up-)on, by, etc.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφηταις noun - dative plural masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσονται verb - future indicative - third person

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

διδακτοι adjective - nominative plural masculine

didaktos did-ak-tos': (subjectively) instructed, or (objectively) communicated by teaching - taught, which ... teacheth.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουων verb - present active participle - nominative singular masculine

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the

vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαθων verb - second aorist active participle - nominative singular masculine

manthano man-than'-o: to learn (in any way) -- learn, understand.

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

John 6:46 .

.	Greek	Strong's	Origin
"Not that anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
has seen	έώρακεν (eōraken)	3708: to see, perceive, attend to	a prim. verb
the Father,	πατέρα (patera)	3962: a father	a prim. word
except		1508: if not	from ei and mé
the One who is from God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
He has seen	έώρακεν (eōraken)	3708: to see, perceive, attend to	a prim. verb
the Father.	πατέρα	3962: a father	a prim. word

(patera)

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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.

ὁ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρα **noun - accusative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

εώρακεν **verb - perfect active indicative - third person singular - attic**

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

ὢν **verb - present participle - nominative singular masculine**

on oan: being -- be, come, have.

παρά **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
ουτος demonstrative pronoun - nominative singular masculine
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.
εωρακεν verb - perfect active indicative - third person singular - attic
horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.
τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πατερα noun - accusative singular masculine
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

John 6:47 .

.	Greek	Strong's	Origin
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, he who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
has	ἔχει (echei)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aiōn
life.	ζωήν (zōēn)	2222: life	from zaó

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΩΝ **verb - present active participle - nominative singular masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **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).

εχει **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ζωην **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

αιωνιον **adjective - accusative singular feminine**

aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

John 6:48 .

.	Greek	Strong's	Origin
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the bread	ἄρτος (artos)	740: bread, a loaf	of uncertain origin
of life.	ζωῆς (zōēs)	2222: life	from zaó

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**
eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτος **noun - nominative singular masculine**
artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωης **noun - genitive singular feminine**
zoe **dzo-ay'**: life -- life(-time).

John 6:49 .

.	Greek	Strong's	Origin
"Your fathers	πατέρες	3962: a father	a prim. word

	(pateres)		
ate		2068: to eat	akin to edó (to eat)
the manna	μάννα (manna)	3131: manna	of Hebrew origin man
in the wilderness,	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
and they died.	ἀπέθανον (apethanon)	599: to die	from apo and thnésκό

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.

πατερες **noun - nominative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εφαγον **verb - second aorist active indicative - third person**

phago **fag'-o**: to eat -- eat, meat.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαννα **hebrew transliterated word**

manna **man'-nah**: manna (i.e. man), an edible gum -- manna.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημω **adjective - dative singular feminine**

eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεθανον **verb - second aorist active indicative - third person**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

John 6:50 .

.	Greek	Strong's	Origin
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the bread	ἄρτος (artos)	740: bread, a loaf	of uncertain origin
which comes down	καταβαίνων (katabainōn)	2597: to go down	from kata and the same as basis
out of heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
may eat		2068: to eat	akin to edó (to eat)
of it and not die.	ἀποθάνη (apothanē)	599: to die	from apo and thnέskό

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἔστιν 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.

ἄρτος noun - nominative singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

καταβαινων verb - present active participle - nominative singular masculine

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

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.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

φαγη verb - second aorist active subjunctive - third person singular

phago fag'-o: to eat -- eat, meat.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

αποθνη verb - second aorist active subjunctive - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

John 6:51 .

.	Greek	Strong's	Origin
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the living	ζῶν (zōn)	2198: to live	from prim. roots zé- and zó-
bread	ἄρτος (artos)	740: bread, a loaf	of uncertain origin
that came down	καταβάς (katabas)	2597: to go down	from kata and the same as basis
out of heaven;	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
eats		2068: to eat	akin to edó (to eat)
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
bread,	ἄρτου (artou)	740: bread, a loaf	of uncertain origin
he will live	ζήσει (zēsei)	2198: to live	from prim. roots zé- and zó-

forever;	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration
and the bread	ἄρτος (artos)	740: bread, a loaf	of uncertain origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
which	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I will give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
for the life	ζωῆς (zōēs)	2222: life	from zaó
of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
is My flesh."	σάρξ (sarx)	4561: flesh	a prim. word

KJV Lexicon

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρος **noun - nominative singular masculine**

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ζων verb - present active participle - nominative singular masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

καταβας verb - second aorist active participle - nominative singular masculine

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

φαγη verb - second aorist active subjunctive - third person singular

phago fag'-o: to eat -- eat, meat.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρου noun - genitive singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

ζησεται verb - future middle deponent indicative - third person singular

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

εις 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)

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.

αρτος noun - nominative singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ον relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

δωσω verb - future active indicative - first person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρξ noun - nominative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

δωσω verb - future active indicative - first person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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.

του definite article - genitive singular masculine

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.

ζωης noun - genitive singular feminine

zoe dzo-ay': life -- life(-time).

John 6:52 .

.	Greek	Strong's	Origin
Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas

[began] to argue	ἔμαχοντο (emachonto)	3164: to fight	a prim. verb
with one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us [His] flesh	σάρκα (sarka)	4561: flesh	a prim. word
to eat?"		2068: to eat	akin to edó (to eat)

KJV Lexicon

εμαχοντο **verb - imperfect middle or passive deponent indicative - third person**

machomai makh'-om-ahee: to war, i.e. (figuratively) to quarrel, dispute -- fight, strive.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

οι	definite article - nominative plural masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ιουδαιοι	adjective - nominative plural masculine
loudaios ee-oo-dah'-yos:	Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.
λεγοντες	verb - present active participle - nominative plural masculine
lego leg'-o:	ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.
πως	adverb - interrogative
pos poce:	an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).
δυναται	verb - present middle or passive deponent indicative - third person singular
dunamai doo'-nam-ahē:	to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.
ουτος	demonstrative pronoun - nominative singular masculine
houtos hoo'-tos:	the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.
ημιν	personal pronoun - first person dative plural
hemin hay-meen':	to (or for, with, by) us -- our, (for) us, we.
δουναι	verb - second aorist active middle or passive deponent
didomi did'-o-mee:	to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)
την	definite article - accusative singular feminine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
σαρκα	noun - accusative singular feminine
sarx sarx:	carnal(-ly, + -ly minded), flesh(-ly).
φαγειν	verb - second aorist active middle or passive deponent
phago fag'-o:	to eat -- eat, meat.

John 6:53 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγω (legō)	3004: to say	a prim. verb
to them, "Truly,	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you eat		2068: to eat	akin to edó (to eat)
the flesh	σάρκα (sarka)	4561: flesh	a prim. word
of the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
and drink	πίητε (piēte)	4095: to drink	a prim. word
His blood,	αἷμα (aima)	129: blood	of uncertain origin
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
life	ζωὴν (zōēn)	2222: life	from zaó
in yourselves.	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.)

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἀμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

ἀμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ὑμῖν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

εάν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φαγητε verb - second aorist active subjunctive - second person

phago fag'-o: to eat -- eat, meat.

την definite article - accusative singular feminine

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).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου noun - genitive singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιητε verb - second aorist active subjunctive - second person

pino pee'-no: to imbibe -- drink.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιμα noun - accusative singular neuter

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

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.

ἐχετε **verb - present active indicative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ζωὴν **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἐαυτοῖς **reflexive pronoun - third person dative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

John 6:54 .

.	Greek	Strong's	Origin
"He who eats	τρώγων (trōgōn)	5176: to gnaw, munch, crunch	a prim. word
My flesh	σάρκα (sarka)	4561: flesh	a prim. word
and drinks	πίνων (pinōn)	4095: to drink	a prim. word
My blood	αἷμα (aima)	129: blood	of uncertain origin
has	ἔχει (echei)	2192: to have, hold	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aiōn
life,	ζωὴν (zōēn)	2222: life	from zaó
and I will raise	ἀναστήσω (anastēsō)	450: to raise up, to rise	from ana and histēmi
him up on the last	ἐσχάτη (eschatē)	2078: last, extreme	of uncertain origin
day.	ἡμέρα	2250: day	a prim. word

(ēmera)

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.

τρωγων **verb - present active participle - nominative singular masculine**

trogo **tro'-go**: to gnaw or chew, i.e. (generally) to eat -- eat.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πινων **verb - present active participle - nominative singular masculine**

pino **pee'-no**: to imbibe -- drink.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιμα **noun - accusative singular neuter**

haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

εχει **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ζωην **noun - accusative singular feminine**
zoe **dzo-ay'**: life -- life(-time).

αιωνιον **adjective - accusative singular feminine**
aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

και **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.

αναστησω **verb - future active indicative - first person singular**
anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

[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.

εσχατη **adjective - dative singular feminine**
eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ημερα **noun - dative singular feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

John 6:55 .

.	Greek	Strong's	Origin
"For My flesh	σάρξ (sarx)	4561: flesh	a prim. word
is TRUE	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
food,	βρῶσις (brōsis)	1035: eating, food	from bibróskó

and My blood	αἷμα (aima)	129: blood	of uncertain origin
is TRUE	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
drink.	πόσις (posis)	4213: a drinking, a drink	from pinó

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)

σαρξ noun - nominative singular feminine

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

αληθώς adverb

alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

βρωσις noun - nominative singular feminine

brosis **bro'-sis**: (abstractly) eating; by extension (concretely) food -- eating, food, meat.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἷμα **noun - nominative singular neuter**

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

αληθως **adverb**

alethos al-ay-thoce': truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ποσις **noun - nominative singular feminine**

posis pos'-is: a drinking (the act), i.e. (concretely) a draught -- drink.

John 6:56 .

.	Greek	Strong's	Origin
"He who eats	τρώγων (trōgōn)	5176: to gnaw, munch, crunch	a prim. word
My flesh	σάρκα (sarka)	4561: flesh	a prim. word
and drinks	πίνων (pinōn)	4095: to drink	a prim. word
My blood	αἷμα (aima)	129: blood	of uncertain origin
abides	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in Me, and I 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.

τρώγων verb - present active participle - nominative singular masculine
trogo tro'-go: to gnaw or chew, i.e. (generally) to eat -- eat.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σάρκα noun - accusative singular feminine
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πίνων verb - present active participle - nominative singular masculine
pino pee'-no: to imbibe -- drink.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἷμα noun - accusative singular neuter
haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

εν preposition
en en: in, at, (up-)on, by, etc.

ἐμοι personal pronoun - first person dative singular
emoi em-oy': to me -- I, me, mine, my.

μένει 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.

καγω personal pronoun - first person nominative singular - contracted form
kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

εν preposition

en en: in, at, (up-)on, by, etc.

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

John 6:57 .

.	Greek	Strong's	Origin
"As the living	ζῶν (zōn)	2198: to live	from prim. roots zé- and zó-
Father	πατήρ (patēr)	3962: a father	a prim. word
sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
Me, and I live	ζῶ (zō)	2198: to live	from prim. roots zé- and zó-
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the Father,	πατέρα (patera)	3962: a father	a prim. word
so	καὶ (kai)	2532: and, even, also	a prim. conjunction
he who eats	τρώγων (trōgōn)	5176: to gnaw, munch, crunch	a prim. word
Me, he also	κακεῖνος (kakeinos)	2548: and that one	from kai and ekeinos
will live	ζήσει (zēsei)	2198: to live	from prim. roots zé- and zó-
because	δι' (di)	1223: through, on account of, because of	a prim. preposition
of Me.			

KJV Lexicon

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

αποστείλεν **verb - aorist active indicative - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, 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.

ζων **verb - present active participle - nominative singular masculine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

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

ζω **verb - present active indicative - first person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

τρώγων **verb - present active participle - nominative singular masculine**
trogo **tro'-go**: to gnaw or chew, i.e. (generally) to eat -- eat.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

κακεινος **demonstrative pronoun - nominative singular masculine - comparative or contracted**
kakeinos **kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

ζησεται **verb - future middle deponent indicative - third person singular**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

δι **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

εμε **personal pronoun - first person accusative singular**
eme **em-eh'**: me -- I, me, my(-self).

John 6:58 .

.	Greek	Strong's	Origin
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the bread	ἄρτος (artos)	740: bread, a loaf	of uncertain origin
which	ὁ (o)	3588: the	the def. art.
came down	καταβάς (katabas)	2597: to go down	from kata and the same as basis
out of heaven;	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
not as the fathers	πατέρες (pateres)	3962: a father	a prim. word
ate		2068: to eat	akin to edó (to eat)
and died;	ἀπέθανον (apethanon)	599: to die	from apo and thnéskó

he who eats	τρώγων (trōgōn)	5176: to gnaw, munch, crunch	a prim. word
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
will live	ζήσει (zēsei)	2198: to live	from prim. roots zé- and zó-
forever."	αἰώνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration

KJV Lexicon

ΟΥΤΟΣ **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΣΤΙ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

Ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΡΤΟΣ **noun - nominative singular masculine**

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

Ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΚ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΟΥ **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

καταβας verb - second aorist active participle - nominative singular masculine

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

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.

καθως adverb

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εφαγον verb - second aorist active indicative - third person

phago fag'-o: to eat -- eat, meat.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερες noun - nominative plural masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαννα hebrew transliterated word

manna man'-nah: manna (i.e. man), an edible gum -- manna.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεθανον verb - second aorist active indicative - third person

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τρωγων verb - present active participle - nominative singular masculine

trogo tro'-go: to gnaw or chew, i.e. (generally) to eat -- eat.

ΤΟΥΤΟΝ demonstrative pronoun - accusative singular masculine
touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ΤΟΝ definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΡΤΟΝ noun - accusative singular masculine
artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

ΖΗΣΕΤΑΙ verb - future middle deponent indicative - third person singular
zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

ΕΙΣ 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)

John 6:59 .

■			
.	Greek	Strong's	Origin
These things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
He said		3004: to say	a prim. verb
in the synagogue	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
as He taught	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
in Capernaum.		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum

KJV Lexicon

ΤΑΥΤΑ **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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.

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

συναγωγή **noun - dative singular feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

διδασκων **verb - present active participle - nominative singular masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

καπερναουμ **proper noun**

Kapernaoum **cap-er-nah-oom'**: Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

John 6:60 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
many	Πολλοὶ (polloi)	4183: much, many	a prim. word
of His disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing

[this] said,	εἶπαν (eipan)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is a difficult	σκληρός (sklēros)	4642: hard, rough	from skelló (to dry)
statement;	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
listen	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
to it?"			

KJV Lexicon

πολλοι **adjective - nominative plural masculine**

polus pol-ooos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

σκληρος **adjective - nominative singular masculine**

skleros sklay-ros': dry, i.e. hard or tough (figuratively, harsh, severe) -- fierce, hard.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ουτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο **definite article - nominative singular masculine**

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.

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.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

αΚΟΥΕΙΝ **verb - present active infinitive**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

John 6:61 .

.	Greek	Strong's	Origin
But Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
conscious		3609a: to have seen or perceived, hence to know	perf. of eidon
that His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
grumbled	γογγύζουσιν (gonguzousin)	1111: to mutter, murmur	onomatop.
at this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
said		3004: to say	a prim. verb
to them, "Does this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
cause you to stumble?	σκανδαλίζει (skandalizei)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon

KJV Lexicon

ειδως **verb - perfect active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εν preposition

en en: in, at, (up-)on, by, etc.

εαυτω reflexive pronoun - third person dative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

γογγυζουσιν verb - present active indicative - third person

gogguzo gong-good'-zo: to grumble -- murmur.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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).

ΥΜΑΣ personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ΣΚΑΝΔΑΛΙΖΕΙ verb - present active indicative - third person singular

skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

John 6:62 .

.	Greek	Strong's	Origin
"[What] then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you see	θεωρῆτε (theōrēte)	2334: to look at, gaze	from theóros (an envoy, spectator)
the Son	υἱόν (uion)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
ascending	ἀναβαίνοντα (anabainonta)	305: to go up, ascend	from ana and the same as basis
to where	οὔπου (opou)	3699: where	from hos, and pou
He was before?		4387: before	cptv. adjective from pro

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).

ουν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

θεωρητε verb - present active subjunctive - second person

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αναβαινοντα verb - present active participle - accusative singular masculine

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

οπου adverb

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

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.

προτερον adjective - nominative singular neuter

proteron **prot'-er-on**: previously -- before, (at the) first, former.

John 6:63 .

.	Greek	Strong's	Origin
"It is the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
who gives life;	ζωοποιῶν (zōopoion)	2227: to make alive	from the same as zóon and poieó
the flesh	σὰρξ (sarx)	4561: flesh	a prim. word
profits	ὠφελεῖ (ōphelei)	5623: to help, benefit, do good	from ophelos
nothing;	οὐδέν (ouden)	3762: no one, none	from oude and heis
the words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
that I have spoken	λελάληκα (lélalēka)	2980: to talk	from lalos (talkative)
to you are spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
and are life.	ζωή (zōē)	2222: life	from zaó

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το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - nominative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

ζωοποιουν verb - present active participle - nominative singular neuter

zoopoieo dzo-op-oy-eh'-o: to (re-)vitalize -- make alive, give life, quicken.

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).

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.

ωφελει verb - present active indicative - third person singular

opheleo o-fel-eh'-o: to be useful, i.e. to benefit -- advantage, better, prevail, profit.

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

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.

ρηματα noun - nominative 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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

πνευμα noun - nominative singular neuter

pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ΕΣΤΙV **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζωη **noun - nominative singular feminine**
zoe dzo-ay': life -- life(-time).

ΕΣΤΙV **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

John 6:64 .

.	Greek	Strong's	Origin
"But there are some	ΤΙΝΕΣ (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of you who	Οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
do not believe."	ΠΙΣΤΕΥΟΥΣΙΝ (pisteuousin)	4100: to believe, entrust	from pistis
For Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
knew		3609a: to have seen or perceived, hence to know	perf. of eidon
from the beginning	ἀρχῆς (archēs)	746: beginning, origin	from archó
who	ΤΙΝΕΣ (tines)	5101: who? which? what?	an interrog. pronoun related to tis
they were who did not believe,	ΠΙΣΤΕΥΟΝΤΕΣ (pisteuontes)	4100: to believe, entrust	from pistis
and who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

it was that would	παράδωσων	3860: to hand over, to give or	from para and didómi
betray	(paradōsōn)	deliver over, to betray	

Him.

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.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

τινες indefinite pronoun - nominative plural masculine

tis tis: some or any person or object

οι relative pronoun - nominative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

πιστευουσιν verb - present active indicative - third person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ηδει verb - pluperfect active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with

other particles)

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)

ἀρχῆς noun - genitive singular feminine

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰησοῦς noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τίς interrogative pronoun - nominative plural masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εἰσὶν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

οἱ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

πιστευόντες verb - present active participle - nominative plural masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τίς interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ἐστὶν 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.

παραδωσων **verb - future active participle - nominative singular masculine**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 6:65 .

.	Greek	Strong's	Origin
And He was saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"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 have said		3004: to say	a prim. verb
to you, that no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
come	ἔλθεῖν (elthein)	2064: to come, go	a prim. verb
to Me unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
it has been		1510: I exist, I am	a prol. form of a prim. and defective verb
granted	δεδομένον (dedomenon)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

him from the
Father."

πατρός
(patros)

3962: a father

a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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).

ειρηκα **verb - perfect active indicative - first person singular - attic**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ah-ee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ελθειν **verb - second aorist active middle or passive deponent**

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition			
pros pros: a preposition of direction; forward to, i.e. toward			
με personal pronoun - first person accusative singular			
me meh: me -- I, me, my.			
εαν conditional			
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).			
μη particle - nominative			
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.			
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.			
δεδομενον verb - perfect passive participle - nominative singular neuter			
didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)			
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)			
του definite article - genitive singular masculine			
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
πατρος noun - genitive singular masculine			
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.			
μου personal pronoun - first person genitive singular			
mou moo: of me -- I, me, mine (own), my.			

John 6:66 .

.	Greek	Strong's	Origin
As a result	Ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
of this		3778: this	probably from a redupl. of ho,,

			used as a demonstrative pronoun
many	πολλοὶ (polloi)	4183: much, many	a prim. word
of His disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
withdrew	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
and were not walking	περιεπάτουν (periepatoun)	4043: to walk	from peri and pateó
with Him anymore.	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti

KJV Lexicon

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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.

πολλοὶ **adjective - nominative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ἀπερχέσθαι **verb - second aorist active indicative - third person**

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

τῶν **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητῶν **noun - genitive plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
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.
οπισω adverb
opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.
και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
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).
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
περιπατου verb - imperfect active indicative - third person
peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

John 6:67 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb

to the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
"You do not want	θέλετε (thelete)	2309: to will, wish	a prim. verb
to go away	ὑπάγειν (upagein)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
do you?"			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις personal pronoun - second person nominative plural

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

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

υπαγειν verb - present active infinitive

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

John 6:68 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
to whom	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
shall we go?	ἀπελευσόμεθα (apeleusometha)	565: to go away, go after	from apo and erchomai
You have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
of eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión

life.

ζωῆς
(zōēs)

2222: life

from zaó

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

σιμων **noun - nominative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πेत्रος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τινα **interrogative pronoun - accusative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

απελευσομεθα **verb - future middle deponent indicative - first person**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

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

ζωης **noun - genitive singular feminine**
zoe **dzo-ay'**: life -- life(-time).

αιωνιου **adjective - genitive singular feminine**
aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) --
eternal, for ever, everlasting, world (began).

εχεις **verb - present active indicative - second person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

John 6:69 .

.	Greek	Strong's	Origin
"We have believed	πεπιστεύκαμεν (pepisteukamen)	4100: to believe, entrust	from pistis
and have come to know	ἐγνώκαμεν (egnōkamen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that You are the Holy One	ἅγιος (agios)	40: sacred, holy	from a prim. root
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ημεις **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

πεπιστεύκαμεν **verb - perfect 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)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γινωσκω verb - perfect active indicative - first person

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωντος verb - present active participle - genitive singular masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

John 6:70 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them, "Did I Myself	ἐγὼ (egō)	1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
not choose	ἐξελεξάμην (exelexamēn)	1586: to select	from ek and legó (in the sense of pick up)
you, the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
and [yet] one	εἷς (eis)	1520: one	a primary number
of you is a devil?"	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaballó

KJV Lexicon

ἀπεκριθῇ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰησοῦς] **noun - nominative singular masculine**

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οὐκ particle - nominative

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα numeral (adjective)

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

εξελεξαμην verb - aorist middle indicative - first person singular

eklegomai ek-leg'-om-ahee: to select -- make choice, choose (out), chosen.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

διαβολος adjective - nominative singular masculine

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

John 6:71 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

He meant	ἔλεγεν (elegen)	3004: to say	a prim. verb
Judas	Ἰούδαν (ioudan)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
[the son] of Simon	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
Iscariot,	Ἰσκαριώτου (iskariōtou)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya
for he, one	εἷς (eis)	1520: one	a primary number
of the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
was going	ἔμελλεν (emellen)	3195: to be about to	a prim. verb
to betray	παραδιδόναι (paradidonai)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him.			

KJV Lexicon

ἐλεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

ιουδαν **noun - accusative singular masculine**

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

σιμωνος noun - genitive singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ισκαριωτην noun - accusative singular masculine

Iskariotes is-kar-ee-o'-tace: inhabitant of Kerioth; Iscariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εμελλεν verb - imperfect active indicative - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

παραδιδοναι verb - present active infinitive

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ων verb - present participle - nominative singular masculine

on oan: being -- be, come, have.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα numeral (adjective)

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

John 7:1 .

.	Greek	Strong's	Origin
After	μετὰ (meta)	3326: with, among, after	a prim. preposition
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was walking	περιεπάτει (periepatei)	4043: to walk	from peri and pateó
in Galilee,	Γαλιλαία (galilaia)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
for He was unwilling	οὐ (ou)	3756: not, no	a prim. word
to walk	περιπατεῖν (peripatein)	4043: to walk	from peri and pateó
in Judea	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the Jews		2453: Jewish, a Jew, Judea	from Ioudas
were seeking	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
to kill	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
Him.			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιπατει **verb - imperfect active indicative - third person singular**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαια **noun - dative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

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)

ηθελεν **verb - imperfect active indicative - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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.

ιουδαία **noun - dative singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

περιπατεῖν **verb - present active infinitive**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

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.

ζητοῦν **verb - imperfect active indicative - third person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαῖοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ἀποκτείνειν **verb - aorist active middle or passive deponent**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

John 7:2 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the feast	ἐορτὴ (eortē)	1859: a feast, a festival	of uncertain derivation
of the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

the Feast of Booths,	σκηνοπηγία (skēnopēgia)	4634: the setting up of tents	from skéné and pégnumi
was near.	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐγγύς **adverb**

eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

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.

εορτη **noun - nominative singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

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.

σκηνοπηγία **noun - nominative singular feminine**

skenopegia **skay-nop-ayg-ee'-ah**: the Festival of Tabernacles (so called from the custom of erecting booths for temporary homes) -- tabernacles.

John 7:3 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
His brothers	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
said		3004: to say	a prim. verb
to Him, "Leave	μετάβηθι (metabēthi)	3327: to pass over, withdraw, depart	from meta and the same as basis
here	ἐντεῦθεν (enteuthen)	1782: from here, on each side, thereupon	akin to enthen
and go	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
into Judea,		2453: Jewish, a Jew, Judea	from Ioudas
so		3767: therefore, then, (and) so	a prim. word
that Your disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
may see	θεωρήσουσιν (theōrēsousin)	2334: to look at, gaze	from theóros (an envoy, spectator)
Your works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You are doing.	ποιεῖς (poieis)	4160: to make, do	a prim. word

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ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι **noun - nominative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μεταβηθι **verb - second aorist active middle - second person singular**

metabaino **met-ab-ah'-ee-no**: to change place -- depart, go, pass, remove.

εντευθεν **adverb**

enteuthen **ent-yoo'-then**: hence; (repeated) on both sides -- (from) hence, on either side.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υπαγε **verb - present active imperative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

εις **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.

ιουδαιαν **noun - accusative singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

θεωρησωσιν **verb - aorist active subjunctive - third person**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

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.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

ποιεις **verb - present active indicative - second person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

John 7:4 .

.	Greek	Strong's	Origin
"For no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
does	ποιεῖ (poiei)	4160: to make, do	a prim. word
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
in secret	κρυπτῶ (kruptō)	2927: hidden	from kruptó
when	καὶ (kai)	2532: and, even, also	a prim. conjunction
he himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
seeks	ζητεῖ (zētei)	2212: to seek	of uncertain origin
to be [known] publicly.	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhésis (speech)
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	ποιεῖς (poieis)	4160: to make, do	a prim. word
these things,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
show	φανερώσον (phanerōson)	5319: to make visible, make clear	from phaneros
Yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
to the world."	κόσμῳ (kosmō)	2889: order, the world	a prim. word

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ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

κρυπτω **adjective - dative singular neuter**

kryptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

ποιει **verb - present active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζητει **verb - present active indicative - third person singular**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

παρησια **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).

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ει conditional

ει i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ποιεις verb - present active indicative - second person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

φανερωσον verb - aorist active middle - second person singular

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

σεαυτον reflexive pronoun - second person accusative singular masculine

seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

John 7:5 .

.	Greek	Strong's	Origin
For not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
His brothers	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
were believing	ἐπίστευον (episteuon)	4100: to believe, entrust	from pistis
in Him.			

KJV Lexicon

οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

γὰρ **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.

ἀδελφοί **noun - nominative plural masculine**

adephos ad-el-fos': a brother near or remote -- brother.

αὐτοῦ **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐπιστεύουσιν **verb - imperfect active indicative - third person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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

αὐτόν **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 7:6 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb

to them, "My time	καιρὸς (kairos)	2540: time, season	a prim. word
is not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
here,	πάρεστιν (parestin)	3918a: to sit constantly beside	from paredros (sitting beside)
but your time	καιρὸς (kairos)	2540: time, season	a prim. word
is always	πάντοτε (pantote)	3842: at all times	from pas and tote
opportune.	ἔτοιμος (etoimos)	2092: prepared	a prim. word

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμος possessive pronoun - first person nominative singular masculine

emos em-os': my -- of me, mine (own), my.

ουπω adverb

oupo oo'-po: not yet -- hitherto not, (no...) as yet, not yet.

παρεστιν verb - present indicative - third person singular

pareimi par'-i-mee: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υμετερος possessive pronoun - second person nominative plural masculine

humeteros hoo-met'-er-os: yours, i.e. pertaining to you -- your (own).

παντοτε adverb

pantote pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ετοιμος adjective - nominative singular masculine

hetoimos het-oy'-mos: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

John 7:7 .

.	Greek	Strong's	Origin
"The world	κόσμος (kosmos)	2889: order, the world	a prim. word
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
hate	μισεῖν (misein)	3404: to hate	from misos (hatred)
you, but it hates	μισεῖ (misei)	3404: to hate	from misos (hatred)
Me because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I testify	μαρτυρῶ (marturō)	3140: to bear witness, testify	from martus
of it, that its deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
are evil.	πονηρά (ponēra)	4190: toilsome, bad	from poneó (to toil)

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οὐ particle - nominative

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναται verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) --

adorning, world.

μισειν verb - present active infinitive

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μισει verb - present active indicative - third person singular

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

μαρτυρω verb - present active indicative - first person singular

martureo mar-too-reh'-o: to be a witness, i.e. testify

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα noun - nominative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

πονηρα **adjective - nominative plural neuter**

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

ΕΣΤΙ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

John 7:8 .

.	Greek	Strong's	Origin
"Go	ἀνάβητε (anabēte)	305: to go up, ascend	from ana and the same as basis
up to the feast	ἐορτήν (eortēn)	1859: a feast, a festival	of uncertain derivation
yourselves;		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
I do not go	ἀναβαίνω (anabainō)	305: to go up, ascend	from ana and the same as basis
up to this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
feast	ἐορτήν (eortēn)	1859: a feast, a festival	of uncertain derivation
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
My time	καιρὸς (kairos)	2540: time, season	a prim. word
has not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
fully come."	πεπλήρωται (peplērōtai)	4137: to make full, to complete	from plérés

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

αναβητε **verb - second aorist active middle - second person**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτην **noun - accusative singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

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.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ουπω **adverb**

oupo **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

αναβαινω **verb - present active indicative - first person singular**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις **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.

εορτην **noun - accusative singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

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.

οτι conjunction

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.

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμος possessive pronoun - first person nominative singular masculine

emos em-os': my -- of me, mine (own), my.

ουπω adverb

oupo oo'-po: not yet -- hitherto not, (no...) as yet, not yet.

πεπληρωται verb - perfect passive indicative - third person singular

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

John 7:9 .

.	Greek	Strong's	Origin
Having said		3004: to say	a prim. verb
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to them, He stayed	ἔμεινεν (emeinen)	3306: to stay, abide, remain	a prim. verb
in Galilee.	Γαλιλαία (galilaia)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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

εμεινεν **verb - aorist active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαια **noun - dative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

John 7:10 .

.	Greek	Strong's	Origin
But when	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
His brothers	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
had gone	ἀνέβησαν (anēbēsan)	305: to go up, ascend	from ana and the same as basis
up to the feast,	ἐορτήν (eortēn)	1859: a feast, a festival	of uncertain derivation

then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He Himself	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
went	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up, not publicly,	φανερῶς (phanerōs)	5320: manifestly, openly	adverb from phaneros
but as if,	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
in secret.	κρυπτῶ (kruptō)	2927: hidden	from kruptó

KJV Lexicon

ὥς **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀνεβησαν **verb - second aorist active indicative - third person**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

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.

ἀδελφοί **noun - nominative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αὐτοῦ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΑΥΤΟΣ **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΑΝΕΒΗ **verb - second aorist active indicative - third person singular**

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

ΕΙΣ **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΗΝ **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΣΟΡΤΗΝ **noun - accusative singular feminine**

heorte heh-or-tay': a festival -- feast, holyday.

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.

ΦΑΝΕΡΩΣ **adverb**

phaneros fan-er-ocē': plainly, i.e. clearly or publicly -- evidently, openly.

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)

ΕΝ **preposition**

en en: in, at, (up-)on, by, etc.

ΚΡΥΠΤΩ **adjective - dative singular neuter**

kruptos kroop-tos': concealed, i.e. private -- hid(-den), inward(-ly), secret.

John 7:11 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
were seeking	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
Him at the feast	ἐορτῇ (eortē)	1859: a feast, a festival	of uncertain derivation
and were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"Where is He?"	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos

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.

οὖν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ιουδαῖοι **adjective - nominative plural masculine**

ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ἐζήτουν **verb - imperfect active indicative - third person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτη **noun - dative singular feminine**
heorte **heh-or-tay'**: a festival -- feast, holyday.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγον **verb - imperfect active indicative - third person**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

που **particle - interrogative**
pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εκεινος **demonstrative pronoun - nominative singular masculine**
ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

John 7:12 .

.	Greek	Strong's	Origin
There was much	πολὺς (polus)	4183: much, many	a prim. word
grumbling	γογγυσμὸς (gongusmos)	1112: a muttering, murmuring	from gogguzó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the crowds	ὄχλοις (ochlois)	3793: a crowd, multitude, the common people	a prim. word

concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him; some	τοῖς (tois)	3588: the	the def. art.
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"He is a good man";	ἀγαθός (agathos)	18: good	of uncertain origin
others	ἄλλοι (alloi)	243: other, another	a prim. word
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"No,	οὐ (ou)	3756: not, no	a prim. word
on the contrary,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
He leads	πλανᾷ (plana)	4105: to cause to wander, to wander	from plané
the people	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
astray."		4105: to cause to wander, to wander	from plané

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γογγυσμός **noun - nominative singular masculine**

goggusmos gong-goos-mos': a grumbling -- grudging, murmuring.

πολυς adjective - nominative singular masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλοις noun - dative plural masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

οι definite article - nominative plural masculine

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.)

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αγαθος adjective - nominative singular masculine

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

αλλοι adjective - nominative plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

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.

πλανα verb - present active indicative - third person singular

planao plan-ah'-o: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον noun - accusative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press

John 7:13 .

.	Greek	Strong's	Origin
Yet	μέντοι (mentoi)	3305: yet, however	from men and toi
no one	οὐδεις (oudeis)	3762: no one, none	from oude and heis
was speaking	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
openly	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
of Him for fear	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
of the Jews.	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

KJV Lexicon

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

μεντοι **conjunction**

mentoi **men'-toy**: indeed though, i.e. however -- also, but, howbeit, nevertheless, yet.

παρησια **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).

ελαλει **verb - imperfect active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φοβον **noun - accusative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

John 7:14 .

.	Greek	Strong's	Origin
But when it was now	ἤδη (ēdē)	2235: already	a prim. adverb of time
the midst	μεσούσης (mesousēs)	3322: to be in the middle	from mesos
of the feast	ἐορτῆς (eortēs)	1859: a feast, a festival	of uncertain derivation
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up into the temple,		2413: sacred, a sacred thing, a temple	a prim. word
and [began to] teach.	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)

KJV Lexicon

ἤδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτης **noun - genitive singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

μεσούσης **verb - present active participle - genitive singular feminine**

mesoo **mes-o'-o:** to form the middle, i.e. (in point of time), to be half-way over -- be about the midst.

ανεβη **verb - second aorist active indicative - third person singular**

anabaino **an-ab-ah'-ee-no:** to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον **noun - accusative singular neuter**

hieron **hee-er-on':** a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδιδασκεν **verb - imperfect active indicative - third person singular**

didasko **did-as'-ko:** to teach (in the same broad application) -- teach.

John 7:15 .

.			
.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
were astonished,	ἐθαύμαζον (ethaumazon)	2296: to marvel, wonder	from thauma

saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
has this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
become learned,		3609a: to have seen or perceived, hence to know	perf. of eidon
having never	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
been educated?"	μεμαθηκώς (memathēkōs)	3129: to learn	from the root math-

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

εθαυμαζον verb - imperfect active indicative - third person

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι adjective - nominative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

λεγοντες verb - present active participle - nominative plural masculine

Iego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πως adverb - interrogative

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means),

that. (Occasionally unexpressed in English).

οὗτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

γράμματα noun - accusative plural neuter

gramma gram'-mah: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

οἶδεν verb - perfect active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

μεμαθηκώς verb - perfect active participle - nominative singular masculine

manthano man-than'-o: to learn (in any way) -- learn, understand.

John 7:16 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them and said,		3004: to say	a prim. verb
"My teaching	διδαχὴ (didachē)	1322: doctrine, teaching	from didaskó
is not Mine,	ἐμὴ (emē)	1699: my	from the oblique cases of egó, first pers. poss. pronoun
but His who sent	πέμψαντος (pempsantos)	3992: to send	a prim. word
Me.			

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahēe**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

ἐμὴ **possessive pronoun - first person nominative singular feminine**

emos **em-os'**: my -- of me, mine (own), my.

διδαχὴ **noun - nominative singular feminine**

didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΜΗ possessive pronoun - first person nominative singular feminine
emos em-os': my -- of me, mine (own), my.

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.

ΤΟΥ definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΜΨΑΝΤΟΣ verb - aorist active participle - genitive singular masculine
pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

ΜΕ personal pronoun - first person accusative singular
me meh: me -- I, me, my.

John 7:17 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is willing	θέλη (thelē)	2309: to will, wish	a prim. verb
to do	ποιεῖν (poiein)	4160: to make, do	a prim. word
His will,	θέλημα (thelēma)	2307: will	from theló
he will know	γνώσεται (gnōsetai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
of the teaching,	διδάχῃς (didachēs)	1322: doctrine, teaching	from didaskó

whether	πότερον (poteron)	4220: which of two	from poteros, a cptv. of the same as posos
it is of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
[whether] I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
from Myself.	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos

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).

τις indefinite pronoun - nominative singular masculine

tis **tis'**: some or any person or object

θελη verb - present active subjunctive - third person singular

thelo **thel'-o'**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

το definite article - accusative singular neuter

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελημα noun - accusative singular neuter

thelema **thel'-ay-mah'**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ποιειν verb - present active infinitive

poieo **poy-eh'-o'**: to make or do (in a very wide application, more or less direct)

γινώσεται verb - future middle deponent indicative - third 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)

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.

διδαχης noun - genitive singular feminine
didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

ποτερον adverb - interrogative
poteron **pot'-er-on**: interrogative as adverb, which (of two), i.e. is it this or that -- whether.

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).

εστιν verb - present indicative - third person singular
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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.

εγω personal pronoun - first person nominative singular
ego **eg-o'**: I, me.

απ preposition
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

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.

John 7:18 .

.	Greek	Strong's	Origin
"He who speaks	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)
from himself	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
seeks	ζητεῖ (zētei)	2212: to seek	of uncertain origin
his own	ιδίαν (idian)	2398: one's own, distinct	a prim. word
glory;	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
but He who is seeking	ζητῶν (zētōn)	2212: to seek	of uncertain origin
the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of the One who sent	πέμψαντος (pempsantos)	3992: to send	a prim. word
Him, He is TRUE,	ἀληθῆς (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
and there is no	οὐκ (ouk)	3756: not, no	a prim. word
unrighteousness	ἀδικία (adikia)	93: injustice, unrighteousness	from adikos
in Him.			

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

λαλων **verb - present active participle - nominative singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

την **definite article - accusative singular feminine**

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.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιαν **adjective - accusative singular feminine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

ζητει **verb - present active indicative - third person singular**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ζητων **verb - present active participle - nominative singular masculine**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

την **definite article - accusative singular feminine**

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.

πεμπαντος **verb - aorist active participle - genitive singular masculine**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

αληθης **adjective - nominative singular masculine**

alethes **al-ay-thace'**: true (as not concealing) -- true, truly, truth.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αδικια **noun - nominative 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.

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

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.

ΕΣΤΙV verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

John 7:19 .

.	Greek	Strong's	Origin
"Did not Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
give	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and [yet] none	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
of you carries	ποιεῖ (poiei)	4160: to make, do	a prim. word
out the Law?	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you seek	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
to kill	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
Me?"			

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.

μωσης noun - nominative singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

δεδωκεν verb - perfect 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)

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

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).

ποιει verb - present active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

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)

ἀποκτείνει **verb - aorist active middle or passive deponent**

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

John 7:20 .

.	Greek	Strong's	Origin
The crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"You have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
a demon!	δαμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
seeks	ζητεῖ (zētei)	2212: to seek	of uncertain origin
to kill	ἀποκτεῖναι (apokteinaí)	615: to kill	from apo and kteinó (to kill)
You?"			

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλος **noun - nominative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δαιμονιον **noun - accusative singular neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

εχεις **verb - present active indicative - second person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

ζητει **verb - present active indicative - third person singular**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αποκτειναι **verb - aorist active middle or passive deponent**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

John 7:21 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
answered	ἀπεκρίθη (apekriḥē)	611: to answer	from apo and krinó
them, "I did	ἐποίησα (epoiēsa)	4160: to make, do	a prim. word
one	ὅν (en)	1520: one	a primary number
deed,	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
and you all	πάντες (pantes)	3956: all, every	a prim. word
marvel.	θαυμάζετε (thaumazete)	2296: to marvel, wonder	from thauma

KJV Lexicon

ἀπεκρίθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **adjective - accusative singular neuter**
heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εργον **noun - accusative singular neuter**
ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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)

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντες **adjective - nominative plural masculine**
pas pas: apparently a primary word; all, any, every, the whole

θαυμαζετε **verb - present active indicative - second person**
thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

John 7:22 .

.	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
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
has given	δέδωκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you circumcision	περιτομήν (peritomēn)	4061: circumcision	from peritemnó
(not because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
it is from Moses,	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
but from the fathers),	πατέρων (paterōn)	3962: a father	a prim. word

and on [the] Sabbath	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
you circumcise	περιτέμνετε (peritemnete)	4059: to cut around, circumcise	from peri and the same as tomos
a man.	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τοῦτο **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

Μωσῆς **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

δεδωκεν **verb - perfect 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)

ὑμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-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.

περιτομην **noun - accusative singular feminine**

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

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.

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.

μωσεως noun - genitive singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερων noun - genitive plural 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

εν preposition

en en: in, at, (up-)on, by, etc.

σαββατω noun - dative singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

περιτεμνεται verb - present active indicative - second person

peritemno per-ee-tem'-no: to cut around, i.e. (specially) to circumcise -- circumcise.

ανθρωπον noun - accusative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

John 7:23 .

.	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
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
receives	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
circumcision	περιτομήν (peritomēn)	4061: circumcision	from peritemnó
on [the] Sabbath	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of Moses	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
will not be broken,	λυθῇ (luthē)	3089: to loose, to release, to dissolve	a prim. verb
are you angry	χολάτε (cholate)	5520: to be melancholy, mad, angry	from cholé
with Me because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I made	ἐποίησα (epoiēsa)	4160: to make, do	a prim. word
an entire	ὅλον (olon)	3650: whole, complete	a prim. word
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

well	ὕγιῃ (ugiē)	5199: sound, whole, healthy	a prim. word
on [the] Sabbath?	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

KJV Lexicon

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

περιτομην noun - accusative singular feminine

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

λαμβάνει verb - present active indicative - third person singular

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εν preposition

en en: in, at, (up-)on, by, etc.

σαββατω noun - dative singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

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.

λυθη verb - aorist passive subjunctive - third person singular

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομος **noun - nominative singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

μωσεως **noun - genitive singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

εμοι **personal pronoun - first person dative singular**

emoi em-oy': to me -- I, me, mine, my.

χολατε **verb - present active indicative - second person**

cholao khol-ah'-o: to be bilious, i.e. (by implication) irritable (enraged, choleric) -- be angry.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ολον **adjective - accusative singular masculine**

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

ανθρωπον **noun - accusative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

υγιη **adjective - accusative singular masculine**

hugies hoog-ee-ace': healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

εποιησα **verb - aorist active indicative - first person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

εν **preposition**

en en: in, at, (up-)on, by, etc.

σαββατω **noun - dative singular neuter**

sabbaton sab'-bat-on: sabbath (day), week.

John 7:24 .

.	Greek	Strong's	Origin
"Do not judge	κρίνετε (krinete)	2919: to judge, decide	a prim. verb
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin

to appearance,	ὄψιν (opsin)	3799: the act of seeing, the sense of sight	from opópa (perf. of horaó)
but judge	κρίνετε (krinete)	2919: to judge, decide	a prim. verb
with righteous	δικαίαν (dikaian)	1342: correct, righteous, by impl. innocent	from diké
judgment."	κρίσιν (krisin)	2920: a decision, judgment	from krinó

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.

κρινετε verb - present active imperative - second person

krino **kree'-no**: by implication, to try, condemn, punish

κατ preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

οψιν noun - accusative singular feminine

opsis **op'-sis**: sight (the act), i.e. (by implication) the visage, an external show -- appearance, countenance, face.

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.

δικαιαν adjective - accusative singular feminine

dikaio **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

κρισιν noun - accusative singular feminine

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) --

accusation, condemnation, damnation, judgment.

κρίνατε verb - aorist active middle - second person

krino kree'-no: by implication, to try, condemn, punish

John 7:25 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the people of Jerusalem	Ἱεροσολυμιτῶν (ierosolumitōn)	2415: an inhab. of Jer.	from Hierosoluma
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"Is this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
not the man whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they are seeking	ζητοῦσιν (zētousin)	2212: to seek	of uncertain origin
to kill?	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)

KJV Lexicon

ἐλεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

ΤΙΣ indefinite pronoun - nominative plural masculine

tis **tis**: some or any person or object

ἐκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῶν definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἱεροσολυμιτῶν noun - genitive plural masculine

Hierosolumites **hee-er-os-ol-oo-mee'-tace**: a Hierosolymite, i.e. inhabitant of Hierosolyma -- of Jerusalem.

οὐχ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οὗτος demonstrative pronoun - nominative singular masculine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ὁν relative pronoun - accusative singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ζητοῦσιν verb - present active indicative - third person

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ἀποκτείνειν verb - aorist active middle or passive deponent

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

John 7:26 .

.	Greek	Strong's	Origin
"Look,		2396: see! behold!	from eidon, used as an interj.
He is speaking	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)

publicly,	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
and they are saying	λέγουσιν (legousin)	3004: to say	a prim. verb
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
to Him. The rulers	ἄρχοντες (archontes)	758: ruler, chief	pres. part. of archó
do not really	ἀληθῶς (alēthōs)	230: truly	adverb from alēthēs
know	ἔγνωσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is the Christ,	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
do they?			

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

ιδε verb - aorist active middle - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

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).

λαλει verb - present active indicative - third person singular

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεν **adjective - accusative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

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

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μηποτε **adverb**

mepote **may'-pot-eh or**: not ever; also if (or lest) ever (or perhaps) -- if peradventure, lest (at any time, haply), not at all, whether or not.

αληθως **adverb**

alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

εγνωσαν **verb - second aorist active indicative - third person**

ginosko **ghin-occe'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχοντες **noun - nominative plural masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αληθως **adverb**

alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

John 7:27 .

.	Greek	Strong's	Origin
"However,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
this man		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is from; but whenever	ὅταν (otan)	3752: whenever	from hote and an
the Christ	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
may come,	ἔρχεται (erchētai)	2064: to come, go	a prim. verb
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
knows	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
He is from."			

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.

ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

οιδαμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ποθεν **adverb - interrogative**

pothen **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χριστος **noun - nominative 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 (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ερχηται **verb - present middle or passive deponent subjunctive - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

γινωσκει **verb - present active indicative - third 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)

ποθεν adverb - interrogative

pothen poth'-en: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

ΕΣΤΙV verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

John 7:28 .

.	Greek	Strong's	Origin
Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
cried	ἐκραξεν (ekraxen)	2896: to scream, cry out	from a prim. root krag-
out in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
and saying,	λέγων (legōn)	3004: to say	a prim. verb
"You both	καὶ (kai)	2532: and, even, also	a prim. conjunction
know Me and know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	ποθεν (pothen)	4159: from where	adverb from the same as posos
I am	εἰμί (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
from; and I have not come	ἐλήλυθα (elēlutha)	2064: to come, go	a prim. verb
of Myself,	ἐμαυτοῦ	1683: of myself	gen. reflex. pronoun

	(emautou)		from emou and autos
but He who sent	πέμψας (pempsas)	3992: to send	a prim. word
Me is TRUE,	ἀληθινὸς (alēthinos)	228: true.	from aléthés
whom	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you do not know.		3609a: to have seen or perceived, hence to know	perf. of eidon

KJV Lexicon

κραξεν **verb - aorist active indicative - third person singular**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω **noun - dative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

διδασκων **verb - present active participle - nominative singular masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

καμε **personal pronoun - first person accusative 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

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ποθεν **adverb - interrogative**

pothen **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

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.

εληλυθα **verb - second perfect active indicative - first person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αληθινος **adjective - nominative singular masculine**

alethinos **al-ay-thee-nos'**: truthful -- true.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμψας **verb - aorist active passive - nominative singular masculine**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

John 7:29 .

.	Greek	Strong's	Origin
"I know		3609a: to have seen or perceived, hence to know	perf. of eidon
Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,

I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
from Him, and He sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
Me."			

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

οιδα **verb - perfect active indicative - first person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παρ **preposition**
para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

κακεινος **demonstrative pronoun - nominative singular masculine - comparative or contracted**
kakeinos **kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

ΑΠΕΣΤΕΙΛΕΝ verb - aorist active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

John 7:30 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they were seeking	Ἔζήτουν (ezētoun)	2212: to seek	of uncertain origin
to seize	πιάσαι (piasai)	4084: to lay hold of, to take	a late form of piezō
Him; and no man	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
laid	ἐπέβαλεν (epebalen)	1911: to throw over, to throw oneself	from epi and ballō
his hand	χεῖρα (cheira)	5495: the hand	a prim. word
on Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
His hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
had not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
come.	ἐληλύθει (elēluthei)	2064: to come, go	a prim. verb

ζητουν verb - imperfect active indicative - third person

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

επεβαλεν verb - second aorist active indicative - third person singular

epiballo ep-ee-bal'-lo: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

επ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρα noun - accusative singular feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουπω adverb oupo oo'-po: not yet -- hitherto not, (no...) as yet, not yet.
εληλυθει verb - pluperfect active indicative - third person singular erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.
η definite article - nominative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ωρα noun - nominative singular feminine hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.
αυτου personal pronoun - genitive singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 7:31 .

.	Greek	Strong's	Origin
But many	πολλοὶ (polloi)	4183: much, many	a prim. word
of the crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
in Him; and they were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"When	ὅταν (otan)	3752: whenever	from hote and an
the Christ	χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
comes,	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
He will not perform		2038b: to work, labor	from ergon
more		4183: much, many	a prim. word

signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
than those which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
has, will He?"			

KJV Lexicon

πολλοι **adjective - nominative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

οχλου **noun - genitive singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ΕΠΙΣΤΕΥΣΑΝ **verb - aorist active indicative - third person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **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

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

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.

χριστος noun - nominative 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 (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ελθη verb - second aorist active subjunctive - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

μητι particle - interrogative

meti may'-tee: whether at all -- not (the particle usually not expressed, except by the form of the question).

πλειονα adjective - accusative plural neuter - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

σημεια noun - accusative plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

τουτων demonstrative pronoun - genitive plural neuter

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

ποιησει verb - future active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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)

John 7:32 .

.	Greek	Strong's	Origin
The Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
heard	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
the crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
muttering	γογγύζοντος (gonguzontos)	1111: to mutter, murmur	onomatop.
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him, and the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
officers	ὑπηρέτας (upēretas)	5257: an underling, servant	from hupo and eretés (a rower)
to seize	πιάσωσιν (piasōsin)	4084: to lay hold of, to take	a late form of piezó
Him.			

KJV Lexicon

ηκουσαν **verb - aorist active indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φarisαιοι **noun - nominative plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλου **noun - genitive singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

γογγυζοντος **verb - present active participle - genitive singular masculine**

gogguzo **gong-good'-zo**: to grumble -- murmur.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεστειλαν **verb - aorist active indicative - third person**
apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

υπηρετας **noun - accusative plural masculine**
huperetes **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιοι **noun - nominative plural masculine**
Pharisaioi **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεις **noun - nominative plural masculine**
archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

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.

πιασωσιν **verb - aorist active subjunctive - third person**
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.

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

John 7:33 .

	Greek	Strong's	Origin
Therefore	Οὕν (oun)	3767: therefore, then, (and) so	a prim. word

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"For a little	μικρόν (mikron)	3398: small, little	a prim. word
while	χρόνον (chronon)	5550: time	a prim. word
longer	ἔτι (eti)	2089: still, yet	a prim. adverb
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
with you, then	καὶ (kai)	2532: and, even, also	a prim. conjunction
I go	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
to Him who sent	πέμψαντα (pempsanta)	3992: to send	a prim. word
Me.			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

μικρον adjective - accusative singular masculine

mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

χρονον noun - accusative singular masculine

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

μεθ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υπαγω verb - present active indicative - first person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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.

πεμψαντα verb - aorist active participle - accusative singular masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

John 7:34 .

.	Greek	Strong's	Origin
"You will seek	ζητήσετε (zētēsete)	2212: to seek	of uncertain origin
Me, and will not find	εύρησετε (eurēsete)	2147: to find	a prim. verb
Me; and where	ὅπου (opou)	3699: where	from hos, and pou
I am,	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
you cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
come."	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb

KJV Lexicon

ζητήσετε **verb - future 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)

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εὕρησετε **verb - future active indicative - second person**

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασθε verb - present middle or passive deponent indicative - second person

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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.

John 7:35 .

.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
said		3004: to say	a prim. verb
to one another,	ἑαυτούς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
"Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos

does this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
intend	μέλλει (mellei)	3195: to be about to	a prim. verb
to go	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
that we will not find	εὐρήσομεν (eurēsomen)	2147: to find	a prim. verb
Him? He is not intending	μέλλει (mellei)	3195: to be about to	a prim. verb
to go	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
to the Dispersion	διασποράν (diasporan)	1290: a dispersion (Isr. in Gentile countries)	from diaspeiró
among the Greeks,	Ἑλλήνων (ellēnōn)	1672: a Greek, usually a name for a Gentile	from Hellas
and teach	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
the Greeks,	Ἑλληνας (ellēnas)	1672: a Greek, usually a name for a Gentile	from Hellas
is He?			

KJV Lexicon

εἶπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

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.

που **particle - interrogative**

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

μελλει **verb - present active indicative - third person singular**

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

πορευεσθαι **verb - present middle or passive deponent infinitive**

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

οτι **conjunction**

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).

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.

ευρησομεν **verb - future active indicative - first person**

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διασποραν **noun - accusative singular feminine**

diaspora dee-as-por-ah': dispersion, i.e. (specially and concretely) the (converted) Israelite resident in Gentile countries -- (which are) scattered (abroad).

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελληνων **noun - genitive plural masculine**

Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

μελλει **verb - present active indicative - third person singular**

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

πορευεσθαι **verb - present middle or passive deponent infinitive**

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διδασκειν **verb - present active middle or passive deponent**

didasko did-as'-ko: to teach (in the same broad application) -- teach.

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελληνας **noun - accusative plural masculine**

Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

John 7:36 .

■			
.	Greek	Strong's	Origin

"What	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
statement	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
that He said,		3004: to say	a prim. verb
You will seek	ζητήσετε (zētēsete)	2212: to seek	of uncertain origin
Me, and will not find	εὕρησете (eurēsete)	2147: to find	a prim. verb
Me; and where	οὗ (ou)	3699: where	from hos, and pou
I am,	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
you cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
come'?"	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb

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.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was

that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο definite article - nominative singular masculine

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.

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.

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.

ζητησετε verb - future 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)

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ευρησετε verb - future active indicative - second person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

υμεις personal pronoun - second person nominative plural
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ου particle - nominative
ou oo': no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασθε verb - present middle or passive deponent indicative - second person
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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.

John 7:37 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
on the last	ἐσχάτη (eschatē)	2078: last, extreme	of uncertain origin
day,	ἡμέρα (ēmera)	2250: day	a prim. word
the great	μεγάλη (megalē)	3173: great	a prim. word
[day] of the feast,	ἐορτῆς (eortēs)	1859: a feast, a festival	of uncertain derivation
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
stood	εἰστήκει (eistēkei)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

and cried	ἐκραξεν (ekraxen)	2896: to scream, cry out	from a prim. root krag-
out, saying,	λέγων (legōn)	3004: to say	a prim. verb
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is thirsty,	διψᾷ (dipsa)	1372: to thirst	from dipsa (thirst)
let him come	ἐρχέσθω (erchesthō)	2064: to come, go	a prim. verb
to Me and drink.	πινέτω (pinetō)	4095: to drink	a prim. word

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσχατη **adjective - dative singular feminine**

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεγαλη adjective - dative singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτης noun - genitive singular feminine

heorte heh-or-tay': a festival -- feast, holyday.

ειστηκει verb - pluperfect active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκραξεν verb - aorist active indicative - third person singular

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

διψα verb - present active subjunctive - third person singular

dipsao dip-sah'-o: to thirst for -- (be, be a-)thirst(-y).

ερχεσθω verb - present middle or passive deponent imperative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πΙΝΕΤΩ verb - present active imperative - third person singular

pino pee'-no: to imbibe -- drink.

John 7:38 .

.	Greek	Strong's	Origin
"He who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in Me, as the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphō
said,		3004: to say	a prim. verb
From his innermost being	κοιλίας (koilias)	2836: belly	from koilos (hollow)
will flow	ρεύουσιν (reusousin)	4482: to flow	a prim. verb
rivers	ποταμοὶ (potamoi)	4215: a river	from pinó
of living	ζώντος (zōntos)	2198: to live	from prim. roots zé- and zó-
water."	ὕδατος (udatos)	5204: water	a prim. word

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΩΝ **verb - present active participle - nominative singular masculine**

pisteuo **pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **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).

καθως **adverb**

kathos **kath-ocē':** 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.

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.

γραφη **noun - nominative singular feminine**

graphe **graf-ay':** a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

ποταμοι **noun - nominative plural masculine**

potamos **pot-am-os':** a current, brook or freshet (as drinkable), i.e. running water -- flood, river, stream, water.

εκ **preposition**

ek **ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοιλιας **noun - genitive singular feminine**

koilia **koy-lee'-ah:** a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ρῆουσιν verb - future active indicative - third person

rheo hreh'-o: for some tenses of which a prolonged form rheuo hryoo'-o is used to flow (run; as water) -- flow.

ὕδατος noun - genitive singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

ζωντος verb - present active participle - genitive singular neuter

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

John 7:39 .

.	Greek	Strong's	Origin
But this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He spoke		3004: to say	a prim. verb
of the Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
those	τού (tou)	3588: the	the def. art.
who believed	πιστεύσαντες (pisteusantes)	4100: to believe, entrust	from pistis
in Him were to receive;	λαμβάνειν (lambanein)	2983: to take, receive	from a prim. root lab-
for the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
was not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
[given], because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
was not yet	οὐπω (oupō)	3764: not yet	from oude and #NAME?
glorified.	ἐδοξάσθη (edoxasthē)	1392: to render or esteem glorious (in a wide application)	from doxa

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ου relative pronoun - genitive singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εμελλον verb - imperfect active indicative - third person

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

λαμβάνειν verb - present active infinitive

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΟΝΤΕΣ **verb - present active participle - nominative plural masculine**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **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

ουπω **adverb**

oupo oo'-po: not yet -- hitherto not, (no...) as yet, not yet.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

πνευμα **noun - nominative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγιον **adjective - nominative singular neuter**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ουδεπω **adverb**

oudepo oo-dep'-o: not even yet -- as yet not, never before (yet), (not) yet.

εδοξασθη **verb - aorist 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.

John 7:40 .

.	Greek	Strong's	Origin
[Some] of the people	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
these	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
words,	λόγων (logōn)	3056: a word (as embodying an idea), a statement, a speech	from legó
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"This		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
certainly	ἀληθῶς (alēthōs)	230: truly	adverb from aléthés
is the Prophet."	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

KJV Lexicon

πολλοι **adjective - nominative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

οὖν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

οχλου noun - genitive singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ακουσαντες verb - aorist active participle - nominative plural masculine

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

αληθως adverb

alethos al-ay-thoce': truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητης noun - nominative singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

John 7:41 .

.	Greek	Strong's	Origin
Others	ἄλλοι (alloi)	243: other, another	a prim. word
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the Christ."	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
Still others	ὁ (o)	3588: the	the def. art.
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"Surely	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
the Christ	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is not going to come	ἐρχεται (erchetai)	2064: to come, go	a prim. verb
from Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
is He?			

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

αλλοι adjective - nominative plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας noun - genitive singular feminine

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

έρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

John 7:42 .

.	Greek	Strong's	Origin
"Has not the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphó
said		3004: to say	a prim. verb
that the Christ	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
comes	έρχεται (erchetai)	2064: to come, go	a prim. verb
from the descendants	σπέρματος (spermatos)	4690: that which is sown, i.e. seed	from speiró
of David,		1160b: David, king of Isr.	of Hebrew origin David
and from Bethlehem,	Βηθλέεμ (bēthleem)	965: "house of bread," Bethlehem, a city near Jer.	of Hebrew origin Beth
the village	κώμης (kōmēs)	2968: a village	a prim. word
where	όπου (opou)	3699: where	from hos, and pou
David		1160b: David, king of Isr.	of Hebrew origin David
was?"			

KJV Lexicon

οὐχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφη **noun - nominative singular feminine**

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερματος **noun - genitive singular neuter**

sperma **sper'-mah**: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

βηθλεεμ **proper noun**

Bethleem **bayth-leh-em'**: Bethleem (i.e. Beth-lechem), a place in Palestine -- Bethlehem.

της definite article - genitive singular feminine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κωμης noun - genitive singular feminine	
kome	ko'-may: a hamlet (as if laid down) -- town, village.
οπου adverb	
hopou	hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).
ην verb - imperfect indicative - third person singular	
en	ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.
δαυιδ proper noun	
Dabid	dab-ee'd': Dabid (i.e. David), the Israelite king -- David.
ο definite article - nominative singular masculine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
χριστος noun - nominative singular masculine	
Christos	khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
ερχεται verb - present middle or passive deponent indicative - third person singular	
erchomai	er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

John 7:43 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
a division	σχίσμα (schisma)	4978: a split, fig. division	from schizó
occurred	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
in the crowd	ὄχλῳ (ochlō)	3793: a crowd, multitude, the common people	a prim. word
because	δι' (di)	1223: through, on account of, because of	a prim. preposition

of Him.

KJV Lexicon

σχίσμα **noun - nominative singular neuter**

schisma skhis'-mah: a split or gap (schism), literally or figuratively -- division, rent, schism.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ὄχλῳ **noun - dative singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δι **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 7:44 .

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.	Greek	Strong's	Origin
Some	ΤΙΝΕΣ (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

of them wanted	ἤθελον (ēthelon)	2309: to will, wish	a prim. verb
to seize	πιάσαι (piasai)	4084: to lay hold of, to take	a late form of piezō
Him, but no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
laid	ἔβαλεν (ebalen)	1911: to throw over, to throw oneself	from epi and balló
hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on Him.			

KJV Lexicon

τινες **indefinite pronoun - nominative plural masculine**

tis tis: some or any person or object

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἠθελον **verb - imperfect active indicative - third person**

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πιάσαι **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.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

οὐδεις **adjective - nominative singular masculine**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ἐπιβαλεν **verb - second aorist active indicative - third person singular**

epiballo ep-ee-bal'-lo: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

ἐπ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

John 7:45 .

.	Greek	Strong's	Origin
The officers	ὑπηρέται (upēretai)	5257: an underling, servant	from hupo and eretés (a rower)
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb

to the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and Pharisees,	Φαρισαίους (pharisaious)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and they said		3004: to say	a prim. verb
to them, "Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
did you not bring	ἡγάγετε (ēgagete)	71: to lead, bring, carry	a prim. verb
Him?"			

KJV Lexicon

ἦλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

υπηρεται **noun - nominative plural masculine**

huperetes **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερείς noun - accusative plural masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φarisαιους noun - accusative plural masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

εκεινοι demonstrative pronoun - nominative plural masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

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.

ηγαγετε verb - second aorist active indicative - second person

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

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

John 7:46 .

.	Greek	Strong's	Origin
The officers	ὑπηρέται (upēretai)	5257: an underling, servant	from hupo and eretés (a rower)
answered,	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
"Never	οὐδέποτε (oudepote)	3763: never	from oude and pote
has a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
spoken	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
the way this	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
man		444: a man, human, mankind	probably from anér and óps (eye, face)
speaks."		2980: to talk	from lalos (talkative)

KJV Lexicon

ἀπεκρίθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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.

υπηρέται **noun - nominative plural masculine**

huperetes **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

οὐδέποτε **adverb**

oudepote oo-dep'-ot-eh: not even at any time, i.e. never at all -- neither at any time, never, nothing at any time.

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.

ἐλάλησεν **verb - aorist active indicative - third person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

άνθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ὥς **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

άνθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

John 7:47 .

.	Greek	Strong's	Origin
The Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
them, "You have not also	καὶ (kai)	2532: and, even, also	a prim. conjunction
been led astray,	πεπλάνησθε (peplanēsthe)	4105: to cause to wander, to wander	from plané
have you?			

KJV Lexicon

απεκριθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ου **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαραισαιοι **noun - nominative plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

πεπλανησθε **verb - perfect passive indicative - second person**

planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

John 7:48 .

■			
.	Greek	Strong's	Origin

"No	μή (mē)	3361: not, that...not, lest (used a prim. particle for qualified negation)	
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the rulers	ἀρχόντων (archontōn)	758: ruler, chief	pres. part. of archó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
Pharisees	Φαρισαίων (pharisaîōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
has believed	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
in Him, has he?			

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.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχοντων noun - genitive plural masculine

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

ἐπίστευσεν verb - aorist active indicative - third person singular

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιων noun - genitive plural masculine

Pharisaiois far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

John 7:49 .

.	Greek	Strong's	Origin
"But this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
which does not know	γινώσκων (ginōskōn)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
is accursed."		1884a: accursed	from eparaomai (to imprecate)

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.

οχλος noun - nominative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

γινωσκων verb - present active participle - nominative singular masculine

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

επικαταρατοι adjective - nominative plural masculine

epikataratos ep-ee-kat-ar'-at-os: imprecated, i.e. execrable -- accursed.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

John 7:50 .

.	Greek	Strong's	Origin
Nicodemus	Νικόδημος (nikodēmos)	3530: Nicodemus, an Isr.	from nikos and démos
(he who came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
to Him before,		4387: before	cptv. adjective from pro
being		1510: I exist, I am	a prol. form of a prim. and defective verb
one	εἷς (eis)	1520: one	a primary number
of them) said	λέγει (legei)	3004: to say	a prim. verb
to them,			

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.

νικοδημος **noun - nominative singular masculine**

Nikodemos nik-od'-ay-mos: victorious among his people; Nicodemus, an Israelite -- Nicodemus.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

νυκτος **noun - genitive singular feminine**

nux **noox**: night -- (mid-)night.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ων **verb - present participle - nominative singular masculine**

on **oan**: being -- be, come, have.

εξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 7:51 .

.	Greek	Strong's	Origin
"Our Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
does not judge	κρίνει (krinei)	2919: to judge, decide	a prim. verb
a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an

it first		4413: first, chief	contr. superl. of pro
hears	ἀκούσῃ (akousē)	191: to hear, listen	from a prim. word mean. hearing
from him and knows	γνῶ (gnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
he is doing, does it?"	ποιεῖ (poiei)	4160: to make, do	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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομος noun - nominative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

κρινει verb - present active indicative - third person singular

krino kree'-no: by implication, to try, condemn, punish

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπον **noun - accusative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εαν **conditional**
ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ακουσῃ **verb - aorist active subjunctive - third person singular**
akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

παρ **preposition**
para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προτερον **adverb**
proteron **prot'-er-on**: previously -- before, (at the) first, former.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γινω **verb - second aorist active subjunctive - third person singular**
ginosko **ghin-occe'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τι **interrogative pronoun - accusative singular neuter**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιει **verb - present active indicative - third person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

John 7:52 .

■			
.	Greek	Strong's	Origin

They answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
him, "You are not also	καὶ (kai)	2532: and, even, also	a prim. conjunction
from Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
are you? Search,	ἐραύνησον (eraunēson)	2045:	variant reading for eraunaó, q.v.
and see		3708: to see, perceive, attend to	a prim. verb
that no	οὐκ (ouk)	3756: not, no	a prim. word
prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
arises	ἐγείρεται (egeiretai)	1453: to waken, to raise up	a prim. verb
out of Galilee."	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

KJV Lexicon

ἀπεκρίθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

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.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σύ **personal pronoun - second person nominative singular**

su soo: the person pronoun of the second person singular thou -- thou.

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)

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.

γαλιλαίας **noun - genitive singular feminine**

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

εἶ **verb - present indicative - second person singular**

ei i: thou art -- art, be.

ἐρευνῆσον **verb - aorist active middle - second person singular**

ereunao er-yoo-nah'-o: to seek, i.e. (figuratively) to investigate -- search.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδε **verb - aorist active middle - second person singular**

ide id'-eh: used as an interjection to denote surprise; lo! -- behold, lo, see.

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.

προφήτης **noun - nominative singular masculine**

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion

proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

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.

εγηνετο **verb - perfect passive indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

John 7:53 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
[Everyone	ἐκαστος (ekastos)	1538: each, every	a prim. word
went	ἐπορεύθησαν (eporeuthēsan)	4198: to go	from poros (a ford, passage)
to his home.	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απελθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ah-ee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

ΕΚΑΣΤΟΣ **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

ΕΙΣ **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΟΝ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΙΚΟΝ **noun - accusative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

ΑΥΤΟΥ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 8:1 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)
to the Mount	ὄρος (oros)	3735: a mountain	a prim. word
of Olives.	ἐλαιῶν (elaiōn)	1636: an olive (the tree or the fruit)	a prim. word

ἰησοῦς **noun - nominative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επορεύθη **verb - aorist passive deponent indicative - third person singular**
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εἰς **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορος **noun - accusative singular neuter**
oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

των **definite article - genitive plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελαιων **noun - genitive plural feminine**
elaia **el-ah'-yah**: an olive (the tree or the fruit) -- olive (berry, tree).

John 8:2 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
Early in the morning	Ὁρθρου (orthrou)	3722: daybreak, dawn	a prim. word
He came	παρεγένετο (paregeneto)	3854: to be beside, to arrive	from para and ginomai
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
into the temple,		2413: sacred, a sacred thing, a temple	a prim. word
and all	πάντες (pantes)	3956: all, every	a prim. word

	(pas)		
the people	λαὸς (laos)	2992: the people	a prim. word
were coming	ἤρχετο (ērcheto)	2064: to come, go	a prim. verb
to Him; and He sat down	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
and [began] to teach	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
them.			

KJV Lexicon

ορθρου **noun - genitive singular masculine**

orthros or'-thros: dawn (as sun-rise, rising of light); by extension, morn -- early in the morning.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

παρεγενετο **verb - second aorist middle deponent indicative - third person singular**

paraginomai par-ag-in'-om-ahee: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

εις **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.

ιερων **noun - accusative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας adjective - nominative singular masculine

pas **pas**: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαος noun - nominative singular masculine

laos **lah-os'**: a people -- people.

ηρχετο verb - imperfect middle or passive deponent indicative - third person singular

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

[προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον] personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθισας verb - aorist active participle - nominative singular masculine

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

εδιδασκεν verb - imperfect active indicative - third person singular

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

αυτους personal pronoun - accusative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 8:3 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

■			
.	Greek	Strong's	Origin

The scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
brought	ἄγουσιν (agousin)	71: to lead, bring, carry	a prim. verb
a woman	γυναῖκα (gunaika)	1135: a woman	a prim. word
caught	κατειλημμένην (kateilēmmenēn)	2638: to lay hold of, seize	from kata and lambanó
in adultery,	μοιχεία (moicheia)	3430: adultery	from moicheuó
and having set	στήσαντες (stēsantes)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
her in the center	μέσω (mesō)	3319: middle, in the midst	a prim. word
[of the court],			

KJV Lexicon

αγουσιν **verb - present active indicative - third person**

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις **noun - nominative plural masculine**

grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe,

town-clerk.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαίοι noun - nominative plural masculine

Pharisaïos far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

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

γυναίκα noun - accusative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

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.

μοιχεία noun - dative singular feminine

moicheia moy-khi'-ah: adultery -- adultery.

κατειλημμενην verb - perfect passive participle - accusative singular feminine

katalambano kat-al-am-ban'-o: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στησαντες verb - aorist active participle - nominative plural masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

μεσω **adjective - dative singular neuter**

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

John 8:4 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
they said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
this	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
woman	γυνή (gunē)	1135: a woman	a prim. word
has been caught	κατείληπται (kateilēptai)	2638: to lay hold of, seize	from kata and lambanó
in adultery,	μοιχευομένη (moicheuomenē)	3431: to commit adultery	from moichos
in the very act.		849a: the very act	from autos and phór (a thief)

KJV Lexicon

λεγουσιν **verb - present active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

[πειραζοντες] **verb - present active participle - nominative plural masculine**

peirazo **pi-rad'-zo**: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

διδασκαλε **noun - vocative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

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.

ευρομεν **verb - second aorist active indicative - first person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

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.

αυτοφωρω **adjective - dative singular masculine**

epautophoroi **ep-ow-tof-o'-ro**: in theft itself, i.e. (by analogy) in actual crime -- in the very act.

μοιχευομενην **verb - present middle passive - accusative singular feminine**

moicheuo **moy-khyoo'-o**: to commit adultery -- commit adultery.

John 8:5 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

■			
.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
commanded	ἐνετείλατο (eneteilato)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
us to stone	λιθάζειν (lithazein)	3034: to throw stones, to stone	from lithos
such women;	τοιούτας	5108: such as this, such	from toios (such, such-like)

	(toiautas)		and houtos,
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
do You say?"	λέγεις (legeis)	3004: to say	a prim. verb

KJV Lexicon

εν **preposition**

en en: in, at, (up-)on, by, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομω **noun - dative singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

μωσσης **noun - nominative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

εντειλατο **verb - aorist middle deponent indicative - third person singular**

entellomai en-tel'-lom-ahee: to enjoin -- (give) charge, (give) command(-ments), injoin.

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.

τοιουτας **demonstrative pronoun - accusative plural feminine**

τοιoutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

λιθοβολεῖσθαι **verb - present passive middle or passive deponent**
lithoboleo **lith-ob-ol-eh'-o**: to throw stones, i.e. lapidate -- stone, cast stones.

συ **personal pronoun - second person nominative singular**
su **soo**: the person pronoun of the second person singular thou -- thou.

οὐν **conjunction**
oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

λεγεις **verb - present active indicative - second person singular**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

[περι **preposition**
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτης] **personal pronoun - genitive singular feminine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 8:6 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

■			
.	Greek	Strong's	Origin
They were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
testing	πειράζοντες (peirazontes)	3985: to make proof of, to attempt, test, tempt	from peira
Him, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that they might have	ἔχωσιν (echōsin)	2192: to have, hold	a prim. verb
grounds for accusing	κατηγορεῖν (katēgorein)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
Him. But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
stooped	κύψας (kupsas)	2955: to stoop down	probably from a prim. root kuph-
down	κάτω (katō)	2736: down, below	adverb from kata
and with His finger	δακτύλῳ (daktulō)	1147: a finger	of uncertain origin
wrote		2608b: to trace	from kata and graphó
on the ground.	γῆν (gēn)	1093: the earth, land	a prim. word

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πειραζοντες verb - present active participle - nominative plural masculine

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

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

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.

εχωσιν verb - present active subjunctive - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

κατηγοριαν noun - accusative singular feminine

kategoria kat-ay-gor-ee'-ah: a complaint (category), i.e. criminal charge -- accusation (-ed).

κατ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

κατω preposition

kato kat'-o: downwards -- beneath, bottom, down, under.

κυψας verb - aorist active participle - nominative singular masculine

kupto koop'-to: to bend forward -- stoop (down).

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.

δακτυλω noun - dative singular masculine

daktulos dak'-too-los: a finger -- finger.

εγραφεν verb - imperfect active indicative - third person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

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.

προσποιοῦμενος **verb - present middle or passive deponent participle - nominative singular masculine**

prosopieomai **pros-poy-eh'-om-ahee**: to do forward for oneself, i.e. pretend (as if about to do a thing) -- make as though.

John 8:7 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
But when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they persisted	ἐπέμενον (epemenon)	1961: to stay on	from epi and menó
in asking	ἐρωτῶντες (erōtōntes)	2065: to ask, question	akin to eromai (to ask)
Him, He straightened	ἀνέκυψεν (anekupsen)	352b: to lift oneself up	from ana and kuptó
up, and said		3004: to say	a prim. verb
to them, "He who is without sin	ἀναμάρτητος (anamartētos)	361: unerring, faultless	from alpha (as a neg. prefix) and hamartanó
among you, let him [be the] first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
to throw	βαλέτω (baletō)	906: to throw, cast	a prim. word

a stone

λίθον
(lithon)

3037: a stone

a prim. word

at her."

KJV Lexicon

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιμενον **verb - imperfect active indicative - third person**

epimeno **ep-ee-men'-o**: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

ερωτωντες **verb - present active participle - nominative plural masculine**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανακυψας **verb - aorist active participle - nominative singular masculine**

anakupto **an-ak-oop'-to**: to unbend, i.e. rise; figuratively, be elated -- lift up, look up.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αναρμάρητος **adjective - nominative singular masculine**
anamartetos **an-am-ar'-tay-tos**: sinless -- that is without sin.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

πρωτος **adjective - nominative singular masculine**
protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λιθον **noun - accusative singular masculine**
lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

βαλετω **verb - second aorist active middle - third person singular**
ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

John 8:8 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
He stooped down		2634a: to bend down	from kata and kuptó
and wrote	ἔγραψεν (egraphen)	1125: to write	a prim. verb

on the ground.

γῆν
(gēn)

1093: the earth, land

a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

κατω **preposition**

kato kat'-o: downwards -- beneath, bottom, down, under.

κυψας **verb - aorist active participle - nominative singular masculine**

kupto koop'-to: to bend forward -- stoop (down).

εγραφεν **verb - imperfect active indicative - third person singular**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

John 8:9 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

▪			
.	Greek	Strong's	Origin

When they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
it, they [began] to go	ἐξήρχοντο (exērchonto)	1831: to go or come out of	from ek and erchomai
out one	εἷς (eis)	1520: one	a primary number
by one,	εἷς (eis)	1520: one	a primary number
beginning		757: to rule, to begin	a prim. verb
with the older ones,	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
and He was left	κατελείφθη (kateleiphthē)	2641: to leave, leave behind	from kata and leipó
alone,	μόνος (monos)	3441: alone	a prim. word
and the woman,	γυνή (gunē)	1135: a woman	a prim. word
where she was, in the center	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
[of the court].			

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

συνειδησεως **noun - genitive singular feminine**

suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

ελεγχομενοι **verb - present passive participle - nominative plural masculine**

elegcho **el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

εξηρχοντο **verb - imperfect middle or passive deponent indicative - third person**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

αρχαμενοι **verb - aorist middle passive - nominative plural masculine**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτερων **adjective - genitive plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

[εως conjunction

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσχατων] adjective - genitive plural masculine

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατελειφθη verb - aorist passive indicative - third person singular

kataleipo **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

μονος adjective - nominative singular masculine

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνη noun - nominative singular feminine

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

εν preposition

en **en**: in, at, (up-)on, by, etc.

μεσω **adjective - dative singular neuter**

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

ουσα **verb - present participle - nominative singular feminine**

on **oan**: being -- be, come, have.

John 8:10 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
Straightening	ἀνακύψας (anakupsas)	352b: to lift oneself up	from ana and kuptó
up, Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to her, "Woman,	γύναι (gunai)	1135: a woman	a prim. word
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
are they? Did no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
condemn	κατέκρινεν (katekrinen)	2632: to give judgment against	from kata and krinó
you?"			

ανακυψας **verb - aorist active participle - nominative singular masculine**
anakupto **an-ak-ooP'-to**: to unbend, i.e. rise; figuratively, be elated -- lift up, look up.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μηδενα **adjective - accusative singular masculine**
medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

θεασαμενος **verb - aorist middle deponent participle - nominative singular masculine**
theaomai **teh-ah'-om-ahee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

πλην **adverb**
plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικος **noun - genitive singular feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτη **personal pronoun - dative singular feminine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

[γυναι] **noun - vocative singular feminine**
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

που **particle - interrogative**
pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

ΕΙΣΙΝ verb - present indicative - third person eisi i-see': they are -- agree, are, be, dure, is, were.			
ΕΚΕΙΝΟΙ demonstrative pronoun - nominative plural masculine ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.			
ΟΙ definite article - nominative plural masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
ΚΑΤΗΓΟΡΟΙ noun - nominative plural masculine kategoros kat-ay'-gor-os: against one in the assembly, i.e. a complainant at law; specially, Satan -- accuser.			
ΣΟΥ personal pronoun - second person genitive singular sou soo: of thee, thy -- home, thee, thine (own), thou, thy.			
ΟΥΔΕΙΣ adjective - nominative singular masculine oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.			
ΣΕ personal pronoun - second person accusative singular se seh: thee -- thee, thou, thy house.			
ΚΑΤΕΚΡΙΝΕΝ verb - aorist active indicative - third person singular katakrino kat-ak-ree'-no: to judge against, i.e. sentence -- condemn, damn.			

John 8:11 .

This verse was added by scribes. Early manuscripts of John do not contain John 7:53 through John 8:11. This verse is not in the original New Testament.

■			
.	Greek	Strong's	Origin
She said,		3004: to say	a prim. verb
"No one,	οὐδείς (oudeis)	3762: no one, none	from oude and heis
Lord."	κύριε (kurie)	2962: lord, master	from kuros (authority)
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

said,		3004: to say	a prim. verb
"I do not condemn	κατακρίνω (katakrinō)	2632: to give judgment against	from kata and krinó
you, either.	οὐδὲ (oude)	3761: and not, neither	from ou, and de
Go.	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
From now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
on sin	ἀμάρτανε (amartane)	264: to miss the mark, do wrong, sin	from an early root hamart-
no more.]"	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti

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η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ΚΥΡΙΕ **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

[αυτη] personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ιησους noun - nominative singular masculine

Iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

κατακρινω verb - present active indicative - first person singular

katakrino kat-ak-ree'-no: to judge against, i.e. sentence -- condemn, damn.

πορευου verb - present middle or passive deponent imperative - second person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

[απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν] **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

μηκετι **adverb**

meketi may-ket'-ee: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

αμαρτανε **verb - present active imperative - second person singular**

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

John 8:12 .

.	Greek	Strong's	Origin
Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
again	Πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
of the world;	κόσμου (kosmou)	2889: order, the world	a prim. word
he who follows	ἀκολουθῶν (akolouthōn)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me will not walk	περιπατήση (peripatēsē)	4043: to walk	from peri and pateó
in the darkness,	σκοτία (skotia)	4653: darkness	from skotos

but will have	ἔξει (exēi)	2192: to have, hold	a prim. verb
the Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
of life."	ζωή (zōē)	2222: life	from zaó

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παλιν **adverb**

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

οὖν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εἰρησεν **verb - aorist active indicative - third person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

λεγων **verb - present active participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εγώ **personal pronoun - first person nominative singular**

ego eg-o': I, me.

εἰμι **verb - present indicative - first person singular**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως noun - nominative singular neuter

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

του definite article - genitive singular masculine

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακολουθων verb - present active participle - nominative singular masculine

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

εμοι personal pronoun - first person dative singular

emoi em-oy': to me -- I, me, mine, my.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

περιπατηση verb - aorist active subjunctive - third person singular

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

σκοτία **noun - dative singular feminine**

skotia **skot-ee'-ah**: dimness, obscurity -- dark(-ness).

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.

εξει **verb - future active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως **noun - accusative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, 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.

ζωης **noun - genitive singular feminine**

zoe **dzo-ay'**: life -- life(-time).

John 8:13 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
said		3004: to say	a prim. verb
to Him, "You are testifying	μαρτυρεῖς (martureis)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Yourself;	σεαυτοῦ (seautou)	4572: of (to, for) yourself	refl. pronoun from su and autos

Your testimony	μαρτυρία (marturia)	3141: testimony	from martureó
is not true."	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)

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ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΟΥ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΟΙ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΦΑΡΙΣΑΙΟΙ **noun - nominative plural masculine**

Pharisaïos far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ΣΥ **personal pronoun - second person nominative singular**

su soo: the person pronoun of the second person singular thou -- thou.

ΠΕΡΙ **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ΣΕΑΥΤΟΥ **reflexive pronoun - second person genitive singular masculine**

seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

ΜΑΡΤΥΡΕΙΣ **verb - present active indicative - second person singular**

martureo mar-too-reh'-o: to be a witness, i.e. testify

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.

μαρτυρία noun - nominative singular feminine

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

αληθής adjective - nominative singular feminine

alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

John 8:14 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "Even if	κὰν (kan)	2579: and if	from kai and ean
I testify	μαρτυρῶ (marturō)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Myself,	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos
My testimony		3140: to bear witness, testify	from martus

is true,	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
for I know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
I came	ἤλθον (ēlthon)	2064: to come, go	a prim. verb
from and where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
I am going;	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
but you do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
I come	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
from or		2228: or, than	a prim. conjunction used disjunctively or cptv.
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
I am going.	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó

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απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καὶ **conditional - contracted form**

kan **kan**: and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

μαρτυρῶ **verb - present active subjunctive - first person singular**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

περί **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ἐμαυτοῦ **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.

ἀληθής **adjective - nominative singular feminine**

alethes **al-ay-thace'**: true (as not concealing) -- true, truly, truth.

ἐστὶν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρία **noun - nominative singular feminine**

marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), 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.

οιδα verb - perfect active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

ποθεν adverb - interrogative

pothen poth'-en: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

που particle - interrogative

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

υπαγω verb - present active indicative - first person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδατε verb - perfect active indicative - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

ποθεν adverb - interrogative

pothen poth'-en: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

που **poo:** **particle - interrogative**
as adverb of place; at (by implication, to) what locality -- where, whither.

υπαγω **verb - present active indicative - first person singular**
hupago **hoop-ag'-o:** to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

John 8:15 .

.	Greek	Strong's	Origin
"You judge	κρίνετε (krinete)	2919: to judge, decide	a prim. verb
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh;	σάρκα (sarka)	4561: flesh	a prim. word
I am not judging	κρίνω (krinō)	2919: to judge, decide	a prim. verb
anyone.	οὐδένα (oudena)	3762: no one, none	from oude and heis

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

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).

κρινετε verb - present active indicative - second person
krino kree'-no: by implication, to try, condemn, punish

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.

κρινω verb - present active indicative - first person singular
krino kree'-no: by implication, to try, condemn, punish

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.

John 8:16 .

.	Greek	Strong's	Origin
"But even	καὶ (kai)	2532: and, even, also	a prim. conjunction
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I do judge,	κρίνω (krinō)	2919: to judge, decide	a prim. verb
My judgment	κρίσις (krisis)	2920: a decision, judgment	from krinó
is TRUE;	ἀληθινή (alēthinē)	228: true.	from aléthés
for I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not alone	μόνος (monos)	3441: alone	a prim. word
[in it], but I and the Father who sent	πέμψας (pempsas)	3992: to send	a prim. word

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

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).

κρινω verb - present active subjunctive - 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).

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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.

κρισις noun - nominative singular feminine

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

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.

αληθης adjective - nominative singular feminine

alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μονος adjective - nominative singular masculine

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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.

πεμψας verb - aorist active participle - nominative singular masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

John 8:17 .

.	Greek	Strong's	Origin
"Even	καὶ (kai)	2532: and, even, also	a prim. conjunction

in your law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
it has been written	γέγραπται (gegraptai)	1125: to write	a prim. verb
that the testimony	μαρτυρία (marturia)	3141: testimony	from martureó
of two	δύο (duo)	1417: two	a primary number
men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
is true.	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)

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

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νόμῳ noun - dative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

δέ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

υμετερω **possessive pronoun - second person dative plural masculine**
humeteros **hoo-met'-er-os**: yours, i.e. pertaining to you -- your (own).

γεγραπται **verb - perfect passive indicative - third person singular**
grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δuo **numeral (adjective)**
duo **doo'-o**: two -- both, twain, two.

ανθρωπων **noun - genitive plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρια **noun - nominative singular feminine**
marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

αληθης **adjective - nominative singular feminine**
alethes **al-ay-thace'**: true (as not concealing) -- true, truly, truth.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 8:18 .

.	Greek	Strong's	Origin
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
He who testifies	μαρτυρῶν (marturōn)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Myself,	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos

and the Father	πατήρ (patēr)	3962: a father	a prim. word
who sent	πέμψας (pempsas)	3992: to send	a prim. word
Me testifies	μαρτυρεῖ (marturei)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Me."			

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**
eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρων **verb - present active participle - nominative singular masculine**
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

περι **preposition**
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εμαυτου **reflexive pronoun - first person genitive singular masculine**
emautou **em-ow-too'**: of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαρτυρει **verb - present active indicative - third person singular**
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

περι **preposition**
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

μου **personal pronoun - first person genitive singular**
emou **em-oo'**: of me -- me, mine, my.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμψας **verb - aorist active participle - nominative singular masculine**
pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

πατηρ **noun - nominative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

John 8:19 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to Him, "Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
is Your Father?"	πατήρ (patēr)	3962: a father	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó

"You know		3609a: to have seen or perceived, hence to know	perf. of eidon
neither	οὐτε (oute)	3777: and not, neither	from ou, and te
Me nor	οὐτε (oute)	3777: and not, neither	from ou, and te
My Father;	πατέρα (patera)	3962: a father	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you knew Me, you would know		3609a: to have seen or perceived, hence to know	perf. of eidon
My Father	πατέρα (patera)	3962: a father	a prim. word
also."	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ου **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

που **particle - interrogative**

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

απεκριθη verb - aorist middle deponent indicative - third person singular
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους noun - nominative singular masculine
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΟΥΤΕ conjunction
oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

εμε personal pronoun - first person accusative singular
eme em-eh': me -- I, me, my(-self).

οιδατε verb - perfect active indicative - second person
eido i'-do: to see; by implication, (in the perfect tense only) to know

ΟΥΤΕ conjunction
oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα noun - accusative singular masculine
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

ει conditional
ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εμε personal pronoun - first person accusative singular

eme **em-eh'**: me -- I, me, my(-self).

ηδείτε **verb - pluperfect active indicative - second person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

ηδείτε **verb - pluperfect active indicative - second person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αν **particle**
an **an**: denoting a supposition, wish, possibility or uncertainty

John 8:20 .

■			
.	Greek	Strong's	Origin
These		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
words	ρήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
He spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
in the treasury,	γαζοφυλακίῳ (gazophulakiō)	1049: treasury	from gaza and phulaké
as He taught	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
in the temple;		2413: sacred, a sacred thing, a temple	a prim. word
and no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis

seized	ἐπιάσεν (epiasen)	4084: to lay hold of, to take	a late form of piezó
Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
His hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
had not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
come.	ἐληλύθει (elēluthei)	2064: to come, go	a prim. verb

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα **noun - accusative plural neuter**

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

ελαλησεν **verb - aorist active indicative - third person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

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.

γαζοφυλακιω noun - dative singular neuter

gazophulakion gad-zof-oo-lak'-ee-on: a treasure-house, i.e. a court in the temple for the collection-boxes -- treasury.

διδασκων verb - present active participle - nominative singular masculine

didasko did-as'-ko: to teach (in the same broad application) -- teach.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

επιασεν verb - aorist active indicative - third person singular

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.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουπω adverb

oupo oo'-po: not yet -- hitherto not, (no...) as yet, not yet.

εληλυθει verb - pluperfect active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 8:21 .

.	Greek	Strong's	Origin
Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
He said		3004: to say	a prim. verb
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to them, "I go	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
away,	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
and you will seek	ζητήσετε (zētēsete)	2212: to seek	of uncertain origin
Me, and will die	ἀποθανεῖσθε (apothaneisthe)	599: to die	from apo and thnéskó
in your sin;	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
where	ὅπου (opou)	3699: where	from hos, and pou
I am going,		5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
you cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb

come."

ἐλθεῖν
(elthein)

2064: to come, go

a prim. verb

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ὑπαγῶ **verb - present active indicative - first person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζητήσετε **verb - future 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)

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

αμαρτια **noun - dative singular feminine**
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

υμων **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

αποθανεισθε **verb - future middle deponent indicative - second person**
apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

οπου **adverb**
hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

υπαγω **verb - present active indicative - first person singular**
hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

υμεις **personal pronoun - second person nominative plural**
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ου **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασθε **verb - present middle or passive deponent indicative - second person**
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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.

John 8:22 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"Surely	μήτι (mēti)	3385: can this be? (interrog. particle expecting a neg. answer)	from mé and the neut. of tis
He will not kill	ἀποκτενεῖ (apoktenei)	615: to kill	from apo and kteinó (to kill)
Himself,	ἑαυτόν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
will He, since	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He says,	λέγει (legei)	3004: to say	a prim. verb
Where	οὔπου (opou)	3699: where	from hos, and pou
I am going,	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
you cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
come?"	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb

KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

μητι **particle - interrogative**

meti **may'-tee**: whether at all -- not (the particle usually not expressed, except by the form of the question).

αποκτενει **verb - future active indicative - third person singular**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

υπαγω **verb - present active indicative - first person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

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.

δυνασθε verb - present middle or passive deponent indicative - second person

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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.

John 8:23 .

.	Greek	Strong's	Origin
And He was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "You are from below,	κάτω (katō)	2736: down, below	adverb from kata
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
from above;	ἄνω (anō)	507: up, above	adverb from ana
you are of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
world,	κόσμου (kosmou)	2889: order, the world	a prim. word
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
world.	κόσμου (kosmou)	2889: order, the world	a prim. word

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

ὕμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῶν **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κάτω **adverb**

kato **kat'-o**: downwards -- beneath, bottom, down, under.

ἐστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῶν **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀνω **adverb**

ano **an'-o**: upward or on the top -- above, brim, high, up.

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.

υμεις personal pronoun - second person nominative plural
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

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.

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.

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.

εστε verb - present indicative - second person
este es-teh': ye are -- be, have been, belong.

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

ουκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειμι verb - present indicative - first person singular
eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

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.

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.

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.

John 8:24 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
I said		3004: to say	a prim. verb
to you that you will die	ἀποθανεῖσθε (apothaneisthe)	599: to die	from apo and thnéskó
in your sins;	ἁμαρτίαις (amartiais)	266: a sin, failure	from hamartanó
for unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you believe	πιστεύσητε (pisteusēte)	4100: to believe, entrust	from pistis
that I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
[He], you will die	ἀποθανεῖσθε (apothaneisthe)	599: to die	from apo and thnéskó
in your sins."	ἁμαρτίαις (amartiais)	266: a sin, failure	from hamartanó

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - first person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὕμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἀποθανεῖσθε verb - future middle deponent indicative - second person

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

ἐν preposition

en en: in, at, (up-)on, by, etc.

ταῖς definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἁμαρτίαις noun - dative plural feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ἐάν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

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.

πιστεῦσθε verb - aorist active subjunctive - second person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐγώ personal pronoun - first person nominative singular

ego eg-o': I, me.

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.

αποθάνεισθε **verb - future middle deponent indicative - second person**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταῖς **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιας **noun - dative plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

John 8:25 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to Him, "Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
are You?" Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "What	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
have I been saying	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
to you [from] the beginning?	ἀρχὴν (archēn)	746: beginning, origin	from archó

KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχην **noun - accusative singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

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

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

John 8:26 .

.	Greek	Strong's	Origin
"I have	ἐχῶ (echō)	2192: to have, hold	a prim. verb
many things	πολλὰ (polla)	4183: much, many	a prim. word
to speak	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
and to judge	κρίνειν (krinein)	2919: to judge, decide	a prim. verb
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
you, but He who sent	πέμψας (pempsas)	3992: to send	a prim. word

Me is TRUE;	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
and the things which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I heard	ἤκουσα (ēkousa)	191: to hear, listen	from a prim. word mean. hearing
from Him, these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
to the world."	κόσμον (kosmon)	2889: order, the world	a prim. word

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πολλα **adjective - accusative plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

εχω **verb - present active indicative - first person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

λαλειν **verb - present active infinitive**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρινειν **verb - present active infinitive**

krino **kree'-no**: by implication, to try, condemn, punish

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.

πεμψας verb - aorist active participle - nominative singular masculine

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

αληθης adjective - nominative singular masculine

alethes **al-ay-thace'**: true (as not concealing) -- true, truly, truth.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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

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.

ηκουσα verb - aorist active indicative - first person singular

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

παρ preposition

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

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.

εις 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.

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.

John 8:27 .

.	Greek	Strong's	Origin
They did not realize	ἐγνώσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that He had been speaking	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them about the Father.	πατέρα (patera)	3962: a father	a prim. word

KJV Lexicon

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐγνώσαν verb - second aorist active indicative - third 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)

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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

ελεγεν verb - imperfect active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

John 8:28 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"When	ὅταν (otan)	3752: whenever	from hote and an
you lift	ὑψώσητε (upsōsēte)	5312: to lift or raise up, to exalt, uplift	from hupsos
up the Son	υἶόν (uion)	5207: a son	a prim. word
of Man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
you will know	γνώσεσθε (gnōsesthe)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb

[He], and I do	ποιῶ (poiō)	4160: to make, do	a prim. word
nothing	οὐδέν (ouden)	3762: no one, none	from oude and heis
on My own initiative,	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos
but I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
as the Father	πατήρ (patēr)	3962: a father	a prim. word
taught	ἐδίδαξεν (edidaxen)	1321: to teach	a redupl. caus. form of daō (to learn)
Me.			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

υψωσητε **verb - aorist active subjunctive - second person**

hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τοτε **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

γνωσεσθε **verb - future middle deponent indicative - second person**

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)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

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)

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

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.

καθως adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εδιδαξεν verb - aorist active indicative - third person singular

didasko did-as'-ko: to teach (in the same broad application) -- teach.

με personal pronoun - first person accusative singular

me meh: me -- I, me, 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.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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.

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.

John 8:29 .

.	Greek	Strong's	Origin
"And He who sent	πέμψας (pempsas)	3992: to send	a prim. word
Me is with Me; He has not left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
Me alone,	μόνον (monon)	3441: alone	a prim. word
for I always	πάντοτε (pantote)	3842: at all times	from pas and tote
do	ποιῶ (poiō)	4160: to make, do	a prim. word
the things that are pleasing	ἀρεστά (aresta)	701: pleasing, i.e. fit	from areskó
to Him."			

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμψας verb - aorist active participle - nominative singular masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

μου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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.

αφηκεν **verb - aorist active indicative - third person singular**

aphiemi **af-ee'-ay-mee'**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

με **personal pronoun - first person accusative singular**

me **meh'**: me -- I, me, my.

μονον **adjective - accusative singular masculine**

monos **mon'-os'**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

ο **definite article - nominative singular masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

οτι **conjunction**

hoti **hot'-ee'**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

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.

αρεστα **adjective - accusative plural neuter**

arestos **ar-es-tos'**: agreeable; by implication, fit -- (things that) please(-ing), reason.

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

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)

ΠΑΝΤΟΤΕ **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

John 8:30 .

.	Greek	Strong's	Origin
As He spoke	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
many	πολλοὶ (polloi)	4183: much, many	a prim. word
came to believe	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
in Him.			

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαλουντος **verb - present active participle - genitive singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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.

επιστευσαν **verb - aorist active indicative - third person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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

John 8:31 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to those	ὁ (o)	3588: the	the def. art.
Jews	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
who had believed	πεπιστευκότας (pepisteukotas)	4100: to believe, entrust	from pistis
Him, "If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you continue	μείνητε (meinēte)	3306: to stay, abide, remain	a prim. verb
in My word,	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
[then] you are truly	ἀληθῶς (alēthōs)	230: truly	adverb from alēthēs
disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó

of Mine;

1473: I (only expressed when a prim. pronoun of the first pers. emphatic)

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΠΙΣΤΕΥΚΟΤΑΣ **verb - perfect active participle - accusative plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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

ιουδαιους **adjective - accusative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

εἰν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

μεινητε **verb - aorist active subjunctive - second person**
meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογω **noun - dative singular masculine**
logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

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.

εμω **possessive pronoun - first person dative singular masculine**
emos **em-os'**: my -- of me, mine (own), my.

αληθως **adverb**
alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

μαθηται **noun - nominative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

εστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

John 8:32 .

.	Greek	Strong's	Origin
and you will know	γνώσεσθε (gnōsesthe)	1097: to come to know, recognize, perceive	from a prim. root gnó-

the truth,	ἀλήθειαν (alētheian)	225: truth	from aléthés
and the truth	ἀλήθεια (alētheia)	225: truth	from aléthés
will make you free."	ἐλευθερώσει (eleutherōsei)	1659: to make free, fig. to exempt (from liability)	from eleutheros

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

γινωσσεσθε **verb - future middle deponent indicative - second person**

ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειαν **noun - accusative singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

αληθεια **noun - nominative singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

ελευθερωσει **verb - future active indicative - third person singular**

eleutheroo **el-yoo-ther-o'-o**: to liberate, i.e. (figuratively) to exempt (from moral, ceremonial or mortal liability) -- deliver, make free.

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

John 8:33 .

.	Greek	Strong's	Origin
They answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
Him, "We are Abraham's	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
descendants	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
and have never	οὐδενὶ (oudenì)	3762: no one, none	from oude and heis
yet	πώποτε (pōpote)	4455: ever yet	adverb from #NAME? and pote
been enslaved	δεδουλεύκαμεν (dedouleukamen)	1398: to be a slave, to serve	from doulos
to anyone;		3762: no one, none	from oude and heis
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
is it that You say,	λέγεις (legeis)	3004: to say	a prim. verb
'You will become	γενήσεσθε (genēsesthe)	1096: to come into being, to happen, to become	from a prim. root gen-
free'?"	ἐλεύθεροι (eleutheroi)	1658: free, i.e. not a slave or not under restraint	a prim. word

απεκριθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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

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.

εσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδενι **adjective - dative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δεδουλευκαμεν **verb - perfect active indicative - first person**

douleuo **dool-yoo'-o**: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

πωποτε **adverb**

popote **po'-pot-e**: at any time, i.e. (with negative particle) at no time -- at any time, + never (...to any man), + yet, never man.

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

λεγεις **verb - present active indicative - second person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ελευθεροι **adjective - nominative plural masculine**

eleutheros **el-yoo'-ther-os**: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

γενησεσθε **verb - future middle deponent indicative - 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.)

John 8:34 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them, "Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, everyone	πᾶς (pas)	3956: all, every	a prim. word
who commits	ποιῶν (poiōn)	4160: to make, do	a prim. word
sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
is the slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
of sin.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιων **verb - present active participle - nominative singular masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιαν **noun - accusative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

δουλος **noun - nominative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιας **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

John 8:35 .

.	Greek	Strong's	Origin
"The slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
does not remain	μένει (menei)	3306: to stay, abide, remain	a prim. verb
in the house	οἰκία (oikia)	3614: a house, dwelling	from oikos
forever;	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration
the son	υἱὸς (uios)	5207: a son	a prim. word
does remain	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

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δουλος noun - nominative singular masculine

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

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.

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.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια noun - dative singular feminine

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

εις 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)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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)

John 8:36 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the Son	υἱός (uios)	5207: a son	a prim. word
makes you free,	ἐλευθερώση (eleutherōsē)	1659: to make free, fig. to exempt (from liability)	from eleutheros
you will be free	ἐλεύθεροι (eleutheroi)	1658: free, i.e. not a slave or not under restraint	a prim. word
indeed.	ὧντως (ontōs)	3689: really, truly	from the part. of eimi

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).

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ελευθερωση **verb - aorist active subjunctive - third person singular**

eleutheroo **el-yoo'-ther-o'-o**: to liberate, i.e. (figuratively) to exempt (from moral, ceremonial or mortal liability) -- deliver, make free.

οντως **adverb**

ontos **on'-toce**: really -- certainly, clean, indeed, of a truth, verily.

ελευθεροι **adjective - nominative plural masculine**

eleutheros **el-yoo'-ther-os**: unrestrained (to go at pleasure), i.e. (as a citizen) not a slave (whether freeborn or manumitted), or (genitive case) exempt (from obligation or liability)

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.

John 8:37 .

.	Greek	Strong's	Origin
"I know		3609a: to have seen or perceived, hence to know	perf. of eidon

that you are Abraham's	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
descendants;	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
yet	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
you seek	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
to kill	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
Me, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
My word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
has	χωρεῖ (chōrei)	5562: to make room, advance, hold	from chóros (a definite space, place)
no	οὐ (ou)	3756: not, no	a prim. word
place		5562: to make room, advance, hold	from chóros (a definite space, place)
in you.			

KJV Lexicon

οἶδα **verb - perfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

ΕΣΤΕ verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

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.

ζητετε 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)

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

ΑΠΟΚΤΕΙΝΑΙ verb - aorist active middle or passive deponent

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

οτι conjunction

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμος possessive pronoun - first person nominative singular masculine

emos em-os': my -- of me, mine (own), my.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

χωρει **verb - present active indicative - third person singular**
choreo **kho-reh'-o**: to be in (give) space, i.e. (intransitively) to pass, enter, or (transitively) to hold, admit

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).

John 8:38 .

.	Greek	Strong's	Origin
"I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
the things which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have seen	έώρακα (eōraka)	3708: to see, perceive, attend to	a prim. verb
with [My] Father;	πατρὶ (patri)	3962: a father	a prim. word
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
the things which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
from [your] father."	πατρός (patros)	3962: a father	a prim. word

KJV Lexicon

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

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.

εωρακα **verb - perfect active indicative - first person singular - attic**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρι **noun - dative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

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.

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.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

εωρακατε **verb - perfect active indicative - second person - attic**

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρι noun - dative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ΠΟΙΕΙΤΕ verb - present active indicative - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

John 8:39 .

.	Greek	Strong's	Origin
They answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
and said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
is our father."	πατήρ (patēr)	3962: a father	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "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 Abraham's	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
children,	τέκνα (tekna)	5043: a child (of either sex)	from tikto
do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
the deeds	ἔργα (erga)	2041: work	from a prim. verb erdo (to do)
of Abraham.	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

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ἀπεκρίθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατήρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ἡμῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

ΕΣΤΙV verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΛΕΓΕΙ verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥΣ noun - nominative singular masculine

Iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΕΙ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ΤΕΚΝΑ noun - nominative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

ΗΤΕ verb - imperfect indicative - second person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΡΓΑ noun - accusative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

ΕΠΟΙΕΙΤΕ **verb - imperfect active indicative - second person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

[αν] **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

John 8:40 .

.	Greek	Strong's	Origin
"But as it is, you are seeking	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
to kill	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
Me, a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has told	λελάληκα (lélalēka)	2980: to talk	from lalos (talkative)
you the truth,	ἀλήθειαν (alētheian)	225: truth	from aléthés
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I heard	ἤκουσα (ēkousa)	191: to hear, listen	from a prim. word mean. hearing
from God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

did not do.

ἐποίησεν
(epoiēsen)

4160: to make, do

a prim. word

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νυν **adverb**

nun **noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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)

με **personal pronoun - first person accusative singular**

me **meh:** me -- I, me, my.

ἀποκτείνει **verb - aorist active middle or passive deponent**

apokteino **ap-ok-ti'-no:** to kill outright; figuratively, to destroy -- put to death, kill, slay.

ἄνθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

ὃς **relative pronoun - nominative singular masculine**

hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

την **definite article - accusative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀληθειαν **noun - accusative singular feminine**

aletheia **al-ay'-thi-a:** truth -- true, truly, truth, verity.

υμιν **personal pronoun - second person dative plural**

humim **hoo-min':** to (with or by) you -- ye, you, your(-selves).

λέλαλκα **verb - perfect active indicative - first person singular**

laleo **lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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.

ηκουσα verb - aorist active indicative - first person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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).

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

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.

εποιησεν verb - aorist active indicative - third person singular

poieo pou-eh'-o: to make or do (in a very wide application, more or less direct)

John 8:41 .

.	Greek	Strong's	Origin
"You are doing	ποιεῖτε (poieite)	4160: to make, do	a prim. word
the deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
of your father."	πατρός (patros)	3962: a father	a prim. word
They said	εἶπαν (eipan)	3004: to say	a prim. verb

to Him, "We were not born	ἐγεννήθημεν (egennēthēmen)	1080: to beget, to bring forth	from genna (descent, birth)
of fornication;	πορνείας (porneias)	4202: fornication	from porneuó
we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
one	ἓνα (ena)	1520: one	a primary number
Father:	πατέρα (patera)	3962: a father	a prim. word
God."	θεόν (theon)	2316: God, a god	of uncertain origin

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ὤμεις **personal pronoun - second person nominative plural**
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ΠΟΙΕΙΤΕ **verb - present active indicative - second person**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τα **definite article - accusative plural neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα **noun - accusative plural neuter**
ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ὤμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

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)

πορνειας **noun - genitive singular feminine**

porneia **por-ni'-ah**: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

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.

γεννημεθα **verb - perfect passive indicative - first person**

gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

ενα **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

εχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

John 8:42 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
God	θεὸς (theos)	2316: God, a god	of uncertain origin
were your Father,	πατὴρ (patēr)	3962: a father	a prim. word
you would love	ἠγάπατε (ēgapate)	25: to love	of uncertain origin
Me, for I proceeded forth	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
and have come	ἦκω (ēkō)	2240: to have come, be present	a prim. verb
from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
for I have not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
come	ἐλήλυθα (elēlutha)	2064: to come, go	a prim. verb
on My own initiative,	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos
but He sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
Me.			

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εἰ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεός **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πατήρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ἦν **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ηγαπατε **verb - imperfect active indicative - second person**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

αν **particle**
an **an**: denoting a supposition, wish, possibility or uncertainty

εμε **personal pronoun - first person accusative singular**
eme **em-eh'**: me -- I, me, my(-self).

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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).

εξηλθον **verb - second aorist active indicative - first person singular**
exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκω **verb - present active indicative - first person singular**
heko **hay'-ko**: to arrive, i.e. be present -- come.

ουδε **adverb**
oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

εληλυθα verb - second perfect active indicative - first person singular
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

εκεινος demonstrative pronoun - nominative singular masculine
ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

απεστειλεν verb - aorist active indicative - third person singular
apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

John 8:43 .

.	Greek	Strong's	Origin
"Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
do you not understand	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what I am saying?	λαλιᾶν (lalian)	2981: talk	from laleó
[It is] because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
hear	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
My word.	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

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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.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλιαν **noun - accusative singular feminine**

lalia **lal-ee-ah'**: talk -- saying, speech.

την **definite article - accusative singular feminine**

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.

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.

γινωσκετε **verb - present active indicative - second person**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασθε **verb - present middle or passive deponent indicative - second person**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may,

might, be possible, be of power.

ΑΚΟΥΕΙΝ verb - present active infinitive

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον definite article - accusative singular masculine

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.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμον possessive pronoun - first person accusative singular masculine

emos em-os': my -- of me, mine (own), my.

John 8:44 .

.	Greek	Strong's	Origin
"You are of [your] father	πατρός (patros)	3962: a father	a prim. word
the devil,	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaboló
and you want	θέλετε (thelete)	2309: to will, wish	a prim. verb
to do	ποιεῖν (poiein)	4160: to make, do	a prim. word
the desires	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó
of your father.	πατρός (patros)	3962: a father	a prim. word

He was a murderer	ἀνθρωποκτόνος (anthrōpoktonos)	443: a manslayer	from anthrōpos and kteinó (to kill)
from the beginning,	ἀρχῆς (archēs)	746: beginning, origin	from archó
and does not stand		4739: to stand, spec. stand firm	from the perf. tense of histémi
in the truth	ἀληθεία (alētheia)	225: truth	from aléthés
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
there is no	οὐκ (ouk)	3756: not, no	a prim. word
truth	ἀλήθεια (alētheia)	225: truth	from aléthés
in him. Whenever	ὅταν (otan)	3752: whenever	from hote and an
he speaks	λαλεῖ (lalē)	2980: to talk	from lalos (talkative)
a lie,	ψεῦδος (pseudos)	5579: a falsehood, untruth, lie	from pseudomai
he speaks	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
from his own	ἰδίων (idiōn)	2398: one's own, distinct	a prim. word
[nature], for he is a liar	ψεύστης (pseustēs)	5583:	a liar
and the father	πατήρ (patēr)	3962: a father	a prim. word
of lies.	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

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υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

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.

πατρος **noun - genitive 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.

διαβολου **adjective - genitive singular masculine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιθυμιας **noun - accusative plural feminine**

epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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

ΠΟΙΕΙΝ verb - present active infinitive

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ΕΚΕΙΝΟΣ demonstrative pronoun - nominative singular masculine

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ΑΝΘΡΩΠΟΚΤΟΝΟΣ adjective - nominative singular masculine

anthropoktonos **anth-ro-pok-ton'-os**: a manslayer -- murderer.

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.

ΑΠ preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ΑΡΧΗΣ noun - genitive singular feminine

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

ΚΑΙ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΝ preposition

en **en**: in, at, (up-)on, by, etc.

ΤΗ definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΛΗΘΕΙΑ noun - dative singular feminine

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

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.

ΕΣΤΗΚΕΝ verb - imperfect active indicative - third person singular

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

ΟΤΙ verb - perfect active indicative - third person singular

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκ conjunction

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν particle - nominative

esti es-tee': he (she or it) is; also (with neuter plural) they are

ἀληθεια verb - present indicative - third person singular

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

ἐν noun - nominative singular feminine

en en: in, at, (up-)on, by, etc.

αὐτῶ preposition

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὅταν personal pronoun - dative singular masculine

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.

λαλεῖ conjunction

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τοῦ verb - present active subjunctive - third person singular

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψευδός definite article - accusative singular neuter

pseudos psyoo'-dos: a falsehood -- lie, lying.

ἐκ noun - accusative singular neuter

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῶν preposition

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰδίων definite article - genitive plural neuter

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

λαλεῖ adjective - genitive plural neuter

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ὅτι verb - present active indicative - third person singular

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ψευστης conjunction

pseustes psyoos-tace': a falsifier -- liar.

ΕΣΤΙΝ noun - nominative singular masculine

esti es-tee': he (she or it) is; also (with neuter plural) they are

και verb - present indicative - third person singular

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο conjunction

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ definite article - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

αυτου noun - 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

personal pronoun - genitive singular masculine

John 8:45 .

.	Greek	Strong's	Origin
"But because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I speak	λέγω (legō)	3004: to say	a prim. verb
the truth,	ἀλήθειαν (alētheian)	225: truth	from alēthés
you do not believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
Me.			

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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).

οτι **conjunction**
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.

αληθειαν **noun - accusative singular feminine**
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

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.

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.

πιστευετε **verb - present active indicative - second person**
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

μοι **personal pronoun - first person dative singular**
moi moy: to me -- I, me, mine, my.

John 8:46 .

.	Greek	Strong's	Origin
"Which	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
one	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

of you convicts	ἐλέγχει (elenchei)	1651: to expose, convict, reprove	a prim. verb
Me of sin?	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
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 speak	λέγω (legō)	3004: to say	a prim. verb
truth,	ἀλήθειαν (alētheian)	225: truth	from aléthés
why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
do you not believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
Me?			

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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.

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)

υμῶν **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ἐλέγχει **verb - present active indicative - third person singular**

elegcho el-eng'-kho: to confute, admonish -- convict, convince, tell a fault, rebuke,

reprove.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

περι **preposition**
peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αμαρτίας **noun - genitive singular feminine**
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

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).

αληθειαν **noun - accusative singular feminine**
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

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.

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.

υμεις **personal pronoun - second person nominative plural**
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

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.

πιστευετε **verb - present active indicative - second person**
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

μοι **personal pronoun - first person dative singular**
moi moy: to me -- I, me, mine, my.

John 8:47 .

.	Greek	Strong's	Origin
"He who is of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
hears	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
the words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
you do not hear	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
[them], because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you are not of 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.

ων **verb - present participle - nominative singular masculine**

on **oan**: being -- be, come, have.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

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).

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα noun - accusative plural neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

του definite article - genitive singular masculine

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).

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.

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).

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

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.

ακουετε verb - present active indicative - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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).

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.

ἐστε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

John 8:48 .

.	Greek	Strong's	Origin
The Jews	Ιουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
answered	Ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
and said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Do we not say	λέγομεν (legomen)	3004: to say	a prim. verb
rightly	καλῶς (kalōs)	2573: well	adverb from kalos
that You are a Samaritan	Σαμαρίτης (samaritēs)	4541: a Samaritan, an inhab. of the region of Samaria	from Samareia
and have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
a demon?"	δαίμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón

KJV Lexicon

απεκριθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahēe**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

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.

καλῶς **adverb**

kalos **kal-ocē'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

λέγομεν **verb - present active indicative - first person**

Iego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

σαμαρειτης **noun - nominative singular masculine**

Samareites **sam-ar-i'-tace**: a Samarite, i.e. inhabitant of Samaria -- Samaritan.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δαιμονιον **noun - accusative singular neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

εχεις **verb - present active indicative - second person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

John 8:49 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"I do not have	ἔχω (echō)	2192: to have, hold	a prim. verb
a demon;	δαμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
but I honor	τιμῶ (timō)	5091: to fix the value, to price	from timé
My Father,	πατέρα (patera)	3962: a father	a prim. word
and you dishonor	ἀτιμάζετε (atimazete)	818: to dishonor	from atimos

Me.

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

δαιμονιον **noun - accusative singular neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχω **verb - present active indicative - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

τιμω **verb - present active indicative - first person singular**

timao **tim-ah'-o**: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ατιμαζετε verb - present active indicative - second person

atimazo at-im-ad'-zo: to render infamous, i.e. (by implication) contemn or maltreat -- despise, dishonour, suffer shame, entreat shamefully.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

John 8:50 .

.	Greek	Strong's	Origin
"But I do not seek	ζητῶ (zētō)	2212: to seek	of uncertain origin
My glory;	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
there is One who seeks	ζητῶν (zētōn)	2212: to seek	of uncertain origin
and judges.	κρίνων (krinōn)	2919: to judge, decide	a prim. verb

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).

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.

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)

την definite article - accusative singular feminine

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζητων verb - present active participle - nominative singular masculine

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρινων verb - present active participle - nominative singular masculine

krino kree'-no: by implication, to try, condemn, punish

John 8:51 .

■			
.	Greek	Strong's	Origin
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb

to you, if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
keeps	τηρήση (tērēsē)	5083: to watch over, to guard	from a prim. word téros (a guard)
My word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
he will never	οὐ (ou)	3756: not, no	a prim. word
see	θεωρήση (theōrēsē)	2334: to look at, gaze	from theóros (an envoy, spectator)
death."	θάνατον (thanaton)	2288: death	from thnésκό

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-

soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

τον definite article - accusative singular masculine

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.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμον possessive pronoun - first person accusative singular masculine

emos em-os': my -- of me, mine (own), my.

τηρηση verb - aorist active subjunctive - third person singular

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

θανατον noun - accusative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

θεωρηση verb - aorist active subjunctive - third person singular

theo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

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)

John 8:52 .

.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
said	λέγεις (legeis)	3004: to say	a prim. verb
to Him, "Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
we know	ἐγνώκαμεν (egnōkamen)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that You have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
a demon.	δαίμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
died,	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskó
and the prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
[also]; and You say,		3004: to say	a prim. verb
'If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
keeps	τηρήσῃ	5083: to watch over, to guard	from a prim. word téros (a guard)

	(tērēsē)		
My word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
he will never	οὐ (ou)	3756: not, no	a prim. word
taste	γεύσεται (geusētai)	1089: to taste, eat	a prim. verb
of death.'	θανάτου (thanatou)	2288: death	from thnéskó

KJV Lexicon

εἶπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαῖοι **adjective - nominative plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ἐγνώκαμεν **verb - perfect active indicative - first person**

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δαιμονιον noun - accusative singular neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

εχεις verb - present active indicative - second person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

απεθανεν verb - second aorist active indicative - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφηται noun - nominative plural masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

λεγεις verb - present active indicative - second person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

τον definite article - accusative singular masculine

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.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

τηρηση **verb - aorist active subjunctive - third person singular**

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γευσηται **verb - aorist middle deponent subjunctive - third person singular**

geuomai ghyoo'-om-ahee: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

θανατου **noun - genitive singular masculine**

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

εις **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)

John 8:53 .

■			
.	Greek	Strong's	Origin

"Surely	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
You are not greater		3173: great	a prim. word
than our father	πατρός (patros)	3962: a father	a prim. word
Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
died?	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó
The prophets	προφηται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
died	ἀπέθανον (apethanon)	599: to die	from apo and thnéskó
too;	καὶ (kai)	2532: and, even, also	a prim. conjunction
whom	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
do You make	ποιεῖς (poieis)	4160: to make, do	a prim. word
Yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
out [to be]?"			

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.

σου **personal pronoun - second person nominative singular**
su **soo**: the person pronoun of the second person singular thou -- thou.

μειζων **adjective - nominative singular masculine - comparative or contracted**
meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

ει **verb - present indicative - second person singular**
ei **i**: thou art -- art, be.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

αβρααμ **proper noun**
Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

οστις **relative pronoun - nominative singular masculine**
hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

απεθανεν **verb - second aorist active indicative - third person singular**
apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφηται **noun - nominative plural masculine**
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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).

τις **interrogative pronoun - accusative singular masculine**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -

unto, -with, -withal), whether, which, who(-m, -se), why.

σεαυτον reflexive pronoun - second person accusative singular masculine
seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

συ personal pronoun - second person nominative singular
su soo: the person pronoun of the second person singular thou -- thou.

ποιεις verb - present active indicative - second person singular
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

John 8:54 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I glorify	δοξάσω (doxasō)	1392: to render or esteem glorious (in a wide application)	from doxa
Myself,	ἐμαυτόν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
My glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
is nothing;	οὐδέν (ouden)	3762: no one, none	from oude and heis
it is My Father	πατήρ (patēr)	3962: a father	a prim. word
who glorifies	δοξάζων (doxazōn)	1392: to render or esteem glorious (in a wide application)	from doxa

Me, of whom	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you say,	λέγετε (legete)	3004: to say	a prim. verb
'He is our God';	θεὸς (theos)	2316: God, a god	of uncertain origin

KJV Lexicon

ἀπεκριθῇ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἐάν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

δοξάζω **verb - present active indicative - first person singular**

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

ἐμαυτον **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.

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.

δόξα **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.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

ουδεν **adjective - nominative singular neuter**
oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εστιν **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

εστιν **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξαζων **verb - present active participle - nominative singular masculine**
doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

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.

υμεις **personal pronoun - second person nominative plural**
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

λεγετε **verb - present active indicative - second person**
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**
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).

ημων **personal pronoun - first person genitive plural**
hemon hay-mone': of (or from) us -- our (company), us, we.

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

John 8:55 .

.	Greek	Strong's	Origin
and you have not come to know	ἐγνώκατε (egnōkate)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Him, but I know		3609a: to have seen or perceived, hence to know	perf. of eidon
Him; and if	κὰν (kan)	2579: and if	from kai and ean
I say		3004: to say	a prim. verb
that I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
Him, I will be a liar	ψεύστης (pseustēs)	5583:	a liar
like	ὅμοιος (omoios)	3664: like, resembling, the same as	from the same as homou
you, but I do know		3609a: to have seen or perceived, hence to know	perf. of eidon
Him and keep	τηρῶ (tērō)	5083: to watch over, to guard	from a prim. word téros (a guard)
His word.	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γινωσκετε verb - perfect active indicative - second person

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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

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).

οιδα verb - perfect active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ειπω verb - second aorist active subjunctive - first person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκ particle - nominative

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οἶδα verb - perfect active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ομοιος adjective - nominative singular masculine

homoios hom'-oy-os: similar (in appearance or character) -- like, + manner.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ψευστης noun - nominative singular masculine

pseustes psyoos-tace': a falsifier -- liar.

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.

οἶδα verb - perfect active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching,

question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τηρω **verb - present 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.

John 8:56 .

.	Greek	Strong's	Origin
"Your father	πατήρ (patēr)	3962: a father	a prim. word
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
rejoiced	ἠγαλλιάσατο (ēgalliasato)	21: to exult, rejoice greatly	from agallomai (to make glorious, exalt)
to see		3708: to see, perceive, attend to	a prim. verb
My day,	ἡμέραν (ēmeran)	2250: day	a prim. word
and he saw		3708: to see, perceive, attend to	a prim. verb
[it] and was glad."	ἐχάρη (echarē)	5463: to rejoice, be glad	a prim. verb

KJV Lexicon

αβρααμ **proper noun**

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ηγαλλιασατο verb - aorist middle deponent indicative - third person singular

agalliao ag-al-lee-ah'-o: to jump for joy, i.e. exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

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.

ιδη verb - second aorist active subjunctive - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραν noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

την definite article - accusative singular feminine

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειδεν verb - second aorist active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εχαρη verb - second aorist passive deponent indicative - third person singular

chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

John 8:57 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
said		3004: to say	a prim. verb
to Him, "You are not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
fifty	πεντήκοντα (pentēkonta)	4004: fifty	a cardinal number from pente and a modified form of deka
years	ἔτη (etē)	2094: a year	a prim. word
old, and have You seen	εἶρακας (eōrakas)	3708: to see, perceive, attend to	a prim. verb
Abraham?"	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ιουδαιοι **adjective - nominative plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πεντηκοντα **numeral (adjective)**
pentekonta **pen-tay'-kon-tah**: fifty -- fifty.

ετη **noun - accusative plural neuter**
etos **et'-os**: a year -- year.

ουπω **adverb**
oupo **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

εχεις **verb - present active indicative - second person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αβρααμ **proper noun**
Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

εωρακας **verb - perfect active indicative - second person singular - attic**
horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

John 8:58 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγω (legō)	3004: to say	a prim. verb
to them, "Truly,	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen

I say		3004: to say	a prim. verb
to you, before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
was born,	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
I am."	εἰμί (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἀμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

ἀμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

πριν adverb
prin prin: prior, sooner -- before (that), ere.

αβρααμ proper noun
Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

γενεσθαι verb - second aorist middle deponent middle or passive deponent
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

ειμι verb - present indicative - first person singular
eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

John 8:59 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they picked	ἤραν (ēran)	142: to raise, take up, lift	a prim. verb
up stones	λίθους (lithous)	3037: a stone	a prim. word
to throw	βάλωσιν (balōsin)	906: to throw, cast	a prim. word
at Him, but Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
hid	ἐκρύβη (ekrubē)	2928: to hide	a prim. verb
Himself and went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai

out of the temple.

2413: sacred, a sacred thing, a prim. word
a temple

KJV Lexicon

ηραν **verb - aorist active indicative - third person**

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

λιθους **noun - accusative plural masculine**

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

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.

βαλωσιν **verb - second aorist active subjunctive - third person**

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκρυβη **verb - second aorist passive indicative - third person singular**

krupto kroop'-to: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

ιερου noun - genitive singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

διελθων verb - second aorist active participle - nominative singular masculine

dierchomai dee-er'-khom-ahee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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

παρηγεν verb - imperfect active indicative - third person singular

parago par-ag'-o: to lead near, i.e. (reflexively or intransitively) to go along or away -- depart, pass (away, by, forth).

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.

John 9:1 .

.	Greek	Strong's	Origin
As He passed	παράγων (paragōn)	3855: to lead by, to pass by or away	from para and agó
by, He saw		3708: to see, perceive, attend to	a prim. verb
a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
blind	τυφλὸν (tuphlon)	5185: blind	of uncertain origin
from birth.	γενετῆς (genetēs)	1079a: birth	from ginomai

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

παράγων verb - present active participle - nominative singular masculine

parago par-ag'-o: to lead near, i.e. (reflexively or intransitively) to go along or away -- depart, pass (away, by, forth).

εἶδεν verb - second aorist active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

άνθρωπον noun - accusative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

τυφλον adjective - accusative singular masculine

tuphlos tooof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

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)

γενετης **noun - genitive singular feminine**
genete **ghen-et-ay**: birth -- birth.

John 9:2 .

.	Greek	Strong's	Origin
And His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
asked	ἠρώτησαν (ērōtēsan)	2065: to ask, question	akin to eromai (to ask)
Him, "Rabbi,	ῥαββὶ (rabbi)	4461: my master, my teacher	of Hebrew origin rab
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
sinned,	ἥμαρτεν (ēmarten)	264: to miss the mark, do wrong, sin	from an early root hamart-
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
his parents,	γονεῖς (goneis)	1118: a parent	from ginomai
that he would be born	γεννηθῇ (gennēthē)	1080: to beget, to bring forth	from genna (descent, birth)
blind?"	τυφλὸς (tuphlos)	5185: blind	of uncertain origin

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρωτησαν verb - aorist active indicative - third person
erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντες verb - present active participle - nominative plural masculine
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ραββι hebrew transliterated word
rhabbi hrab-bee': my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

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.

ημαρτεν verb - second aorist active indicative - third person singular
hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

ουτος demonstrative pronoun - nominative singular masculine
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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.

οι definite article - nominative plural masculine
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.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ινα **conjunction**
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τυφος **adjective - nominative singular masculine**
tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

γεννηθη **verb - aorist passive subjunctive - third person singular**
gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

John 9:3 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"[It was] neither	οὔτε (oute)	3777: and not, neither	from ou, and te
[that] this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
sinned,	ἥμαρτεν (ēmartēn)	264: to miss the mark, do wrong, sin	from an early root hamart-
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
his parents;	γονεῖς (goneis)	1118: a parent	from ginomai
but [it was] so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
might be displayed	φανερωθῇ (phanerōthē)	5319: to make visible, make clear	from phaneros
in him.			

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απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ουτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

houtos **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ημαρτεν **verb - second aorist active indicative - third person singular**

hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

ουτε **conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

οι **definite article - nominative plural masculine**

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.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αλλ **conjunction**
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

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.

φανερωθη **verb - aorist passive subjunctive - third person singular**
phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

τα **definite article - nominative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα **noun - nominative plural neuter**
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

του **definite article - genitive singular masculine**
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.

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

John 9:4 .

.	Greek	Strong's	Origin
"We must	δεῖ (dei)	1163: it is necessary	a form of deó

work	ἐργάζεσθαι (ergazesthai)	2038b: to work, labor	from ergon
the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
of Him who sent	πέμψαντος (pempantos)	3992: to send	a prim. word
Me as long	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
as it is day;	ἡμέρα (ēmera)	2250: day	a prim. word
night	νύξ (nux)	3571: night, by night	a prim. word
is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
when	ὅτε (ote)	3753: when	from hos, and te
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
work.	ἐργάζεσθαι (ergazesthai)	2038b: to work, labor	from ergon

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ἐμε **personal pronoun - first person accusative singular**
eme **em-eh'**: me -- I, me, my(-self).

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.

εργαζεσθαι verb - present middle or passive deponent infinitive

ergazomai er-gad'-zom-ahee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα noun - accusative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμψαντος verb - aorist active participle - genitive singular masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ημερα noun - nominative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

νυξ noun - nominative singular feminine

nux noox: night -- (mid-)night.

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δυναται verb - present middle or passive deponent indicative - third person singular
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

εργαζεσθαι verb - present middle or passive deponent infinitive
ergazomai er-gad'-zom-ahee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

John 9:5 .

.	Greek	Strong's	Origin
"While	ὅταν (otan)	3752: whenever	from hote and an
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
in the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
I am		1510: I exist, I am	a prol. form of a prim. and defective verb
the Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
of the world."	κόσμου (kosmou)	2889: order, the world	a prim. word

KJV Lexicon

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

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.

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.

ὦ verb - present subjunctive - first 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.

φῶς noun - nominative singular neuter

phos fose: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

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.

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.

κόσμου 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.

John 9:6 .

.	Greek	Strong's	Origin
When He had said		3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He spat	ἐπτυσεν (eptusen)	4429: to spit	a prim. word
on the ground,	χαμαὶ (chamai)	5476: on or to the ground	a prim. adverb
and made	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word

clay	πηλὸν (pēlon)	4081: clay	a prim. word
of the spittle,	πτύσματος (ptusmatos)	4427: spittle	from ptuó
and applied		2007: to lay upon, to place upon	from epi and tithémi
the clay	πηλὸν (pēlon)	4081: clay	a prim. word
to his eyes,	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ειπωv **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.

επτυσεν **verb - aorist active indicative - third person singular**

ptuo **ptoo'-o**: to spit -- spit.

χαμαι **adverb**

chamai **kham-ah'-ee**: earthward, i.e. prostrate -- on (to) the ground.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

πηλον **noun - accusative singular masculine**

pelos **pay-los'**: clay -- clay.

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.

πτύσματος noun - genitive singular neuter

ptusma ptoos'-mah: saliva -- spittle.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπέχρισεν verb - aorist active indicative - third person singular

epichrio ep-ee-khree'-o: to smear over -- anoint.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πηλον noun - accusative singular masculine

pelos pay-los': clay -- clay.

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὀφθαλμούς noun - accusative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τυφλου adjective - genitive singular masculine

tuphlos tooof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

John 9:7 .

■			
.	Greek	Strong's	Origin

and said		3004: to say	a prim. verb
to him, "Go,	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
wash	νίψαι (nipsai)	3538: to wash	a late form of nizó (to cleanse)
in the pool	κολυμβήθραν (kolumbēthran)	2861: a pool	from kolumbaó
of Siloam"	Σιλωάμ (silōam)	4611: Siloam, a pool in Jer.	of Hebrew origin Shelach
(which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is translated,	ἐρμηνεύεται (ermēneuetai)	2059: to interpret	from Hermés
Sent).	ἀπεσταλμένος (apestalmenos)	649: to send, send away	from apo and stelló
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
he went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
and washed,	ἐνίψατο (enipsato)	3538: to wash	a late form of nizó (to cleanse)
and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
[back] seeing.	βλέπων (blepōn)	991: to look (at)	a prim. verb

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπαγε verb - present active imperative - second person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

νιψαι verb - aorist middle imperative - second person singular

nipto nip'-to: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

εις 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.

κολυμβηθραν noun - accusative singular feminine

kolumbethra kol-oom-bay'-thrah: a diving-place, i.e. pond for bathing (or swimming) -- pool.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιλωαμ proper noun

Siloam sil-o-am': Siloam (i.e. Shiloach), a pool of Jerusalem -- Siloam.

ο relative pronoun - nominative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ερμηνευεται verb - present passive indicative - third person singular

hermeneuo her-mayn-yoo'-o: to translate -- interpret.

απεσταλμενος verb - perfect passive participle - nominative singular masculine

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

απηλθεν verb - second aorist active indicative - third person singular

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐνιψάτο verb - aorist middle indicative - third person singular

nipto nip'-to: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἦλθεν verb - second aorist active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

βλεπῶν verb - present active participle - nominative singular masculine

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

John 9:8 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the neighbors,	γείτονες (geitones)	1069: a neighbor	from gé
and those	οἱ (oi)	3588: the	the def. art.
who previously		4387: before	cptv. adjective from pro
saw	θεωροῦντες (theōrountes)	2334: to look at, gaze	from theóros (an envoy, spectator)

him as a beggar,	προσαιτων (prosaitōn)	4319b: a beggar	from prosaiteó
were saying,	ελεγον (elegon)	3004: to say	a prim. verb
"Is not this	ουτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
the one who used to sit	καθημενος (kathēmenos)	2521: to be seated	from kata and hémai (to sit)
and beg?"		4319a: to ask besides	from pros and aiteó

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.

ου **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

γειτονες **noun - nominative plural masculine**

geiton **ghi'-tone**: a neighbour (as adjoining one's ground); by implication, a friend -- neighbour.

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.

θεωρουντες **verb - present active participle - nominative plural masculine**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτερον adjective - accusative singular neuter

proteron prot'-er-on: previously -- before, (at the) first, former.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τυφλος adjective - nominative singular masculine

tuphlos too'-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

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.

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθημενος verb - present middle or passive deponent participle - nominative singular masculine

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσαιτων verb - present active participle - nominative singular masculine

prosaiteo pros-ahee-teh'-o: to ask repeatedly (importune), i.e. solicit -- beg.

John 9:9

.	Greek	Strong's	Origin
Others	ἄλλοι (alloi)	243: other, another	a prim. word
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is he," [still] others	ἄλλοι (alloi)	243: other, another	a prim. word
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"No,	οὐχί (ouchi)	3780: not, not at all	intens. of ou,
but he is like	ὅμοιος (omoios)	3664: like, resembling, the same as	from the same as homou
him." He kept saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the one."			

KJV Lexicon

ἄλλοι **adjective - nominative plural masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ἐλεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΟΥΤΟΣ demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΑΛΛΟΙ adjective - nominative plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΟΜΟΙΟΣ adjective - nominative singular masculine

homoios hom'-oy-os: similar (in appearance or character) -- like, + manner.

ΑΥΤΩ personal pronoun - dative singular masculine

autos ow'-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΚΕΙΝΟΣ demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ΕΛΕΓΕΝ verb - imperfect active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΓΩ personal pronoun - first person nominative singular

ego eg-o': I, me.

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.

John 9:10 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to him, "How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
were your eyes	ὀφθαλμοί (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
opened?"	ἠνεώχθησαν (ēneōchthēsan)	455: to open	from ana and oigó (to open)

KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

πως **adverb - interrogative**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is

indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

ανεωχθησαν **verb - aorist passive indicative - third person**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμοι **noun - nominative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

John 9:11 .

.	Greek	Strong's	Origin
He answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"The man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
who is called	λεγόμενος (legomenos)	3004: to say	a prim. verb
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
made	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
clay,	πηλὸν (pēlon)	4081: clay	a prim. word
and anointed	ἐπέχρισεν (epechrisen)	2025: to spread on, i.e. to anoint	from epi and chrió
my eyes,	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
and said		3004: to say	a prim. verb

to me, 'Go	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
to Siloam	Σιλωάμ (silōam)	4611: Siloam, a pool in Jer.	of Hebrew origin Shelach
and wash;	νίψαι (nipsai)	3538: to wash	a late form of nizó (to cleanse)
so	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I went away	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and washed,	νιψάμενος (nipsamenos)	3538: to wash	a late form of nizó (to cleanse)
and I received sight."	ἀνέβλεψα (aneblepsa)	308: to look up, recover sight	from ana and blepó

KJV Lexicon

ἀπεκριθῇ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ἄνθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

λεγομενος **verb - present passive participle - nominative singular masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ιησους **noun - nominative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

πηλον **noun - accusative singular masculine**
pelos **pay-los'**: clay -- clay.

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)

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επεχρισεν **verb - aorist active indicative - third person singular**
epichrio **ep-ee-khree'-o**: to smear over -- anoint.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους **noun - accusative plural masculine**
ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

υπαγε **verb - present active imperative - second person singular**
hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

<p>την definite article - accusative singular feminine</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>κολυμβηθραν noun - accusative singular feminine</p> <p>kolumbethra kol-oom-bay'-thrah: a diving-place, i.e. pond for bathing (or swimming) -- pool.</p>
<p>του definite article - genitive singular masculine</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>σιλωαμ proper noun</p> <p>Siloam sil-o-am': Siloam (i.e. Shiloach), a pool of Jerusalem -- Siloam.</p>
<p>και conjunction</p> <p>kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>νιψαι verb - aorist middle imperative - second person singular</p> <p>nipto nip'-to: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.</p>
<p>απελθων verb - second aorist active passive - nominative singular masculine</p> <p>aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.</p>
<p>δε conjunction</p> <p>de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).</p>
<p>και conjunction</p> <p>kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>νιψαμενος verb - aorist middle passive - nominative singular masculine</p> <p>nipto nip'-to: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.</p>
<p>ανεβλεψα verb - aorist active indicative - first person singular</p> <p>anablepo an-ab-lep'-o: to look up; by implication, to recover sight -- look (up), see, receive sight.</p>

John 9:12 .

.	Greek	Strong's	Origin
They said	εἶπεν	3004: to say	a prim. verb

	(eipan)		
to him, "Where	ΠΟΥ	4226: where?	interrog. adverb from the same as posos
	(pou)		
is He?" He said,	λέγει	3004: to say	a prim. verb
	(legei)		
"I do not know."		3609a: to have seen or perceived, hence to know	perf. of eidon

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΟΥ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΠΟΥ **particle - interrogative**

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

ΕΣΤΙ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΚΕΙΝΟΣ **demonstrative pronoun - nominative singular masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

ΟΥΚ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οἶδα **verb - perfect active indicative - first person singular**
eido i'-do: to see; by implication, (in the perfect tense only) to know

John 9:13 .

.	Greek	Strong's	Origin
They brought	ἄγουσιν (agousin)	71: to lead, bring, carry	a prim. verb
to the Pharisees	Φαρισαίους (pharisaious)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
the man who was formerly	πότε (pote)	4218: once, ever	enclitic particle from the same as posos and te
blind.	τυφλόν (tuphlon)	5185: blind	of uncertain origin

KJV Lexicon

αγουσιν **verb - present active indicative - third person**

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιους **noun - accusative plural masculine**

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΟΤΕ particle

pote pot-eh': indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

τυφλον adjective - accusative singular masculine

tuphlos tooof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

John 9:14 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
it was a Sabbath	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
on the day	ἡμέρα (ēmera)	2250: day	a prim. word
when	ἧ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
made	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
the clay	πηλὸν (pēlon)	4081: clay	a prim. word
and opened	ἀνέωξεν (aneōxen)	455: to open	from ana and oigó (to open)
his eyes.	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σαββατον **noun - nominative singular neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πηλον **noun - accusative singular masculine**

pelos **pay-los'**: clay -- clay.

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεωξεν **verb - aorist active indicative - third person singular**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους **noun - accusative plural masculine**
ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

John 9:15 .

.	Greek	Strong's	Origin
Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
were asking	ἠρώτων (ērōtōn)	2065: to ask, question	akin to eromai (to ask)
him again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
he received his sight.	ἀνέβλεψεν (aneblepsen)	308: to look up, recover sight	from ana and blepó
And he said		3004: to say	a prim. verb
to them, "He applied	ἐπέθηκεν (epethēken)	2007: to lay upon, to place upon	from epi and tithémi
clay	πηλὸν (pēlon)	4081: clay	a prim. word
to my eyes,	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
and I washed,	ἐνιψάμην (enipsamēn)	3538: to wash	a late form of nizó (to cleanse)
and I see."	βλέπω (blepō)	991: to look (at)	a prim. verb

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παλιν **adverb**

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ηρωτων **verb - imperfect active indicative - third person**

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιοι **noun - nominative plural masculine**

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

πως **adverb - interrogative**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

ανεβλεπεν **verb - aorist active indicative - third person singular**

anablepo an-ab-lep'-o: to look up; by implication, to recover sight -- look (up), see, receive sight.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πηλον noun - accusative singular masculine

pelos **pay-los'**: clay -- clay.

ΕΠΕΘΗΚΕΝ verb - aorist active indicative - third person singular

epitithemi **ep-ee-tith'-ay-mee**: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

ΕΠΙ preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους noun - accusative plural masculine

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενιψαμην verb - aorist middle indicative - first person singular

nipto **nip'-to**: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

John 9:16 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
some	τινές (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the Pharisees	Φαρισαίων (pharisaion)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is not from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He does not keep	τηρεῖ (tērei)	5083: to watch over, to guard	from a prim. word téros (a guard)
the Sabbath."	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
But others	ἄλλοι (alloi)	243: other, another	a prim. word
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can	δύνатаι (dunatai)	1410: to be able, to have power	a prim. verb
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)

who is a sinner	ἁμαρτωλός (amartōlos)	268: sinful	from hamartanó
perform		2038b: to work, labor	from ergon
such	τοιαῦτα (toiauta)	5108: such as this, such	from toios (such, such-like) and houtos,
signs?"	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
And there was a division	σχίσμα (schisma)	4978: a split, fig. division	from schizó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them.			

KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φarisaiων **noun - genitive plural masculine**

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish

sectary -- Pharisee.

τις **indefinite pronoun - nominative plural masculine**

tis tis: some or any person or object

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

παρά **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive 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.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατον **noun - accusative singular neuter**

sabbaton sab'-bat-on: sabbath (day), week.

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.

τηρει **verb - present active indicative - third person singular**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

αλλοι **adjective - nominative plural masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αμαρτωλος **adjective - nominative singular masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

τοιαυτα **demonstrative pronoun - accusative plural neuter**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

σημεια **noun - accusative plural neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

ποιειν **verb - present active middle or passive deponent**

poieo **poi-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

σχισμα **noun - nominative singular neuter**

schisma **skhis'-mah**: a split or gap (schism), literally or figuratively -- division, rent, schism.

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.

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

John 9:17 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they said	λέγουσιν (legousin)	3004: to say	a prim. verb
to the blind man	τυφλῷ (tuphlō)	5185: blind	of uncertain origin
again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you say	λέγεις (legeis)	3004: to say	a prim. verb
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him, since	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He opened	ἠνέωξεν (ēneōxen)	455: to open	from ana and oigó (to open)
your eyes?"	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
And he said,		3004: to say	a prim. verb
"He is a prophet."	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

KJV Lexicon

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

τυφλω **adjective - dative singular masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

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.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

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.

λεγεις **verb - present active indicative - second person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηνοιξεν **verb - aorist active indicative - third person singular**

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

τους definite article - accusative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους noun - accusative plural masculine
ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προφητης noun - nominative singular masculine
prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

John 9:18 .

.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
did not believe	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
[it] of him, that he		1510: I exist, I am	a prol. form of a prim. and

had been			defective verb
blind	τυφλὸς (tuphlos)	5185: blind	of uncertain origin
and had received	ἀνέβλεψεν (aneblepsen)	308: to look up, recover sight	from ana and blepó
sight,	ἀναβλέψαντος (anablepsantos)	308: to look up, recover sight	from ana and blepó
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
they called	ἐφώνησαν (ephōnēsan)	5455: to call out	from phóné
the parents	γονεῖς (goneis)	1118: a parent	from ginomai
of the very	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
one	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
who had received his sight,		308: to look up, recover sight	from ana and blepó

KJV Lexicon

οὐκ particle - nominative

ou οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΠΙΣΤΕΥΣΑΝ verb - aorist active indicative - third person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οὐν conjunction

oun οον: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

οι definite article - nominative plural masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι adjective - nominative plural masculine

loudaios **ee-oo-dah'-yos:** Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

περι preposition

peri **per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου personal pronoun - genitive singular masculine

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τυφλος adjective - nominative singular masculine

tuphlos **toof-los':** opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

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.

και conjunction

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεβλεπεν verb - aorist active indicative - third person singular

anablepo **an-ab-lep'-o:** to look up; by implication, to recover sight -- look (up), see, receive sight.

εως conjunction

heos **heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

οτου relative pronoun - genitive singular neuter - attic greek form

hotou **hot'-oo:** during which same time, i.e. whilst -- whiles.

εφωνησαν verb - aorist active indicative - third person

phoneo **fo-neh'-o:** to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

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.

γονεις noun - accusative plural masculine
goneus gon-yooce': a parent -- parent.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναβλεψαντος verb - aorist active participle - genitive singular masculine
anablepo an-ab-lep'-o: to look up; by implication, to recover sight -- look (up), see, receive sight.

John 9:19 .

.	Greek	Strong's	Origin
and questioned	ἠρώτησαν (ērōtēsan)	2065: to ask, question	akin to eromai (to ask)
them, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Is this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
your son,	υἱός (uios)	5207: a son	a prim. word
who	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you say	λέγετε (legete)	3004: to say	a prim. verb
was born	ἐγεννήθη (egennēthē)	1080: to beget, to bring forth	from genna (descent, birth)
blind?	τυφλός (tuphlos)	5185: blind	of uncertain origin
Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word

how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
does he now	ἄρτι (arti)	737: just now	of uncertain origin
see?"	βλέπει (blepei)	991: to look (at)	a prim. verb

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ῥωτησαν **verb - aorist active indicative - third person**

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντες **verb - present active participle - nominative plural masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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.

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

λεγετε **verb - present active indicative - second person**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τυφλος **adjective - nominative singular masculine**
tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

γεννηθη **verb - aorist passive indicative - third person singular**
gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

πως **adverb - interrogative**
pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

ουν **conjunction**
oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αρτι **adverb**
arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

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.

John 9:20 .

■			
.	Greek	Strong's	Origin

His parents	γονεῖς (goneis)	1118: a parent	from ginomai
answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
them and said,	εἶπαν (eipan)	3004: to say	a prim. verb
"We know		3609a: to have seen or perceived, hence to know	perf. of eidon
that this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is our son,	υἱός (uios)	5207: a son	a prim. word
and that he was born	ἐγεννήθη (egennēthē)	1080: to beget, to bring forth	from genna (descent, birth)
blind;	τυφλός (tuphlos)	5185: blind	of uncertain origin

KJV Lexicon

ἀπεκρίθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

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.

γονεῖς **noun - nominative plural masculine**

goneus gon-yooce': a parent -- parent.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οιδαμεν verb - perfect active indicative - first person

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τυφος adjective - nominative singular masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

γεννηθῇ **verb - aorist passive indicative - third person singular**
gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother);
 figuratively, to regenerate

John 9:21 .

.	Greek	Strong's	Origin
but how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
he now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
sees,	βλέπει (blepei)	991: to look (at)	a prim. verb
we do not know;		3609a: to have seen or perceived, hence to know	perf. of eidon
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
opened	ἥνοιξεν (ēnoixen)	455: to open	from ana and oigó (to open)
his eyes,	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
we do not know.		3609a: to have seen or perceived, hence to know	perf. of eidon
Ask	ἐρωτήσατε (erōtēsate)	2065: to ask, question	akin to eromai (to ask)
him; he is of age,	ἡλικίαν (ēlikian)	2244: maturity, i.e. age	from héliz (of the same age, mature)
he will speak	λαλήσει (lalēsei)	2980: to talk	from lalos (talkative)
for himself."	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

KJV Lexicon

πως **adverb - interrogative**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδαμεν **verb - perfect active indicative - first person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ηνοιξεν **verb - aorist active indicative - third person singular**

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδαμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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

ηλικιαν **noun - accusative singular feminine**

helikia **hay-lik-ee'-ah**: maturity (in years or size) -- age, stature.

εχει **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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

ερωτησατε **verb - aorist active middle - second person**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

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

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εαυτου **reflexive pronoun - third person genitive singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

λαλησει **verb - future active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

John 9:22 .

.	Greek	Strong's	Origin
His parents	γονεῖς (goneis)	1118: a parent	from ginomai
said	εἶπαν (eipan)	3004: to say	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they were afraid	ἐφοβοῦντο (ephobounto)	5399: to put to flight, to terrify, frighten	from phobos
of the Jews;	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
for the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
had already	ἤδη (ēdē)	2235: already	a prim. adverb of time
agreed	συνετέθειντο (sunetetheinto)	4934: to place together, hence observe, agree	from sun and tithēmi
that if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
confessed	ὁμολογήση (omologēsē)	3670: to speak the same, to agree	from homologos (of one mind)
Him to be Christ,	χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
he was to be put out of the synagogue.	ἄποσυνάγωγος (aposunagōgos)	656: expelled from the congregation	from apo and sunagógē

KJV Lexicon

ΤΑΥΤΑ **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΟΙ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΓΟΝΕΙΣ **noun - nominative plural masculine**

goneus gon-yooce': a parent -- parent.

ΑΥΤΟΥ **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΟΤΙ **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΦΟΒΟΥΝΤΟ **verb - imperfect middle or passive deponent indicative - third person**

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

ΤΟΥΣ **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΟΥΔΑΙΟΥΣ **adjective - accusative plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ΗΔΗ **adverb**

ede ay'-day: even now -- already, (even) now (already), by this time.

ΓΑΡ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΣΥΝΕΤΕΘΕΙΝΤΟ **verb - pluperfect middle indicative - third person**

suntithemai soon-tith'-em-ahee: to place jointly, i.e. (figuratively) to consent (bargain, stipulate), concur -- agree, assent, covenant.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι adjective - nominative plural masculine

loudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

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.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

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

ομολογησθαι verb - aorist active subjunctive - third person singular

homologeō hom-ol-og-eh'-o: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

αποσυναγωγος adjective - nominative singular masculine

aposunagogos ap-os-oon-ag'-o-gos: excommunicated -- (put) out of the synagogue(-s).

γενηται verb - second aorist middle deponent subjunctive - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

John 9:23 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

his parents	γονεῖς (goneis)	1118: a parent	from ginomai
said,	εἶπαν (eipan)	3004: to say	a prim. verb
"He is of age;	ἡλικίαν (ēlikian)	2244: maturity, i.e. age	from hélīx (of the same age, mature)
ask		2065: to ask, question	akin to eromai (to ask)
him."			

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).

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γονεῖς noun - nominative plural masculine

goneus **gon-yooce'**: a parent -- parent.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΙΠΟΝ verb - second aorist active indicative - third person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηλικίαν **noun - accusative singular feminine**
helikia **hay-lik-ee'-ah**: maturity (in years or size) -- age, stature.

εχει **verb - present active indicative - third person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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

ερωτησατε **verb - aorist active middle - second person**
erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

John 9:24 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
a second time	δευτέρου (deuterou)	1208: second	cptv. adjective, perhaps from duo
they called	ἑφώνησαν (ephōnēsan)	5455: to call out	from phóné
the man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
who	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
had been		1510: I exist, I am	a prol. form of a prim. and defective verb
blind,	τυφλός (tuphlos)	5185: blind	of uncertain origin
and said	εἶπεν (eipan)	3004: to say	a prim. verb
to him, "Give	δός (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
to God;	θεῷ (theō)	2316: God, a god	of uncertain origin
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is a sinner."	ἁμαρτωλός (amartōlos)	268: sinful	from hamartanó

KJV Lexicon

εφωνησαν **verb - aorist active indicative - third person**

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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)

δευτέρου **adjective - genitive singular neuter**

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπον **noun - accusative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

τυφλος adjective - nominative singular masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δος verb - second aorist active middle - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

δοξαν noun - accusative singular feminine

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

οιδαμεν verb - perfect active indicative - first person

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ουτος **demonstrative pronoun - nominative singular masculine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

αμαρτωλος **adjective - nominative singular masculine**
hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 9:25 .

.	Greek	Strong's	Origin
He then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"Whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
He is a sinner,	ἁμαρτωλός (amartōlos)	268: sinful	from hamartanó
I do not know;		3609a: to have seen or perceived, hence to know	perf. of eidon
one thing	ἐν (en)	1520: one	a primary number
I do know,		3609a: to have seen or perceived, hence to know	perf. of eidon
that though I was blind,	τυφλός (tuphlos)	5185: blind	of uncertain origin

now	ἄρτι (arti)	737: just now	of uncertain origin
I see."	βλέπω (blepō)	991: to look (at)	a prim. verb

KJV Lexicon

ἀπεκριθῇ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εἰ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ἁμαρτωλός **adjective - nominative singular masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

ἐστὶν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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

εν adjective - accusative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

οἶδα verb - perfect active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τυφλος adjective - nominative singular masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

ων verb - present participle - nominative singular masculine

on oan: being -- be, come, have.

αρτι adverb

arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

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.

John 9:26 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they said		3004: to say	a prim. verb
to him, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
did He do	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
to you? How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
did He open	ἤνοιξεν (ēnoixen)	455: to open	from ana and oigó (to open)

your eyes?"

ὀφθαλμούς
(ophthalmous)

3788: the eye

from a prim. root op- and an
uncertain root

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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.

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)

ΣΟΙ **personal pronoun - second person dative singular**

soi soy: to thee -- thee, thine own, thou, thy.

ΠΩΣ **adverb - interrogative**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

ΗΝΟΙΞΕΝ **verb - aorist active indicative - third person singular**

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

ΣΟΥ **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

οφθαλμούς **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

John 9:27 .

.	Greek	Strong's	Origin
He answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them, "I told		3004: to say	a prim. verb
you already	ἤδη (ēdē)	2235: already	a prim. adverb of time
and you did not listen;	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you want	θέλετε (thelete)	2309: to will, wish	a prim. verb
to hear	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
[it] again?	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
You do not want	θέλετε (thelete)	2309: to will, wish	a prim. verb
to become	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
do you?"			

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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

ειπον **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

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.

ηκουσατε **verb - aorist active indicative - second person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

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.

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

ΑΚΟΥΕΙΝ verb - present active infinitive

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

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

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μαθηται noun - nominative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

John 9:28 .

.	Greek	Strong's	Origin
They reviled	ἐλοιδόρησαν (eloidorēsan)	3058: to abuse, revile	from loidorós
him and said,		3004: to say	a prim. verb
"You are His disciple,	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
but we are disciples	μαθηταί	3101: a disciple	from manthanó

	(mathētai)		
of Moses.	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh

KJV Lexicon

ελοιδορησαν **verb - aorist active indicative - third person**
loidoreo loy-dor-eh'-o: to reproach, i.e. vilify -- revile.

αυτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον **verb - second aorist active indicative - third person**
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

συ **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

ει **verb - present indicative - second person singular**
ei i: thou art -- art, be.

μαθητης **noun - nominative singular masculine**
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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.

ημεις **personal pronoun - first person nominative plural**
hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

μωσεως **noun - genitive singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

εσμεν **verb - present indicative - first person**

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

μαθηται **noun - nominative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

John 9:29 .

.	Greek	Strong's	Origin
"We know		3609a: to have seen or perceived, hence to know	perf. of eidon
that God	θεὸς (theos)	2316: God, a god	of uncertain origin
has spoken	λελάληκεν (lelalēken)	2980: to talk	from lalos (talkative)
to Moses,	Μωϋσεῖ (mōusei)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
but as for this man,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
we do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
He is from."			

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ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

οιδαμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μωση **noun - dative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

λελαληκεν **verb - perfect active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τουτον **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδαμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ποθεν **adverb - interrogative**

pothen **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 9:30 .

.	Greek	Strong's	Origin
The man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "Well,	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
here	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
is an amazing thing,	θαυμαστόν (thaumaston)	2298: wonderful	from thaumazó
that you do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
He is from, and [yet] He opened	ἤνοιξεν (ēnoixen)	455: to open	from ana and oigó (to open)
my eyes.	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root

KJV Lexicon

ἀπεκρίθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**
en en: in, at, (up-)on, by, etc.

γαρ **conjunction**
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τουτω **demonstrative pronoun - dative singular neuter**
toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

θαυμαστον **adjective - nominative singular neuter**
thaumastos thow-mas-tos': wondered at, i.e. (by implication) wonderful -- marvel(-lous).

εστιν **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

υμεις **personal pronoun - second person nominative plural**
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ουκ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδατε **verb - perfect active indicative - second person**
eido i'-do: to see; by implication, (in the perfect tense only) to know

ποθεν **adverb - interrogative**
pothen poth'-en: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΑΝΕΩΞΕΝ verb - aorist active indicative - third person singular
anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

τους definite article - accusative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους noun - accusative plural masculine
ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

John 9:31 .

.	Greek	Strong's	Origin
"We know		3609a: to have seen or perceived, hence to know	perf. of eidon
that God	θεὸς (theos)	2316: God, a god	of uncertain origin
does not hear	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
sinners;	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó
but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is God-fearing	θεοσεβῆς (theosebēs)	2318: God-fearing	from theos and sebó

and does	ποιῇ (poiē)	4160: to make, do	a prim. word
His will,	θέλημα (thelēma)	2307: will	from theló
He hears	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
him.			

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οἶδμεν **verb - perfect active indicative - first person**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οτι **conjunction**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αμαρτωλων **adjective - genitive plural masculine**

hamartolos **ham-ar-to-los':** sinful, i.e. a sinner -- sinful, sinner.

ο **definite article - nominative singular masculine**

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).

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.

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.

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.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

θεοσεβης adjective - nominative singular masculine

theosebes theh-os-eb-ace': reverent of God, i.e. pious -- worshipper of God.

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.

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.

θελημα noun - accusative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ποιη verb - present active subjunctive - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

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.

John 9:32 .

.	Greek	Strong's	Origin
"Since	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
the beginning of time	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
it has never	οὐκ (ouk)	3756: not, no	a prim. word
been heard	ἠκούσθη (ēkousthē)	191: to hear, listen	from a prim. word mean. hearing
that anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
opened	ἠνέωξεν (ēneōxen)	455: to open	from ana and oigó (to open)
the eyes	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
of a person	τυφλοῦ (tuphlou)	5185: blind	of uncertain origin
born	γεγεννημένου (gegennēmenou)	1080: to beget, to bring forth	from genna (descent, birth)
blind.		5185: blind	of uncertain origin

KJV Lexicon

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνος noun - genitive singular masculine

aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

οὐκ particle - nominative

ου oo': no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηκουσθη verb - aorist passive indicative - third person singular

akouo ak-oo'-o': to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι conjunction

hoti hot'-ee': demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηνοιξεν verb - aorist active indicative - third person singular

anoigo an-oy'-go': to open up (literally or figuratively, in various applications) -- open.

τις indefinite pronoun - nominative singular masculine

tis tis': some or any person or object

οφθαλμους noun - accusative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

τυφλου adjective - genitive singular masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

γεννημενου verb - perfect passive participle - genitive singular masculine

gennao ghen-nah'-o': to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

John 9:33 .

.	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
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
were not from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
He could	ἠδύνατο	1410: to be able, to have	a prim. verb

	(ēdunato)	power	
do	ΠΟΙΕΙΝ (poiein)	4160: to make, do	a prim. word
nothing."	Οὐκ (ouk)	3756: not, no	a prim. word

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

οὗτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

παρά preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

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.

ἠδύνατο verb - imperfect middle or passive deponent indicative - third person singular - attic

dunamai doo'-nam-ahēe: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ΠΟΙΕΙΝ verb - present active infinitive

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

ουδεν **adjective - accusative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

John 9:34 .

.	Greek	Strong's	Origin
They answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
him, "You were born	ἐγεννήθης (egennēthēs)	1080: to beget, to bring forth	from genna (descent, birth)
entirely	ὅλος (olos)	3650: whole, complete	a prim. word
in sins,	ἀμαρτίαις (amartiais)	266: a sin, failure	from hamartanó
and are you teaching	διδάσκεις (didaskeis)	1321: to teach	a redupl. caus. form of daó (to learn)
us?" So	καὶ (kai)	2532: and, even, also	a prim. conjunction
they put	ἐξέβαλον (exēbalon)	1544b: to expel, to drive, cast or send out	from ek and balló
him out.			

KJV Lexicon

ἀπεκριθῆσαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahēe**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

αμαρτιας noun - dative plural feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

εγεννηθης verb - aorist passive indicative - second person singular

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

ολος adjective - nominative singular masculine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

διδασκεις verb - present active indicative - second person singular

didasko did-as'-ko: to teach (in the same broad application) -- teach.

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

εξεβαλον verb - second aorist active indicative - third person

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

John 9:35 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
that they had put	ἐξέβαλον (exebalon)	1544b: to expel, to drive, cast or send out	from ek and balló
him out, and finding	εὗρων (eurōn)	2147: to find	a prim. verb
him, He said,		3004: to say	a prim. verb
"Do you believe	πιστεύεις (pisteueis)	4100: to believe, entrust	from pistis
in the Son	υἱόν (uion)	5207: a son	a prim. word
of Man?"	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

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.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εξεβαλον verb - second aorist active indicative - third person

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξω adverb

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρων verb - second aorist active participle - nominative singular masculine

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συ personal pronoun - second person nominative singular

su **soo**: the person pronoun of the second person singular thou -- thou.

πιστευεις verb - present active indicative - second person singular

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

John 9:36 .

.	Greek	Strong's	Origin
He answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is He, Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
that I may believe	πιστεύσω (pisteusō)	4100: to believe, entrust	from pistis
in Him?"			

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ΕΚΕΙΝΟΣ **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΤΙΣ **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ΚΥΡΙΕ **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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.

ΠΙΣΤΕΥΩ **verb - aorist active subjunctive - 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)

εις **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

John 9:37 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "You have both	καὶ (kai)	2532: and, even, also	a prim. conjunction
seen	ἑώρακας (eōrakas)	3708: to see, perceive, attend to	a prim. verb
Him, and He is the one who is talking with you."	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εωρακας verb - perfect active indicative - second person singular - attic

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλων verb - present active participle - nominative singular masculine

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

εκεινος demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

John 9:38 .

.	Greek	Strong's	Origin
And he said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
I believe."	πιστεύω (pisteuō)	4100: to believe, entrust	from pistis

And he worshiped **προσεκύνησεν** 4352: to do reverence to from pros and kuneó (to kiss)
(prosekunēsen)

Him.

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

πιστευω **verb - present active indicative - first person singular**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσεκυνησεν **verb - aorist active indicative - third person singular**

proskuneo **pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 9:39 .

■			
.	Greek	Strong's	Origin

And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"For judgment	κρίμα (krima)	2917: a judgment	from krinó
I came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
into this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
world,	κόσμον (kosmon)	2889: order, the world	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that those	ὁ (o)	3588: the	the def. art.
who do not see	βλέποντες (blepontes)	991: to look (at)	a prim. verb
may see,	βλέπωσιν (blepōsin)	991: to look (at)	a prim. verb
and that those	τὸν (ton)	3588: the	the def. art.
who see	βλέποντες (blepontes)	991: to look (at)	a prim. verb
may become	γένωνται (genōntai)	1096: to come into being, to happen, to become	from a prim. root gen-
blind."	τυφλοὶ (tuphloi)	5185: blind	of uncertain origin

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κριμα noun - accusative singular neuter

krima **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

εγω personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

τουτον demonstrative pronoun - accusative singular masculine

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

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.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

βλεποντες verb - present active participle - nominative plural masculine

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

βλεπωσιν verb - present active subjunctive - third person

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βλεποντες verb - present active participle - nominative plural masculine

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

τυφλοι adjective - nominative plural masculine

tuphlos toof'-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

γενωνται verb - second aorist middle deponent subjunctive - third person

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

John 9:40 .

.	Greek	Strong's	Origin
Those	τῶν (tōn)	3588: the	the def. art.
of the Pharisees	Φαρισαίων (pharisaiōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash

who were with Him heard	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and said		3004: to say	a prim. verb
to Him, "We are not blind	τυφλοὶ (tuphloi)	5185: blind	of uncertain origin
too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
are we?"			

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

ἤκουσαν verb - aorist active indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῶν definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαίων noun - genitive plural masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ταῦτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such,

that, then, these, they, this, those, thus.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οντες **verb - present participle - nominative plural masculine**

on oan: being -- be, come, have.

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

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

τυφλοι **adjective - nominative plural masculine**

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

εσμεν **verb - present indicative - first person**

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

John 9:41 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγετε (legete)	3004: to say	a prim. verb
to them, "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 were blind,	τυφλοὶ (tuphloi)	5185: blind	of uncertain origin
you would have	εἴχετε (eichete)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
sin;	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
but since	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
you say,		3004: to say	a prim. verb
We see,'	βλέπομεν (blepomen)	991: to look (at)	a prim. verb
your sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
remains.	μένει (menei)	3306: to stay, abide, remain	a prim. verb

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τυφλοι adjective - nominative plural masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

ητε verb - imperfect indicative - second person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ειχετε verb - imperfect active indicative - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

αμαρτιαν noun - accusative singular feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λεγετε verb - present active indicative - second person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

βλεπομεν verb - present active indicative - first person

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

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.

ουv conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αμαρτια noun - nominative singular feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

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.

John 10:1 .

.	Greek	Strong's	Origin
"Truly,	Αμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, he who does not enter	εἰσερχόμενος (eiserchomenos)	1525: to go in (to), enter	from eis and erchomai
by the door	θύρας (thuras)	2374: a door	a prim. word
into the fold	αὐλήν (aulēn)	833: a courtyard, a court	of uncertain origin
of the sheep,	προβάτων	4263b: small animals in a	from probainó

	(probatōn)	herd, esp. sheep	
but climbs	ἀναβαίνων (anabainōn)	305: to go up, ascend	from ana and the same as basis
up some other way,	ἀλλαχόθεν (allachothēn)	237a: from another place	from allos
he is a thief	κλέπτης (kleptēs)	2812: a thief	from kleptó
and a robber.	ληστής (lēstēs)	3027: a robber	from léis (booty)

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ο **definite article - nominative singular masculine**

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.

εισερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

eiserchomai **ice-er'-khom-ahēe**: to enter -- arise, come (in, into), enter in(-to), go in (through).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρας noun - genitive singular feminine

thura thoo'-rah: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυλην noun - accusative singular feminine

aule ow-lay': a yard (as open to the wind); by implication, a mansion -- court, (sheep-)fold, hall, palace.

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.

προβατων noun - genitive plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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.

αναβαινων verb - present active participle - nominative singular masculine

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

αλλαχοθεν adverb

allachotheren al-lakh-oth'-en: from elsewhere -- some other way.

εκεινος demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

κλεπτης noun - nominative singular masculine

kleptes klep'-tace: a stealer -- thief.

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ληστης **noun - nominative singular masculine**
leistes lace-tace': a brigand -- robber, thief.

John 10:2 .

.	Greek	Strong's	Origin
"But he who enters	εἰσερχόμενος (eiserchomenos)	1525: to go in (to), enter	from eis and erchomai
by the door	θύρας (thuras)	2374: a door	a prim. word
is a shepherd	ποιμήν (poimēn)	4166: a shepherd	of uncertain origin
of the sheep.	προβάτων (probatōn)	4263b: small animals in a herd, esp. sheep	from probainó

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ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εισερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**
eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

δια **preposition**
dia dee-ah': through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρας **noun - genitive singular feminine**

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

ποιμην **noun - nominative singular masculine**

poimen **poy-mane'**: a shepherd -- shepherd, pastor.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατων **noun - genitive plural neuter**

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

John 10:3 .

.	Greek	Strong's	Origin
"To him the doorkeeper	θυρωρὸς (thurōros)	2377: a doorkeeper	from thura and ouros (a guardian)
opens,	ἀνοίγει (anoigēi)	455: to open	from ana and oigó (to open)
and the sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
hear	ἀκούει (akouēi)	191: to hear, listen	from a prim. word mean. hearing
his voice,	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
and he calls	φωνεῖ (phōnei)	5455: to call out	from phónē
his own	ἴδια (idia)	2398: one's own, distinct	a prim. word
sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó

by name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
and leads them out.	ἐξάγει (exagei)	1806: to lead out	from ek and agó

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ΤΟΥΤΩ **demonstrative pronoun - dative singular masculine**

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρωρος **noun - nominative singular masculine**

thuroros thoo-ro-ros': a gate-warden -- that kept the door, porter.

ανοιγει **verb - present active indicative - third person singular**

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - nominative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατα **noun - nominative plural neuter**

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνης **noun - genitive singular feminine**

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδια adjective - accusative plural neuter

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

προβατα noun - accusative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

καλει verb - present active indicative - third person singular

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

κατ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ονομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξαγει verb - present active indicative - third person singular

exago ex-ag'-o: to lead forth -- bring forth (out), fetch (lead) out.

αυτα personal pronoun - accusative plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 10:4 .

.	Greek	Strong's	Origin
"When	ὅταν (otan)	3752: whenever	from hote and an
he puts forth	ἐκβάλη (ekbalē)	1544b: to expel, to drive, cast or send out	from ek and balló
all	πάντα (panta)	3956: all, every	a prim. word
his own,	ἴδια (idia)	2398: one's own, distinct	a prim. word
he goes	πορεύεται (poreuetai)	4198: to go	from poros (a ford, passage)
ahead	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
of them, and the sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
him because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they know		3609a: to have seen or perceived, hence to know	perf. of eidon
his voice.	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅταν **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.

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.

ιδία adjective - accusative plural neuter

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

προβατα noun - accusative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

εκβαλη verb - second aorist active subjunctive - third person singular

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

εμπροσθεν preposition

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

αυτων personal pronoun - genitive plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πορευεται verb - present middle or passive deponent indicative - third person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατα noun - nominative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ακολουθει verb - present active indicative - third person singular

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a

disciple) -- follow, reach.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οιδασιν verb - perfect active indicative - third person

eido i'-do: to see; by implication, (in the perfect tense only) to know

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνην noun - accusative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 10:5 .

.	Greek	Strong's	Origin
"A stranger	ἄλλοτριῶ (allotriō)	245: belonging to another	from allos
they simply will not follow,	ἀκολουθήσουσιν (akolouthēsousin)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
but will flee	φεύξονται (pheuxontai)	5343: to flee	a prim. verb
from him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
the voice	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
of strangers."	ἄλλοτριῶν (allotriōn)	245: belonging to another	from allos

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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).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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.

ακολουθησωσιν **verb - aorist active subjunctive - third person**

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

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.

φευξονται **verb - future middle deponent indicative - third person**

pheugo fyoo'-go: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

απ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι **conjunction**

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.

οἶδασιν **verb - perfect active indicative - third person**

eidō **i'-do**: to see; by implication, (in the perfect tense only) to know

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλλοτριων **adjective - genitive plural masculine**

allotrios **al-lot'-ree-os**: another's, i.e. not one's own; by extension foreign, not akin, hostile - - alien, (an-)other (man's, men's), strange(-r).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνην **noun - accusative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

John 10:6 .

.	Greek	Strong's	Origin
This	Ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
figure of speech	παροιμίαν (paroimian)	3942: a byword, a parable, an allegory	from paroimos (by the way)
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
spoke		3004: to say	a prim. verb
to them, but they did not understand	ἐγνώσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
those things were which	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He had been saying	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
to them.			

KJV Lexicon

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παροιμιαν **noun - accusative singular feminine**

paroimia par-oy-mee'-ah: apparently a state alongside of supposition, i.e. (concretely) an adage; specially, an enigmatical or fictitious illustration -- parable, proverb.

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εκεινοι **demonstrative pronoun - nominative plural masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγνωσαν verb - second aorist active indicative - third person ginosko ghin-oce'-ko : to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)
τινα interrogative pronoun - nominative plural 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.
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.
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.
ελαλει verb - imperfect active indicative - third person singular laleo lal-eh'-o : to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.
αυτοις personal pronoun - dative plural masculine autos ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 10:7 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγω (legō)	3004: to say	a prim. verb
to them again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb

to you, I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the door	θύρα (thura)	2374: a door	a prim. word
of the sheep.	προβάτων (probatōn)	4263b: small animals in a herd, esp. sheep	from probainó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρα **noun - nominative singular feminine**

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

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.

προβατων **noun - genitive plural neuter**

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

John 10:8 .

.	Greek	Strong's	Origin
"All	πάντες (pantes)	3956: all, every	a prim. word
who	οἱ (osoi)	3745: how much, how many	from hos,

came	ἤλθον (ēlthon)	2064: to come, go	a prim. verb
before	πρὸ (pro)	4253: before	a prim. preposition
Me are thieves	κλέπται (kleptai)	2812: a thief	from kleptó
and robbers,	λησταί (lēstai)	3027: a robber	from léis (booty)
but the sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
did not hear	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
them.			

KJV Lexicon

πάντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

οσοι **correlative pronoun - nominative plural masculine**

hosos hos'-os: as (much, great, long, etc.) as

ἔρχομαι **verb - second aorist active indicative - third person**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

κλέπται **noun - nominative plural masculine**

kleptes klep'-tace: a stealer -- thief.

εἰσιν **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λησται **noun - nominative plural masculine**
leistes **lace-tace'**: a brigand -- robber, thief.

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.

ηκουσαν **verb - aorist active indicative - third person**
akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτων **personal pronoun - genitive plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τα **definite article - nominative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατα **noun - nominative plural neuter**
probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

John 10:9 .

.	Greek	Strong's	Origin
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the door;	θύρα (thura)	2374: a door	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
enters	εἰσέλθῃ (eiselthē)	1525: to go in (to), enter	from eis and erchomai

through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Me, he will be saved,	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)
and will go	εἰσελεύσεται (eiseleusetai)	1525: to go in (to), enter	from eis and erchomai
in and out and find	εὕρήσει (eurēsei)	2147: to find	a prim. verb
pasture.	νομήν (nomēn)	3542: a pasture, a grazing	from the same as nomos

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εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**
eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

η **definite article - nominative singular feminine**
ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρα **noun - nominative singular feminine**
thura thoo'-rah': a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

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.

εαν **conditional**
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

εισελθῇ **verb - second aorist active subjunctive - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

σωθήσεται **verb - future passive indicative - third person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισελευσεται **verb - future middle deponent indicative - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξελευσεται **verb - future middle deponent indicative - third person singular**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βοῦμην **noun - accusative singular feminine**

nome **nom-ay'**: pasture, i.e. (the act) feeding (figuratively, spreading of a gangrene), or (the food) pasturage -- eat, pasture.

εὕρησκει **verb - future active indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

John 10:10 .

.			
.	Greek	Strong's	Origin
"The thief	κλέπτης (kleptēs)	2812: a thief	from kleptó
comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
only	οὐκ	3756: not, no	a prim. word

	(ouk)		
to steal	κλέψῃ (klepsē)	2813: to steal	a prim. verb
and kill	θύσῃ (thusē)	2380: to offer, sacrifice	a prim. verb
and destroy;	ἀπολέσῃ (apolesē)	622: to destroy, destroy utterly	from apo and same as olethros
I came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
that they may have	ἔχωσιν (echōsin)	2192: to have, hold	a prim. verb
life,	ζωήν (zōēn)	2222: life	from zaó
and have	ἔχωσιν (echōsin)	2192: to have, hold	a prim. verb
[it] abundantly.	περισσὸν (perisson)	4053: abundant	from peri

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ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλεπτης **noun - nominative singular masculine**

kleptes klep'-tace: a stealer -- thief.

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.

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

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.

κλεψη verb - aorist active subjunctive - third person singular
klepto klep'-to: to filch -- steal.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θυση verb - aorist active subjunctive - third person singular

thuo thoo'-o: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολεση verb - aorist active subjunctive - third person singular

apollumi ap'-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

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.

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.

ζωην noun - accusative singular feminine
zoe dzo-ay': life -- life(-time).

εχωσιν verb - present active subjunctive - third person
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

περισσόν **adverb**

perissos **per-is-sos'**: exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

εχωσιν **verb - present active subjunctive - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

John 10:11 .

.	Greek	Strong's	Origin
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the good	καλός (kalos)	2570: beautiful, good	a prim. word
shepherd;	ποιμὴν (poimēn)	4166: a shepherd	of uncertain origin
the good	καλός (kalos)	2570: beautiful, good	a prim. word
shepherd	ποιμὴν (poimēn)	4166: a shepherd	of uncertain origin
lays down	τίθησιν (tithēsin)	5087: to place, lay, set	from a prim. root the-
His life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
for the sheep.	προβάτων (probatōn)	4263b: small animals in a herd, esp. sheep	from probainó

KJV Lexicon

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιμην noun - nominative singular masculine

poimen poy-mane': a shepherd -- shepherd, pastor.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλος adjective - nominative singular masculine

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιμην noun - nominative singular masculine

poimen poy-mane': a shepherd -- shepherd, pastor.

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καλος adjective - nominative singular masculine

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην noun - accusative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τιθησιν verb - present 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.

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 neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατων **noun - genitive plural neuter**

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

John 10:12 .

.	Greek	Strong's	Origin
"He who is a hired hand,	μισθωτός (misthōtos)	3411: hired, a hired servant	from misthoó
and not a shepherd,	ποιμήν (poimēn)	4166: a shepherd	of uncertain origin
who	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is not the owner	ἴδια (idia)	2398: one's own, distinct	a prim. word
of the sheep,	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
sees	θεωρεῖ (theōrei)	2334: to look at, gaze	from theóros (an envoy, spectator)
the wolf	λύκον (lukon)	3074: a wolf	a prim. word
coming,	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
and leaves	ἀφίησιν (aphiēsin)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó

and flees,	φεύγει (pheugei)	5343: to flee	a prim. verb
and the wolf	λύκος (lukos)	3074: a wolf	a prim. word
snatches	ἄρπάζει (arpazei)	726: to seize, catch up, snatch away	from a prim. root harp-
them and scatters	σκορπίζει (skorpizei)	4650: to scatter	of uncertain origin
[them].			

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μισθωτος **noun - nominative singular masculine**

misthotos **mis-tho-tos'**: a wage-worker (good or bad) -- hired servant, hireling.

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

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.

ων **verb - present participle - nominative singular masculine**

on **oan**: being -- be, come, have.

ποιμην **noun - nominative singular masculine**

poimen **poy-mane'**: a shepherd -- shepherd, pastor.

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.

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.

εἰσι verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατα noun - nominative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

ἴδια adjective - nominative plural neuter

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

θεωρεῖ verb - present active indicative - third person singular

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λυκον noun - accusative singular masculine

lukos loo'-kos: a wolf -- wolf.

ερχομενον verb - present middle or passive deponent participle - accusative singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφισιν verb - present active indicative - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατα noun - accusative plural neuter

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φευγει verb - present active indicative - third person singular

pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λυκος noun - nominative singular masculine

lukos **loo'-kos**: a wolf -- wolf.

αρπαζει verb - present active indicative - third person singular

harpazo **har-pad'-zo**: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

αυτα personal pronoun - accusative plural neuter

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σκορπιζει verb - present active indicative - third person singular

skorpizo **skor-pid'-zo**: to dissipate, i.e. (figuratively) put to flight, waste, be liberal -- disperse abroad, scatter (abroad).

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατα noun - accusative plural neuter

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

John 10:13 .

.	Greek	Strong's	Origin
"[He flees] because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he is a hired hand	μισθωτός (misthōtos)	3411: hired, a hired servant	from misthoó
and is not concerned	μέλει (melei)	3199: to be an object of care	a prim. verb
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the sheep.	προβάτων (probatōn)	4263b: small animals in a herd, esp. sheep	from probainó

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ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μισθωτος **noun - nominative singular masculine**

misthotos mis-tho-tos': a wage-worker (good or bad) -- hired servant, hireling.

φευγει **verb - present active indicative - third person singular**

pheugo fyoo'-go: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μισθωτος **noun - nominative singular masculine**

misthotos mis-tho-tos': a wage-worker (good or bad) -- hired servant, hireling.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ου particle - nominative ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
μελει verb - present impersonal active indicative - third person singular melo mel'-o: to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters) -- (take) care.
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
περι preposition peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time
των definite article - genitive plural neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
προβατων noun - genitive plural neuter probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

John 10:14 .

.	Greek	Strong's	Origin
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the good	καλὸς (kalos)	2570: beautiful, good	a prim. word
shepherd,	ποιμὴν (poimēn)	4166: a shepherd	of uncertain origin
and I know	γινώσκω (ginōskō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
My own	ἐμὰ (ema)	1699: my	from the oblique cases of egó, first pers. poss. pronoun
and My own	ἐμά	1699: my	from the oblique cases of egó,

	(ema)		first pers. poss. pronoun
know	γινώσκουσιν (ginōskousin)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Me,			

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εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**
eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιμην **noun - nominative singular masculine**
poimen **poy-mane'**: a shepherd -- shepherd, pastor.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλος **adjective - nominative singular masculine**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γινωσκω **verb - present active indicative - first person singular**
ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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.

εμα **possessive pronoun - first person accusative plural neuter**
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

γινωσκομαι **verb - present passive indicative - first person singular**
ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

υπο **preposition**
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

των **definite article - genitive plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμων **possessive pronoun - first person genitive plural neuter**
emos **em-os'**: my -- of me, mine (own), my.

John 10:15 .

.	Greek	Strong's	Origin
even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as the Father	πατήρ (patēr)	3962: a father	a prim. word
knows	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Me and I know	γινώσκω (ginōskō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the Father;	πατέρα (patera)	3962: a father	a prim. word
and I lay down	τίθημι (tithēmi)	5087: to place, lay, set	from a prim. root the-
My life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin

for the sheep.

προβάτων
(probatōn)

4263b: small animals in a
herd, esp. sheep

from probainó

KJV Lexicon

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γινωσκει **verb - present active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, 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.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

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

γινωσκω **verb - present active indicative - first person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην noun - accusative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

τιθημι verb - present active indicative - first person singular

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

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 neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατων noun - genitive plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

John 10:16 .

.	Greek	Strong's	Origin
"I have	ἔχω (echō)	2192: to have, hold	a prim. verb
other	ἀλλὰ (alla)	243: other, another	a prim. word
sheep,	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are not of this	ταύτης	3778: this	probably from a redupl. of ho,,

	(tautēs)		used as a demonstrative pronoun
fold;	αὐλῆς (aulēs)	833: a courtyard, a court	of uncertain origin
I must	δεῖ (dei)	1163: it is necessary	a form of deó
bring	ἀγαγεῖν (agagein)	71: to lead, bring, carry	a prim. verb
them also,	κακεῖνα (kakeina)	2548: and that one	from kai and ekeinos
and they will hear	ἀκούσουσιν (akousousin)	191: to hear, listen	from a prim. word mean. hearing
My voice;	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
and they will become	γενήσονται (genēsontai)	1096: to come into being, to happen, to become	from a prim. root gen-
one	μία (mia)	1520: one	a primary number
flock	ποιμνῇ (poimnē)	4167: a flock	probably from poimén
[with] one	εἷς (eis)	1520: one	a primary number
shepherd.	ποιμήν (poimēn)	4166: a shepherd	of uncertain origin

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και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλα **adjective - accusative plural neuter**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some

an-)other(-s, -wise).

προβατα noun - accusative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

εχω verb - present active indicative - first person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

α relative pronoun - nominative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυλης noun - genitive singular feminine

aule ow-lay': a yard (as open to the wind); by implication, a mansion -- court, (sheep-)fold, hall, palace.

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.

κακεινα demonstrative pronoun - nominative plural neuter - comparative or contracted

kakeinos kak-i'-nos: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

δει verb - present impersonal active indicative - third person singular

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

αγαγειν verb - second aorist active middle or passive deponent

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time),

or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

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.

φωνης noun - genitive singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

ακουσουσιν verb - future active indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γενησεται verb - future middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

μια adjective - nominative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ποιμνη noun - nominative singular feminine

poimne poym'-nay: a flock -- flock, fold.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ποιμην noun - nominative singular masculine

poimen poy-mane': a shepherd -- shepherd, pastor.

John 10:17 .

.	Greek	Strong's	Origin
"For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	Διὰ	1223: through, on account of,	a prim. preposition

	(dia)	because of	
the Father	πατήρ (patēr)	3962: a father	a prim. word
loves	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
Me, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I lay down	τίθημι (tithēmi)	5087: to place, lay, set	from a prim. root the-
My life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may take	λάβω (labō)	2983: to take, receive	from a prim. root lab-
it again.	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

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δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τοῦτο **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατήρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

αγαπα **verb - present active indicative - third person singular**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

τιθημι **verb - present active indicative - first person singular**
tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην **noun - accusative singular feminine**
psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

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.

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.

λαβω **verb - second aorist active subjunctive - first person singular**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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

John 10:18 .

.	Greek	Strong's	Origin
"No one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis

has taken it away	ἔρεν (ēren)	142: to raise, take up, lift	a prim. verb
from Me, but I lay	τίθημι (tithēmi)	5087: to place, lay, set	from a prim. root the-
it down	θεῖναι (theinai)	5087: to place, lay, set	from a prim. root the-
on My own initiative.	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos
I have	ἔχω (echō)	2192: to have, hold	a prim. verb
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to lay it down,		5087: to place, lay, set	from a prim. root the-
and I have	ἔχω (echō)	2192: to have, hold	a prim. verb
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to take	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
it up again.	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
This	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
commandment	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai
I received	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
from My Father."	πατρός (patros)	3962: a father	a prim. word

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ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αιρει **verb - present active indicative - third person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

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

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.

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.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

τιθημι **verb - present active indicative - first person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

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

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

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.

εχω **verb - present active indicative - first person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

θειναι **verb - second aorist active middle or passive deponent**
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.

αυτην **personal pronoun - accusative singular feminine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εχω **verb - present active indicative - first person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

λαβειν **verb - second aorist active middle or passive deponent**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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

ταυτην **demonstrative pronoun - accusative singular feminine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολην **noun - accusative singular feminine**
entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

ελαβον **verb - second aorist active indicative - first person singular**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

παρά preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατήρ noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

John 10:19 .

.	Greek	Strong's	Origin
A division	Σχίσμα (schisma)	4978: a split, fig. division	from schizó
occurred	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Jews	Ἰουδαίους (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
words.	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó

KJV Lexicon

σχίσμα **noun - nominative singular neuter**

schisma skhis'-mah: a split or gap (schism), literally or figuratively -- division, rent, schism.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai ghin'-om-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

ιουδαίοις **adjective - dative plural masculine**

loudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

διὰ **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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.

λόγους **noun - accusative plural masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τούτους **demonstrative pronoun - accusative plural masculine**

toutous too'-tooce : these (persons, as objective of verb or preposition) -- such, them,

these, this.

John 10:20 .

.	Greek	Strong's	Origin
Many	πολλοὶ (polloi)	4183: much, many	a prim. word
of them were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"He has	ἔχει (echei)	2192: to have, hold	a prim. verb
a demon	δαίμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
and is insane.	μαίνεται (mainetai)	3105: to rage, be mad	from the root man-
Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you listen	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
to Him?"			

KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δαίμονιον noun - accusative singular neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

ἔχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαίνεται verb - present middle or passive deponent indicative - third person singular

mainomai mah'-ee-nom-ahee: through the idea of insensate craving); to rave as a maniac -- be beside self (mad).

τί interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

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

ἀκούετε verb - present active indicative - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

John 10:21 .

.			
.	Greek	Strong's	Origin
Others	ἄλλοι (alloi)	243: other, another	a prim. word
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"These		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

are not the sayings	ρήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
of one demon-possessed.	δαμονιζομένου (daimonizomenou)	1139: to be possessed by a demon	from daimón
A demon	δαμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
open	ἀνοῖξαι (anoixai)	455: to open	from ana and oigó (to open)
the eyes	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
of the blind,	τυφλῶν (tuphlōn)	5185: blind	of uncertain origin
can he?"			

KJV Lexicon

αλλοι **adjective - nominative plural masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ταυτα **demonstrative pronoun - nominative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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.

ρηματα **noun - nominative 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

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

δαιμονιζομενου **verb - present middle or passive deponent participle - genitive singular masculine**
daimonizomai **dahee-mon-id'-zom-ah**: to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

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.

δαιμονιον **noun - nominative singular neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ah**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

τυφλων **adjective - genitive plural masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

οφθαλμους **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

ανοιγειν **verb - present active infinitive**

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

John 10:22 .

.	Greek	Strong's	Origin
At that time	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the Feast of the Dedication	ἐγκαίνια (enkainia)	1456: dedication, renewal (of religious services)	neut. pl. comp. from en and kainos
took place	Ἐγένετο	1096: to come into being, to	from a prim. root gen-

	(egeneto)	happen, to become	
at Jerusalem;	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

εγκαινία **noun - nominative plural neuter**

egkainia **eng-kah'-ee-nee-ah**: innovatives, i.e. (specially) renewal (of religious services after the Antiochian interruption) -- dedication.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ιεροσολυμοίς **noun - dative plural neuter**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χειμων **noun - nominative singular masculine**

cheimon **khi-mone'**: meaning a storm (as pouring rain); by implication, the rainy season, i.e. winter -- tempest, foul weather, winter.

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.

John 10:23 .

.	Greek	Strong's	Origin
it was winter,		5494: winter, a storm	from the same as cheimazó
and Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was walking	περιεπάτει (periepatei)	4043: to walk	from peri and pateó
in the temple		2413: sacred, a sacred thing, a temple	a prim. word
in the portico	στοᾷ (stoa)	4745: a portico	a prim. word
of Solomon.	Σολομῶνος (solomōnos)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιεπάτει verb - imperfect active indicative - third person singular

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εν **preposition**
en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω **noun - dative singular neuter**
hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

εν **preposition**
en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοα **noun - dative singular feminine**
stoa sto-ah': a colonnade or interior piazza -- porch.

σολομωνος **noun - genitive singular masculine**
Solomon sol-om-one': Solomon (i.e. Shelomoh), the son of David -- Solomon.

John 10:24 .

.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
gathered around	ἐκύκλωσαν (ekuklōsan)	2944: to encircle	from the same as kukló
Him, and were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to Him, "How long	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
will You keep	αἰρεῖς (aireis)	142: to raise, take up, lift	a prim. verb
us in suspense?	ψυχὴν (psuchēn)	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
You are the Christ,	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
tell		3004: to say	a prim. verb
us plainly."	παρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhésis (speech)

KJV Lexicon

ἐκυκλωσαν **verb - aorist active indicative - third person**

kukloo **koo-klo'-o**: to encircle, i.e. surround -- compass (about), come (stand) round about.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ποτε particle - interrogative

pote pot'-eh: interrogative adverb, at what time -- + how long, when.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην noun - accusative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

αιρεις verb - present active indicative - second person singular

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ειπτε verb - second aorist active middle - second person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

παρρησία **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).

John 10:25 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them, "I told		3004: to say	a prim. verb
you, and you do not believe;	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
that I do	ποιῶ (poiō)	4160: to make, do	a prim. word
in My Father's	πατρός (patros)	3962: a father	a prim. word
name,	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
testify	μαρτυρεῖ (marturei)	3140: to bear witness, testify	from martus
of Me.			

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπον **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

πιστευετε **verb - present active indicative - second person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα **noun - nominative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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.

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

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)

εν **preposition**
en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**
onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

ταυτα **demonstrative pronoun - nominative plural neuter**
tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

μαρτυρει **verb - present active indicative - third person singular**
martureo mar-too-reh'-o: to be a witness, i.e. testify

περι **preposition**
peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

εμου **personal pronoun - first person genitive singular**
emou em-oo': of me -- me, mine, my.

John 10:26 .

.	Greek	Strong's	Origin
"But you do not believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,

you are not of My
sheep.

προβάτων
(probatōn)

4263b: small animals in a
herd, esp. sheep

from probainó

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.

υμεις personal pronoun - second person nominative plural

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

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.

πιστευετε verb - present active indicative - second person

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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)

εστε verb - present indicative - second person

este **es-teh'**: ye are -- be, have been, belong.

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατων noun - genitive plural neuter

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

το	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.		
ἐμῶν	ἐμός	possessive pronoun - first person genitive plural neuter
emos em-os': my -- of me, mine (own), my.		
καθὼς		adverb
kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.		
ἐπὶ	ἐπ' -ο	verb - second aorist active indicative - first person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.		
ὑμῖν		personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).		

John 10:27 .

.	Greek	Strong's	Origin
"My sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
hear	ἀκούουσιν (akouousin)	191: to hear, listen	from a prim. word mean. hearing
My voice,	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
and I know	γινώσκω (ginōskō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
them, and they follow	ἀκολουθοῦσιν (akolouthousin)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me;			

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.

προβατα **noun - nominative plural neuter**

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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.

εμα **possessive pronoun - first person nominative plural neuter**

emos **em-os'**: my -- of me, mine (own), my.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνης **noun - genitive singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

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.

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

γινωσκω **verb - present active indicative - first person singular**

ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αυτα **personal pronoun - accusative plural neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακολουθουσιν **verb - present active indicative - third person**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

John 10:28 .

.	Greek	Strong's	Origin
and I give	δίδωμι (didōmi)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aiōn
life	ζωήν (zōēn)	2222: life	from zaó
to them, and they will never	οὐ (ou)	3756: not, no	a prim. word
perish;	ἀπόλωνται (apolōntai)	622: to destroy, destroy utterly	from apo and same as olethros
and no	οὐχ (ouch)	3756: not, no	a prim. word
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
will snatch	ἄρπασει (arpasei)	726: to seize, catch up, snatch away	from a prim. root harp-
them out of My hand.	χειρός (cheiros)	5495: the hand	a prim. word

KJV Lexicon

καγω **personal pronoun - first person nominative singular - contracted form**
kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

ζωην **noun - accusative singular feminine**

zoe dzo-ay': life -- life(-time).

αιωνιον adjective - accusative singular feminine

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

διδωμι 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)

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

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

απολωνται verb - second aorist middle subjunctive - third person

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

εις 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)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αρπάσει **verb - future active indicative - third person singular**
harpazo har-pad'-zo: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

τις **indefinite pronoun - nominative singular masculine**
tis tis: some or any person or object

αυτα **personal pronoun - accusative plural neuter**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκ **preposition**
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρος **noun - genitive singular feminine**
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

John 10:29 .

.	Greek	Strong's	Origin
"My Father,	πατήρ (patēr)	3962: a father	a prim. word
who		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has given	δέδωκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[them] to Me, is greater	μεῖζον (meizon)	3173: great	a prim. word
than all;	πάντων (pantōn)	3956: all, every	a prim. word
and no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis

is able	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
to snatch	ἀρπάζειν (arpazein)	726: to seize, catch up, snatch away	from a prim. root harp-
[them] out of the Father's	πατρός (patros)	3962: a father	a prim. word
hand.	χειρὸς (cheiros)	5495: the hand	a prim. word

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

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.

δεδωκεν verb - perfect 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.

μειζων adjective - nominative singular masculine - comparative or contracted

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

παντων adjective - genitive plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεις adjective - nominative singular masculine
oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δυναται verb - present middle or passive deponent indicative - third person singular
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αρπαζειν verb - present active infinitive
harpazo har-pad'-zo: to seize (in various applications) -- catch (away, up), pluck, pull, take (by force).

εκ preposition
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρος noun - genitive singular feminine
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

John 10:30 .

.	Greek	Strong's	Origin
"I and the Father	πατήρ (patēr)	3962: a father	a prim. word

are one."

ἐγώ
(en)

1520: one

a primary number

KJV Lexicon

ἐγώ **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

ὁ **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατήρ **noun - nominative singular masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ἐν **adjective - nominative singular neuter**
heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ἐσμεν **verb - present indicative - first person**
esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us

John 10:31 .

.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
picked	ἔβαστασαν (ebastasan)	941: to take up, carry	of uncertain origin
up stones	λίθους (lithous)	3037: a stone	a prim. word
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

to stone

λιθάσωσιν
(lithasōsin)

3034: to throw stones, to
stone

from lithos

Him.

KJV Lexicon

εβαστασαν **verb - aorist active indicative - third person**

bastazo bas-tad'-zo: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) -
- bear, carry, take up.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but,
now (then), so (likewise then), then, therefore, verily, wherefore.

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.

λίθους **noun - accusative plural masculine**

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ιουδαῖοι **adjective - nominative plural masculine**

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

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.

λιθάσωσιν **verb - aorist active subjunctive - third person**

lithazo lith-ad'-zo: to lapidate -- stone.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

John 10:32 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them, "I showed	ἔδειξα (edeixa)	1166: to show	from a prim. root deik-
you many	πολλὰ (polla)	4183: much, many	a prim. word
good	καλὰ (kala)	2570: beautiful, good	a prim. word
works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
from the Father;	πατρός (patros)	3962: a father	a prim. word
for which	ποῖον (poion)	4169: of what sort?	from the same as posos
of them are you stoning	λιθάζετε (lithazete)	3034: to throw stones, to stone	from lithos
Me?"			

KJV Lexicon

ἀπεκρίθη **verb - aorist middle deponent indicative - third person singular**
apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
 by Hebraism to begin to speak (where an address is expected) -- answer.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

πολλα adjective - accusative plural neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

καλα adjective - accusative plural neuter

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

εργα noun - accusative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

εδειξα verb - aorist active indicative - first person singular

deiknuo dike-noo'-o: to show -- shew.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ποιον interrogative pronoun - accusative singular neuter

poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

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

εργον noun - accusative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

λιθαζετε verb - present active indicative - second person

lithazo lith-ad'-zo: to lapidate -- stone.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

John 10:33 .

.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
Him, "For a good	καλοῦ (kalou)	2570: beautiful, good	a prim. word
work	ἔργου (ergou)	2041: work	from a prim. verb erdó (to do)
we do not stone	λιθάζομεν (lithazomen)	3034: to throw stones, to stone	from lithos
You, but for blasphemy;	βλασφημίας (blasphēmias)	988: slander	from blasphēmos
and because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
You, being		1510: I exist, I am	a prol. form of a prim. and defective verb
a man,	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
make	ποιεῖς (poieis)	4160: to make, do	a prim. word
Yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos

out [to be] God."

θεόν
(theon)

2316: God, a god

of uncertain origin

KJV Lexicon

απεκριθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

καλου **adjective - genitive singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

εργου **noun - genitive singular neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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.

λιθαζομεν **verb - present active indicative - first person**

lithazo **lith-ad'-zo**: to lapidate -- stone.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

βλασφημίας **noun - genitive singular feminine**

blasphemia **blas-fay-me'-ah**: vilification (especially against God) -- blasphemy, evil speaking, railing.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ων **verb - present participle - nominative singular masculine**

on **oan**: being -- be, come, have.

ποιεις **verb - present active indicative - second person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

σεαυτον **reflexive pronoun - second person accusative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

John 10:34 .

■			
.	Greek	Strong's	Origin

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them, "Has it not been		1510: I exist, I am	a prol. form of a prim. and defective verb
written	γεγραμμένον (gegrammenon)	1125: to write	a prim. verb
in your Law,	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
I SAID,		3004: to say	a prim. verb
YOU ARE GODS'?	θεοί (theoi)	2316: God, a god	of uncertain origin

KJV Lexicon

ἀπεκριθῆ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

γεγραμμενον verb - perfect passive participle - nominative singular neuter

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΤΩ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΝΟΜΩ noun - dative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ΥΜΩΝ personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ΕΓΩ personal pronoun - first person nominative singular

ego eg-o': I, me.

ΕΙΠΩ verb - aorist active indicative - first person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΘΕΟΙ noun - nominative plural 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.

John 10:35 .

.			
.	Greek	Strong's	Origin
"If	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
he called		3004: to say	a prim. verb

them gods,	θεοὺς (theous)	2316: God, a god	of uncertain origin
to whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
(and the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphó
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
be broken),	λυθῆναι (luthēnai)	3089: to loose, to release, to dissolve	a prim. verb

KJV Lexicon

ΕΙ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ΕΚΕΙΝΟΥΣ demonstrative pronoun - accusative plural masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

ΘΕΟΥΣ noun - accusative plural 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

ους relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος noun - nominative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

δυναται verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

λυθηναι verb - aorist passive middle or passive deponent

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

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.

γραφη **noun - nominative singular feminine**
graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

John 10:36 .

.	Greek	Strong's	Origin
do you say	λέγετε (lege-te)	3004: to say	a prim. verb
of Him, whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Father	πατὴρ (patēr)	3962: a father	a prim. word
sanctified	ἡγίασεν (ēgiasen)	37: to make holy, consecrate, sanctify	from hagios
and sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
into the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
'You are blaspheming,'	βλασφημεῖς (blasphēmeis)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I said,		3004: to say	a prim. verb
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the Son	υἱός (uios)	5207: a son	a prim. word
of God'?	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο **definite article - nominative singular masculine**

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.

ηγιασεν **verb - aorist active indicative - third person singular**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεστειλεν **verb - aorist active indicative - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

εις **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.

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.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

λεγετε **verb - present active indicative - second person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

βλασφημεις verb - present active indicative - second person singular

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ειπον verb - second aorist active indicative - first person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

John 10:37 .

.	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 do not do	ποιῶ (poiō)	4160: to make, do	a prim. word
the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
of My Father,	πατρός (patros)	3962: a father	a prim. word

do not believe

πιστεύετε
(pisteuete)

4100: to believe, entrust

from pistis

Me;

KJV Lexicon

ει **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

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)

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα **noun - accusative plural neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

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.

πιστευετε **verb - present active imperative - second person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit;

by implication, to entrust (especially one's spiritual well-being to Christ)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

John 10:38 .

.	Greek	Strong's	Origin
but if	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I do	ποιῶ (poiō)	4160: to make, do	a prim. word
them, though	καὶ (kan)	2579: and if	from kai and ean
you do not believe	πιστεύετε (pisteuēte)	4100: to believe, entrust	from pistis
Me, believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
the works,	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may know	γινῶτε (ginōte)	1097: to come to know, recognize, perceive	from a prim. root gnó-
and understand	γινώσκητε (ginōskēte)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that the Father	πατὴρ (patēr)	3962: a father	a prim. word
is in Me, and I in the Father."	πατρί (patri)	3962: a father	a prim. word

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ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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)

καν **conditional - contracted form**

kan **kan:** and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy':** to me -- I, me, mine, my.

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πιστευητε **verb - present active subjunctive - second person**

pisteuo **pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τοις **definite article - dative plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργοις **noun - dative plural neuter**

ergon **er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

πιστευσάτε **verb - aorist active middle - second person**

pisteuo **pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

γινωτε **verb - second aorist active subjunctive - second person**

ginosko **ghin-ocē'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ΠΙΣΤΕΥΣΗΤΕ **verb - aorist active subjunctive - second person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ΟΤΙ **conjunction**

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.

ΕΜΟΙ **personal pronoun - first person dative singular**

emoi em-oy': to me -- I, me, mine, my.

Ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΑΤΗΡ **noun - nominative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ΚΑΓΩ **personal pronoun - first person nominative singular - contracted form**

kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

ΕΝ **preposition**

en en: in, at, (up-)on, by, etc.

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 10:39 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they were seeking	Ἔζήτουν (ezētoun)	2212: to seek	of uncertain origin
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to seize	πιάσαι (piasai)	4084: to lay hold of, to take	a late form of piezō

Him, and He eluded	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
their grasp.	χειρὸς (cheiros)	5495: the hand	a prim. word

KJV Lexicon

ζητοῦν **verb - imperfect active indicative - third person**

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

χειρος noun - genitive singular feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 10:40 .

.	Greek	Strong's	Origin
And He went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
beyond	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
the Jordan	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
to the place	τόπον (topon)	5117: a place	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
was first	πρῶτον (prōton)	4413: first, chief	contr. superl. of pro
baptizing,	βαπτίζων (baptizōn)	907: to dip, sink	from baptó
and He was staying	ἔμενεν (emenen)	3306: to stay, abide, remain	a prim. verb
there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηλθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

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.

περαν **adverb**

peran **per'-an**: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιορδανου **noun - genitive singular masculine**

Iordanes **ee-or-dan'-ace**: the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπον **noun - accusative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ἰωάννης noun - nominative singular masculine ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.
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.
πρωτον adjective - nominative singular neuter protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.
βαπτιζων verb - present active participle - nominative singular masculine baptizo bap-tid'-zo: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
εμεινεν verb - aorist active indicative - third person singular meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.
εκει adverb ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

John 10:41 .

.	Greek	Strong's	Origin
Many	πολλοὶ (polloi)	4183: much, many	a prim. word
came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to Him and were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"While	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
performed	ἐποίησεν	4160: to make, do	a prim. word

	(epoiēsen)		
no	οὐδέν (ouden)	3762: no one, none	from oude and heis
sign,	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
everything	πάντα (panta)	3956: all, every	a prim. word
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
said		3004: to say	a prim. verb
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this man		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
was TRUE."	ἀληθῆ (alēthē)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)

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

πολλοὶ **adjective - nominative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ἔλθω **verb - second aorist active indicative - third person**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιωαννης noun - nominative singular masculine

ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

σημειον noun - accusative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

εποιοησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

παντα adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οσα correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

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.

ιωαννης noun - nominative singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

αληθη adjective - nominative plural neuter

alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

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.

John 10:42 .

.	Greek	Strong's	Origin
Many	πολλοὶ (polloi)	4183: much, many	a prim. word
believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
in Him there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιστευσαν verb - aorist active indicative - third person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit;

by implication, to entrust (especially one's spiritual well-being to Christ)

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.

εκει **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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

John 11:1 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
a certain man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
was sick,	ἀσθενῶν (asthenōn)	770: to be weak, feeble	from asthenés
Lazarus	Λάζαρος (lazaros)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
of Bethany,	Βηθανίας (bēthanias)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
the village	κώμης (kōmēs)	2968: a village	a prim. word
of Mary	Μαρίας (marias)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
and her sister	ἀδελφῆς (adelphēs)	79: sister	fem. from adelphos
Martha.	Μάρθας (marthas)	3136: Martha, a Christian woman	of Aramaic origin

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ασθενων **verb - present active participle - nominative singular masculine**

astheneo **as-then-eh'-o**: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

λαζαρος **noun - nominative singular masculine**

Lazaros **lad'-zar-os**: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

βηθανιας **noun - genitive singular feminine**

Bethania **bay-than-ee'-ah**: date-house; Beth-any, a place in Palestine -- Bethany.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κωμης **noun - genitive singular feminine**

kome **ko'-may**: a hamlet (as if laid down) -- town, village.

μαριας **noun - genitive singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαρθας noun - genitive singular feminine

Martha mar'-thah: Martha, a Christian woman -- Martha.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφης noun - genitive singular feminine

adelphe ad-el-fay': a sister (naturally or ecclesiastically) -- sister.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 11:2 .

.	Greek	Strong's	Origin
It was the Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
who anointed	ἀλείψασα (aleipsasa)	218b: to anoint	from the same root as lipos (fat, oil)
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
with ointment,	μύρω (murō)	3464: ointment	a prim. word
and wiped	ἐκμάξασα (ekmaxasa)	1591: to knead out, by anal. to wipe dry	from ek and masso (to knead)
His feet	πόδας (podas)	4228: a foot	a prim. word
with her hair,	θριξίν (thrixin)	2359: hair	a prim. word
whose	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

Lazarus	Λάζαρος (lazaros)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
was sick.	ἡσθένει (ēsthenei)	770: to be weak, feeble	from asthenés

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαρια **noun - nominative singular feminine**

Maria **mar-ee'-ah:** Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλειψασα **verb - aorist active participle - nominative singular feminine**

aleipho **al-i'-fo:** to oil (with perfume) -- anoint.

τον **definite article - accusative singular masculine**

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.

μυρω **noun - dative singular neuter**

muron **moo'-ron:** myrrh, i.e. (by implication) perfumed oil -- ointment.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκμαξασα **verb - aorist active participle - nominative singular feminine**

ekmasso **ek-mas'-so**: to knead out, i.e. (by analogy) to wipe dry -- wipe.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

θριξιν **noun - dative plural feminine**

thrix **threeks**: hair -- hair.

αυτης **personal pronoun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ης **relative pronoun - genitive singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφος **noun - nominative singular masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

λαζαρος **noun - nominative singular masculine**

Lazaros **lad'-zar-os**: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

ησθενει **verb - imperfect 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.

John 11:3 .

■			
.	Greek	Strong's	Origin

So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the sisters	ἀδελφαὶ (adelphai)	79: sister	fem. from adelphos
sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
[word] to Him, saying,	λέγουσαι (legousai)	3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
behold,		2396: see! behold!	from eidon, used as an interj.
he whom	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You love	φιλεῖς (phileis)	5368: to love	from philos
is sick."	ἀσθενεῖ (asthenei)	770: to be weak, feeble	from asthenés

KJV Lexicon

ἀΠΕΣΤΕΙΛΑΝ **verb - aorist active indicative - third person**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

οὖν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφαι **noun - nominative plural feminine**

adelphe ad-el-fay': a sister (naturally or ecclesiastically) -- sister.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγουσαι verb - present active participle - nominative plural feminine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιδε verb - aorist active middle - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

φιλεις verb - present active indicative - second person singular

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

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.

John 11:4 .

.	Greek	Strong's	Origin
But when Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[this], He said,		3004: to say	a prim. verb
"This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

sickness	ἀσθένεια (astheneia)	769: weakness, frailty	from asthenés
is not to end	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
in death,	θάνατον (thanaton)	2288: death	from thnésκό
but for the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of God,	θεοῦ (theou)	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 the Son	υἱός (uios)	5207: a son	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
may be glorified	δοξασθῇ (doxasthē)	1392: to render or esteem glorious (in a wide application)	from doxa
by it."			

KJV Lexicon

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

ασθενεια noun - nominative singular feminine

astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

θανατον noun - accusative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

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.

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).

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.

δοξασθη verb - aorist passive subjunctive - 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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 11:5 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
loved	ἠγάπα (ēgapā)	25: to love	of uncertain origin
Martha	Μάρθαν (marthan)	3136: Martha, a Christian woman	of Aramaic origin
and her sister	ἀδελφὴν (adelphēn)	79: sister	fem. from adelphos
and Lazarus.	Λάζαρον (lazaron)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar

KJV Lexicon

ἠγαπα **verb - imperfect active indicative - third person singular**
agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρθαν **noun - accusative singular feminine**

Martha mar'-thah: Martha, a Christian woman -- Martha.

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.
αδελφην noun - accusative singular feminine	
adelphe ad-el-fay':	a sister (naturally or ecclesiastically) -- sister.
αυτης personal pronoun - genitive singular feminine	
autos ow-tos':	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
και conjunction	
kai kahee:	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
τον definite article - accusative singular masculine	
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
λαζαρον noun - accusative singular masculine	
Lazaros lad'-zar-os:	Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

John 11:6 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
that he was sick,	ἀσθενεῖ (asthenei)	770: to be weak, feeble	from asthenés
He then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
stayed	ἔμεινεν (emeinen)	3306: to stay, abide, remain	a prim. verb

two	δύο (duo)	1417: two	a primary number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
[longer] in the place	τόπω (topō)	5117: a place	a prim. word
where	ὅ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

He was.

KJV Lexicon

ως **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

οὐν **conjunction**

oun **oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἤκουσεν **verb - aorist active indicative - third person singular**

akouo **ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

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.

τοτε **adverb**

tote **tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

μεν **particle**

men **men:** indicative of affirmation or concession (in fact); usually followed by a

contrasted clause (this one, the former, etc.)

εμεινεν verb - aorist active indicative - third person singular

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εν preposition

en en: in, at, (up-)on, by, etc.

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τοπω noun - dative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

John 11:7 .

.	Greek	Strong's	Origin
Then	ἐπειτα (epeita)	1899: thereafter	from epi and eita
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
He said	λέγει (legei)	3004: to say	a prim. verb
to the disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"Let us go	ἄγωμεν (agōmen)	71: to lead, bring, carry	a prim. verb

to Judea

2453: Jewish, a Jew, Judea

from Ioudas

again."

πάλιν
(palin)

3825: back (of place), again
(of time), further

a prim. word

KJV Lexicon

ΕΠΕΙΤΑ **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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).

ΛΕΓΕΙ **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΤΟΙΣ **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΑΘΗΤΑΙΣ **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ΑΓΩΜΕΝ **verb - present active subjunctive - first person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

ΕΙΣ **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.

ΙΟΥΔΑΙΑΝ **noun - accusative singular feminine**

Ioudaia ee-oo-dah'-yah: the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

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.

John 11:8 .

.	Greek	Strong's	Origin
The disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Rabbi,	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
were just now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
seeking	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
to stone	λιθάσαι (lithasai)	3034: to throw stones, to stone	from lithos
You, and are You going	ὑπάγεις (upageis)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
again?"	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ραββι **hebrew transliterated word**

rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

εζητουν **verb - imperfect active indicative - third person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

λιθασαι **verb - aorist active middle or passive deponent**

lithazo **lith-ad'-zo**: to lapidate -- stone.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

υπαγεις **verb - present active indicative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

ΕΚΕΙ **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

John 11:9 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"Are there		1563: there, by ext. to there	of uncertain derivation
not twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
hours	ᾠραι (ōrai)	5610: a time or period, an hour	a prim. word
in the day?	ἡμέρας (ēmeras)	2250: day	a prim. word
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
walks	περιπατῇ (peripatē)	4043: to walk	from peri and pateó
in the day,	ἡμέρα (ēmera)	2250: day	a prim. word
he does not stumble,	προσκόπτει (proskoptei)	4350: to strike against, to stumble	from pros and koptó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he sees	βλέπει (blepei)	991: to look (at)	a prim. verb

the light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
world.	κόσμου (kosmou)	2889: order, the world	a prim. word

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απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other
Israelites -- Jesus.

ουχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

ωραι **noun - nominative plural feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ημερας **noun - genitive singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)
time, while, years.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-
soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

περιπατη verb - present active subjunctive - third person singular

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

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.

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.

προσκοπτει verb - present active indicative - third person singular

proskopto pros-kop'-to: to strike at, i.e. surge against (as water); specially, to stub on, i.e. trip up -- beat upon, dash, stumble (at).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως noun - accusative singular neuter

phos foce: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου noun - genitive singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

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.

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.

John 11:10 .

.	Greek	Strong's	Origin
"But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
walks	περιπατῇ (peripatē)	4043: to walk	from peri and pateó
in the night,	νυκτί (nukti)	3571: night, by night	a prim. word
he stumbles,	προσκόπτει (proskoptei)	4350: to strike against, to stumble	from pros and koptó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
is not in him."			

KJV Lexicon

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

περιπατη verb - present active subjunctive - third person singular

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτι noun - dative singular feminine

nux noox: night -- (mid-)night.

προσκοπτει verb - present active indicative - third person singular

proskopto pros-kop'-to: to strike at, i.e. surge against (as water); specially, to stub on, i.e. trip up -- beat upon, dash, stumble (at).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως noun - nominative singular neuter

phos fose: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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

John 11:11 .

.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He said,	λέγει (legei)	3004: to say	a prim. verb
and after	μετὰ (meta)	3326: with, among, after	a prim. preposition
that He said		3004: to say	a prim. verb
to them, "Our friend	φίλος (philos)	5384: beloved, dear, friendly	a prim. word
Lazarus	Λάζαρος (lazaros)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
has fallen asleep;	κεκοίμηται (kekoimētai)	2837:	to put to sleep, fall asleep
but I go,	πορεύομαι (poreuomai)	4198: to go	from poros (a ford, passage)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may awaken him out of sleep."	ἐξυπνίσω (exupnisō)	1852: to awaken out of sleep	from exupnos

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

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).

ΛΕΓΕΙ verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

λαζαρος noun - nominative singular masculine

Lazaros lad'-zar-os: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλος adjective - nominative singular masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ΚΕΚΟΙΜΗΤΑΙ verb - perfect passive indicative - third person singular

koimao koy-mah'-o: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

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.

ΠΟΡΕΥΟΜΑΙ verb - present middle or passive deponent indicative - first person singular

poreuomai por-yoo'-om-ah-ee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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.

ἐξυπνισω **verb - aorist active subjunctive - first person singular**

exupnizo ex-oop-nid'-zo: to waken -- awake out of sleep.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 11:12 .

.	Greek	Strong's	Origin
The disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
he has fallen asleep,	κεκοίμηται (kekoimētai)	2837:	to put to sleep, fall asleep
he will recover."	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)

KJV Lexicon

εἶπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

κεκοιμηται verb - perfect passive indicative - third person singular

koimao koy-mah'-o: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

σωθησεται verb - future passive indicative - third person singular

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

John 11:13 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had spoken	λέγει (legei)	3004: to say	a prim. verb

of his death,	θανάτου (thanatou)	2288: death	from thnέskό
but they thought	ἔδοξαν (edoxan)	1380: to have an opinion, to seem	from dokos (opinion)
that He was speaking		3004: to say	a prim. verb
of literal	κοιμήσεως (koimēseōs)	2838: a resting	from koimaό
sleep.	ύπνου (upnou)	5258: sleep	a prim. word

KJV Lexicon

ειρηκει **verb - pluperfect active indicative - third person singular - attic**
ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανατου noun - genitive singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκεινοι **demonstrative pronoun - nominative plural masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εδοξαν **verb - aorist active indicative - third person**

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοιμησης **noun - genitive singular feminine**

koimesis koy'-may-sis: sleeping, i.e. (by implication) repose -- taking of rest.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπνου **noun - genitive singular masculine**

hupnos hoop'-nos: sleep, i.e. (figuratively) spiritual torpor -- sleep.

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.

John 11:14 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
then		3767: therefore, then, (and) so	a prim. word
said		3004: to say	a prim. verb
to them plainly,	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
"Lazarus	Λάζαρος (lazaros)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
is dead,	ἀπέθανεν (apethanen)	599: to die	from apo and thnēskó

KJV Lexicon

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ΟΥ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΑΥΤΟΙΣ **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

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).

λαζαρος **noun - nominative singular masculine**

Lazaros **lad'-zar-os**: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

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).

John 11:15 .

.	Greek	Strong's	Origin
and I am glad	χαίρω (chairō)	5463: to rejoice, be glad	a prim. verb
for your sakes	δι' (di)	1223: through, on account of, because of	a prim. preposition
that I was not there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may believe;	πιστεύσητε (pisteusēte)	4100: to believe, entrust	from pistis
but let us go	ἄγωμεν (agōmen)	71: to lead, bring, carry	a prim. verb
to him."			

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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).

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.

πιστευσητε verb - aorist active subjunctive - second person
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οτι conjunction
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.

ημην verb - imperfect indicative - first person singular
emen ay'-mane: I was -- be, was. (Sometimes unexpressed).

εκει adverb
ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

αγωμεν verb - present active subjunctive - first person
ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

John 11:16 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Thomas,	Θωμᾶς (thōmas)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
who is called	λεγόμενος (legomenos)	3004: to say	a prim. verb
Didymus,	Δίδυμος (didumos)	1324:	"twin," Didymus, Gr. surname of the apostle Thomas (cf. Thómas)
said		3004: to say	a prim. verb
to [his] fellow disciples,	συνμαθηταῖς (summathētais)	4827: a fellow disciple	from a comp. of sun and mathētés
"Let us also	καὶ (kai)	2532: and, even, also	a prim. conjunction
go,	ἄγωμεν (agōmen)	71: to lead, bring, carry	a prim. verb
so		3767: therefore, then, (and) so	a prim. word
that we may die	ἀποθάνωμεν (apothanōmen)	599: to die	from apo and thnέskó
with Him."			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

θωμᾱς noun - nominative singular masculine

Thomas tho-mas': the twin; Thomas, a Christian -- Thomas.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγόμενος verb - present passive participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διδυμός noun - nominative singular masculine

Didumos did'-oo-mos: double, i.e. twin; Didymus, a Christian -- Didymus.

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.

συνμαθηταῖς noun - dative plural masculine

summathetes soom-math-ay-tace': a co-learner (of Christianity) -- fellow disciple.

ἀγωμεν verb - present active subjunctive - first person

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡμεῖς personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

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.

ἀποθνήσκω verb - second aorist active subjunctive - first person

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

αὐτοῦ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

John 11:17 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came,	ἔλθων (elthōn)	2064: to come, go	a prim. verb
He found	εὑρεν (euren)	2147: to find	a prim. verb
that he had already	ἤδη (ēdē)	2235: already	a prim. adverb of time
been	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
in the tomb	μνημεῖον (mnēmeiō)	3419: a memorial, a monument	from mnémé
four	τέσσαρας (tessarar)	5064: four	a prim. cardinal number
days.	ἡμέρας (ēmeras)	2250: day	a prim. word

KJV Lexicon

ἐλθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οὖν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ευρεν **verb - second aorist active indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τεσσαρας **adjective - accusative plural feminine**

tessares **tes'-sar-es**: four -- four.

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

εχοντα **verb - present active participle - accusative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

μνημειω **noun - dative singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

John 11:18 .

.	Greek	Strong's	Origin
Now	ὁ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

Bethany	Βηθανία (bēthania)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
was near	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
Jerusalem,	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
two	δεκαπέντε (dekapente)	1178b: fifteen	from deka and pente
miles	stadíōn (stadiōn)	4712: a stadium (a Gr. measure of length), by impl. a racecourse	from the same as histémi
off;	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle

KJV Lexicon

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

βηθανια noun - nominative singular feminine

Bethania bay-than-ee'-ah: date-house; Beth-any, a place in Palestine -- Bethany.

εγγυς adverb

eggus eng-goos': near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

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.

ιεροσολυμων **noun - genitive plural neuter**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

σταδιων **noun - genitive plural neuter**

stadion **stad'-ee-on**: a stade or certain measure of distance; by implication, a stadium or race-course -- furlong, race.

δεκαπεντε **numeral (adjective)**

dekapente **dek-ap-en'-teh**: ten and five, i.e. fifteen -- fifteen.

John 11:19 .

.	Greek	Strong's	Origin
and many	πολλοὶ (polloi)	4183: much, many	a prim. word
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
had come	ἐληλύθεισαν (elēluthēisan)	2064: to come, go	a prim. verb
to Martha	Μάρθαν (marthan)	3136: Martha, a Christian woman	of Aramaic origin
and Mary,	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
to console	παραμυθήσονται (paramuthēsōntai)	3888: to encourage, comfort	from para and mutheomai (to speak)
them concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

[their] brother.

ἀδελφοῦ
(adelphou)

80: a brother

from alpha (as a cop. prefix) and
delphus (womb)

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

πολλοὶ **adjective - nominative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῶν **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰουδαίων **adjective - genitive plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ἐληλυθειςαν **verb - pluperfect active indicative - third person**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

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.

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

μαρθαν **noun - accusative singular feminine**

Martha mar'-thah: Martha, a Christian woman -- Martha.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαριαν noun - accusative singular feminine

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

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.

παραμυθησονται verb - aorist middle deponent subjunctive - third person

paramutheomai par-am-oo-theh'-om-ah-ee: to relate near, i.e. (by implication) encourage, console -- comfort.

αυτας personal pronoun - accusative plural feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφου noun - genitive singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

αυτων personal pronoun - genitive plural feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 11:20 .

.	Greek	Strong's	Origin
Martha	Μάρθα (martha)	3136: Martha, a Christian woman	of Aramaic origin
therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
she heard	ἤκουσεν	191: to hear, listen	from a prim. word mean. hearing

	(ēkousen)		
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
went to meet	ὑπήντησεν (upēntēsen)	5221: to go to meet, to meet	from hupo and antaó (to meet face to face, meet with)
Him, but Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
stayed	ἐκαθέζετο (ekathezeto)	2516: to sit down	from kata and hezomai (to seat oneself, sit)
at the house.	οἶκῳ (oikō)	3624: a house, a dwelling	a prim. word

KJV Lexicon

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μαρθα noun - nominative singular feminine

Martha **mar'-thah**: Martha, a Christian woman -- Martha.

ως adverb

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ἤκουσεν verb - aorist active indicative - third person singular

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ὑπηντησεν **verb - aorist active indicative - third person singular**

hupantao **hoop-an-tah'-o**: to go opposite (meet) under (quietly), i.e. to encounter, fall in with -- (go to) meet.

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

μαρία **noun - nominative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

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.

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.

οἰκῷ **noun - dative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

ἐκαθεζέτο **verb - imperfect middle or passive deponent indicative - third person singular**

kathzomai **kath-ed'-zom-ahee**: to sit down -- sit.

John 11:21 .

.	Greek	Strong's	Origin
Martha	Μάρθα (martha)	3136: Martha, a Christian woman	of Aramaic origin
then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word

said		3004: to say	a prim. verb
to Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
You had been		1510: I exist, I am	a prol. form of a prim. and defective verb
here,	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
my brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
would not have died.	ἀπέθανεν (apethanen)	599: to die	from apo and thnésko

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μαρθα noun - nominative singular feminine

Martha mar'-thah: Martha, a Christian woman -- Martha.

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.

ἰησοῦν noun - accusative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ης verb - imperfect indicative - second person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ὧδε adverb

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀδελφος noun - nominative singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ἐτεθνηκει verb - pluperfect active indicative - third person singular

thnesko thnay'-sko: to die -- be dead, die.

John 11:22 .

.	Greek	Strong's	Origin
"Even	καὶ (kai)	2532: and, even, also	a prim. conjunction

now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that whatever	ὅσα (osa)	3745: how much, how many	from hos,
You ask	αἰτήσῃ (aitēsē)	154: to ask, request	a prim. verb
of God,	θεὸν (theon)	2316: God, a god	of uncertain origin
God	θεός (theos)	2316: God, a god	of uncertain origin
will give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
You."			

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.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

οἶδα **verb - perfect active indicative - first person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οσα correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

αιτηση verb - aorist middle subjunctive - second person singular

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δωσει verb - future active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

John 11:23 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to her, "Your brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

will rise again."

ἀναστήσεται
(anastēsetai)

450: to raise up, to rise

from ana and histémi

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.

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αναστησεται **verb - future middle indicative - third person singular**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ο **definite article - nominative singular masculine**

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**

adephos ad-el-fos': a brother near or remote -- brother.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

John 11:24 .

.	Greek	Strong's	Origin
Martha	Μάρθα (martha)	3136: Martha, a Christian woman	of Aramaic origin

said	λέγει (legei)	3004: to say	a prim. verb
to Him, "I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that he will rise again	ἀναστήσεται (anastēsetai)	450: to raise up, to rise	from ana and histémi
in the resurrection	ἀναστάσει (anastasei)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
on the last	ἐσχάτη (eschatē)	2078: last, extreme	of uncertain origin
day."	ἡμέρα (ēmera)	2250: day	a prim. word

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μαρθα **noun - nominative singular feminine**

Martha mar'-thah: Martha, a Christian woman -- Martha.

οιδα **verb - perfect active indicative - first person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αναστησεται **verb - future middle indicative - third person singular**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

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.

αναστασει noun - dative singular feminine
anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

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.

εσχατη adjective - dative singular feminine
eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ημερα noun - dative singular feminine
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

John 11:25 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to her, "I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the resurrection	ἀνάστασις (anastasis)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi
and the life;	ζωή (zōē)	2222: life	from zaó
he who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis

in Me will live	ζήσεται (zēsetai)	2198: to live	from prim. roots zé- and zó-
even if	κάν (kan)	2579: and if	from kai and ean
he dies,	ἀποθάνη (apothanē)	599: to die	from apo and thnéskó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

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.

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.

αναστασις **noun - nominative singular feminine**

anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΩΝ verb - present active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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).

καν conditional - contracted form

kan kan: and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

αποθανη verb - second aorist active subjunctive - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

ζησεται verb - future middle deponent indicative - third person singular

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

John 11:26 .

.	Greek	Strong's	Origin
and everyone	πᾶς (pas)	3956: all, every	a prim. word
who lives	ζῶν (zōn)	2198: to live	from prim. roots zé- and zó-
and believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in Me will never	οὐ	3756: not, no	a prim. word

die.	(ou) ἀποθάνη (apothanē)	599: to die	from apo and thnésκό
Do you believe	πιστεύεις (pisteueis)	4100: to believe, entrust	from pistis
this?"		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζων verb - present active participle - nominative singular masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιστευων verb - present active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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).

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αποθανη verb - second aorist active subjunctive - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

εις 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)

πιστευεις verb - present active indicative - second person singular

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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).

John 11:27 .

.	Greek	Strong's	Origin
She said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
Lord;	κύριε (kurie)	2962: lord, master	from kuros (authority)
I have believed	πεπίστευκα (pepisteuka)	4100: to believe, entrust	from pistis
that You are the Christ,	χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió

the Son	υἱὸς (uios)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
[even] He who comes	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
into the world."	κόσμον (kosmon)	2889: order, the world	a prim. word

KJV Lexicon

ΛΕΓΕΙ **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΝΑΙ **particle**

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

ΚΥΡΙΕ **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ΕΓΩ **personal pronoun - first person nominative singular**

ego eg-o': I, me.

ΠΙΣΤΙΣΤΕΥΚΑ **verb - perfect 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)

ΟΤΙ **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΣΥ **personal pronoun - second person nominative singular**

su soo: the person pronoun of the second person singular thou -- thou.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

John 11:28 .

.	Greek	Strong's	Origin
When she had said		3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
she went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
and called	ἐφώνησεν (ephōnēsen)	5455: to call out	from phóné
Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
her sister,	ἀδελφὴν (adelphēn)	79: sister	fem. from adelphos
saying		3004: to say	a prim. verb
secretly,	λάθρα (lathra)	2977: secretly	from lanthanó
"The Teacher	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
is here	παρεστί (parestin)	3918b: to be present, to have come	from para and eimi
and is calling	φωνεῖ (phōnei)	5455: to call out	from phóné
for you."			

KJV Lexicon

καὶ **conjunction**

καὶ kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ειπουσα verb - second aorist active participle - nominative singular feminine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

απηλθεν verb - second aorist active indicative - third person singular

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφωνησεν verb - aorist active indicative - third person singular

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

μαριαν noun - accusative singular feminine

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφην noun - accusative singular feminine

adelphe ad-el-fay': a sister (naturally or ecclesiastically) -- sister.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαθρα adverb

lathra lath'-rah: privately -- privily, secretly.

ειπουσα verb - second aorist active participle - nominative singular feminine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδασκαλος noun - nominative singular masculine

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

παρεστιν **verb - present indicative - third person singular**

pareimi **par'-i-mee**: to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φωνει **verb - present active indicative - third person singular**

phoneo **fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

John 11:29 .

.	Greek	Strong's	Origin
And when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
she heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
it, she got	ἠγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
up quickly	ταχὺ (tachy)	5035: quickly	neut. of tachus
and was coming	ἤρχετο (ērcheto)	2064: to come, go	a prim. verb
to Him.			

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.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

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.

εγειρεται **verb - present passive indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

ταχυ **adverb**

tachu **takh-oo'**: shortly, i.e. without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily -- lightly, quickly.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

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

John 11:30 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?

come	ἐλήλυθει (elēluthei)	2064: to come, go	a prim. verb
into the village,	κώμην (kōmēn)	2968: a village	a prim. word
but was still	ἔτι (eti)	2089: still, yet	a prim. adverb
in the place	τόπω (topō)	5117: a place	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
Martha	Μάρθα (martha)	3136: Martha, a Christian woman	of Aramaic origin
met	ὑπήντησεν (upēntēsen)	5221: to go to meet, to meet	from hupo and antaó (to meet face to face, meet with)
Him.			

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οὐπω **adverb**

οὐπο **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εληλυθει **verb - pluperfect active indicative - third person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κωμην noun - accusative singular feminine

kome ko'-may: a hamlet (as if laid down) -- town, village.

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.

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.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπω noun - dative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

υπηντησεν verb - aorist active indicative - third person singular

hupantao hoop-an-tah'-o: to go opposite (meet) under (quietly), i.e. to encounter, fall in with -- (go to) meet.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

μαρθα noun - nominative singular feminine

Martha mar'-thah: Martha, a Christian woman -- Martha.

John 11:31 .

.	Greek	Strong's	Origin
Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
who were with her in the house,	οἰκία (oikia)	3614: a house, dwelling	from oikos
and consoling	παραμυθούμενοι (paramuthoumenoi)	3888: to encourage, comfort	from para and mutheomai (to speak)
her, when they saw		3708: to see, perceive, attend to	a prim. verb
that Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
got	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi
up quickly	ταχέως (tacheōs)	5030: quickly, hastily	adverb from tachus
and went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out, they followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
her, supposing	δόξαντες (doxantes)	1380: to have an opinion, to seem	from dokos (opinion)
that she was going	ὑπάγει (upagei)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
to the tomb	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
to weep	κλαύση (klausē)	2799: to weep	a prim. verb
there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

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οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουv **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ιουδαιοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οντες **verb - present participle - nominative plural masculine**

on **oan**: being -- be, come, have.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτης **personal pronoun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια **noun - dative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραμυθουμενοι **verb - present middle or passive deponent participle - nominative plural masculine**

paramutheomai **par-am-oo-theh'-om-ahee**: to relate near, i.e. (by implication) encourage, console -- comfort.

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

ιδοντες **verb - second aorist active participle - nominative plural masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαριαν **noun - accusative singular feminine**
Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ταχεως **adverb**
tacheos **takh-eh'-oce**: briefly, i.e. (in time) speedily, or (in manner) rapidly -- hastily, quickly, shortly, soon, suddenly.

ανεστη **verb - second aorist active indicative - third person singular**
anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξηλθεν **verb - second aorist active indicative - third person singular**
exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ηκολουθησαν **verb - aorist active indicative - third person**
akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτη **personal pronoun - dative singular feminine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντες **verb - present active participle - nominative plural masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΥΠΑΓΕΙ verb - present active indicative - third person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

ΕΙΣ 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.

ΜΝΗΜΕΙΟΝ noun - accusative singular neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

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.

ΚΛΑΥΣΗ verb - aorist active subjunctive - third person singular

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

ΕΚΕΙ adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

John 11:32 .

.	Greek	Strong's	Origin
Therefore,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
Mary	Μαριάμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
where	ὅπου (opou)	3699: where	from hos, and pou

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was, she saw		3708: to see, perceive, attend to	a prim. verb
Him, and fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
at His feet,	πόδας (podas)	4228: a foot	a prim. word
saying	λέγουσα (legousa)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
You had been		1510: I exist, I am	a prol. form of a prim. and defective verb
here,	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
my brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
would not have died."	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskó

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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.

ουv **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μαρια **noun - nominative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ιδουσα **verb - second aorist active participle - nominative singular feminine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επεσεν **verb - second aorist active indicative - third person singular**

pipto **pip'-to, :** to fall -- fail, fall (down), light on.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

autou **ow-too'**: belonging to the same spot, i.e. in this (or that) place -- (t-)here.

εις **adverb**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

τους **preposition**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **definite article - accusative plural masculine**

pous pooce: a foot (figuratively or literally) -- foot(-stool).

λεγουσα **noun - accusative plural masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **verb - present active participle - nominative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κυριε **personal pronoun - 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.

ει **noun - vocative singular masculine**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ης **conditional**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ωδε **verb - imperfect indicative - second person singular**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

ουκ **adverb**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αν **particle - nominative**

an an: denoting a supposition, wish, possibility or uncertainty

απεθανεν **particle**

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

μου **verb - second aorist active indicative - third person singular**

mou moo: of me -- I, me, mine (own), my.

ο **personal pronoun - first person genitive singular**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφος **definite article - nominative singular masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

noun - nominative singular masculine

John 11:33 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
saw		3708: to see, perceive, attend to	a prim. verb
her weeping,	κλαίουσαν (klaiousan)	2799: to weep	a prim. verb
and the Jews	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
who came	συνελθόντας (sunelthontas)	4905: to come together, by ext. to accompany	from sun and erchomai
with her [also] weeping,	κλαίοντας (klaiontas)	2799: to weep	a prim. verb
He was deeply moved	ἐνεβριμήσατο (enebrimēsato)	1690: to be moved with anger, to admonish sternly	from en and brimaomai (to snort with anger)
in spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneό
and was troubled,	ἐτάραξεν (etaraxen)	5015: to stir up, to trouble	from a prim. root tarach-

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ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὥς **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

εἶδεν **verb - second aorist active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αὐτήν **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κλαιουσάν **verb - present active participle - accusative singular feminine**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τούς **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνελθοντας **verb - second aorist active participle - accusative plural masculine**

sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

αὐτή **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιουδαίους **adjective - accusative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

κλαιοντας **verb - present active participle - accusative plural masculine**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

ενεβριμησατο **verb - aorist middle deponent indicative - third person singular**

embrimaomai **em-brim-ah'-om-ahee**: to have indignation on, i.e. (transitively) to blame, (intransitively) to sigh with chagrin, (specially) to sternly enjoin -- straitly charge, groan, murmur against.

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.

πνευματι noun - dative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εταραξεν verb - aorist active indicative - third person singular
tarasso tar-as'-so: to stir or agitate (roil water) -- trouble.

εαυτον reflexive pronoun - third person accusative singular masculine
heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

John 11:34 .

.	Greek	Strong's	Origin
and said,	λέγουσιν (legousin)	3004: to say	a prim. verb
"Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
have you laid	τεθείκατε (tetheikate)	5087: to place, lay, set	from a prim. root the-
him?" They said		3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
come	ἐρχοῦ (erchou)	2064: to come, go	a prim. verb
and see."		3708: to see, perceive, attend to	a prim. verb

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

που particle - interrogative

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

ΤΕΘΕΙΚΑΤΕ verb - perfect active indicative - second person

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

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

ΛΕΓΟΥΣΙΝ verb - present active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΑΥΤΩ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΚΥΡΙΕ noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ερχου verb - present middle or passive deponent indicative - second person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΙΔΕ verb - aorist active middle - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

John 11:35 .

■			
.	Greek	Strong's	Origin

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
wept.	ἐδάκρυσεν (edakrusen)	1145: to weep	from dakruon

KJV Lexicon

εἰδάκρυσεν **verb - aorist active indicative - third person singular**
dakruo dak-roo'-o: to shed tears -- weep.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 11:36 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"See		2396: see! behold!	from eidon, used as an interj.
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
He loved	ἐφίλει (ephilei)	5368: to love	from philos

him!"

KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ιδε **verb - aorist active middle - second person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

πως **adverb**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

εφιλει **verb - imperfect active indicative - third person singular**

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

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

John 11:37 .

.	Greek	Strong's	Origin
But some	τινὲς	5100: a certain one, someone, a prim. enclitic indef. pronoun	

	(tines)	anyone	
of them said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Could	ἐδύνατο (edunato)	1410: to be able, to have power	a prim. verb
not this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
man,	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
who opened	ἀνοίξας (anoixas)	455: to open	from ana and oigó (to open)
the eyes	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
of the blind	τυφλοῦ (tuphlou)	5185: blind	of uncertain origin
man,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
have kept	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
this man		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
from dying?"	ἀποθάνη (apothanē)	599: to die	from apo and thnéskó

KJV Lexicon

τινες **indefinite pronoun - nominative plural masculine**

tis tis: some or any person or object

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἶπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

ἠδύνατο verb - imperfect middle or passive deponent indicative - third person singular - attic

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

οὗτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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.

ἀνοίξας verb - aorist active participle - nominative singular masculine

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

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.

ὀφθαλμοὺς noun - accusative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

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.

τυφλοῦ adjective - genitive singular masculine

tuphlos too'-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

ποιῆσαι verb - aorist active middle or passive deponent
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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

οὗτος demonstrative pronoun - nominative singular masculine
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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.

αποθάνη verb - second aorist active subjunctive - third person singular
apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

John 11:38 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
being deeply moved	ἐμβριμώμενος (embrimōmenos)	1690: to be moved with anger, to admonish sternly	from en and brimaomai (to snort with anger)
within,	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to the tomb.	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
Now	δὲ	1161: but, and, now, (a	a prim. word

	(de)	connective or adversative particle)	
it was a cave,	σπήλαιον (spēlaion)	4693: a cave	from speos (a cave)
and a stone	λίθος (lithos)	3037: a stone	a prim. word
was lying	ἐπέκειτο (epekeito)	1945: to lie on	from epi and keimai
against	ἐπ' (ep)	1909: on, upon	a prim. preposition
it.			

KJV Lexicon

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ἐμβριμωμενος **verb - present middle or passive deponent participle - nominative singular masculine**

embrimaomai em-brim-ah'-om-ahee: to have indignation on, i.e. (transitively) to blame, (intransitively) to sigh with chagrin, (specially) to sternly enjoin -- straitly charge, groan, murmur against.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ἐαυτω **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.

ἐρχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

μνημεῖον noun - accusative singular neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

ἔν verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δέ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σπηλαῖον noun - nominative singular neuter

spelaion spay'-lah-yon: a cavern; by implication, a hiding-place or resort -- cave, den.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λίθος noun - nominative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

ἐπέκειτο verb - imperfect middle or passive deponent indicative - third person singular

epikeimai ep-ik'-i-mahee: to rest upon -- impose, be instant, (be) laid (there-, up-)on, (when) lay (on), lie (on), press upon.

ἐπ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αὐτῷ 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

John 11:39 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,	λέγει (legei)	3004: to say	a prim. verb
"Remove	ἄρατε (arate)	142: to raise, take up, lift	a prim. verb
the stone."	λίθον (lithon)	3037: a stone	a prim. word
Martha,	Μάρθα (martha)	3136: Martha, a Christian woman	of Aramaic origin
the sister	ἀδελφὴ (adelphē)	79: sister	fem. from adelphos
of the deceased,	τετελευτηκότος (teteleutēkotos)	5053: to complete, to come to an end, hence to die	from teleuté
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
by this time	ἤδη (ēdē)	2235: already	a prim. adverb of time
there will be a stench,	ὀζει (ozei)	3605: to (emit a) smell	a prim. verb
for he has been		1510: I exist, I am	a prol. form of a prim. and defective verb
[dead] four days."	τεταρταῖος (tetartaios)	5066b: of the fourth day	from tetartos

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αραι **verb - aorist active middle - second person**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λιθον **noun - accusative singular masculine**

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

αδελφη **noun - nominative singular feminine**

adelphe **ad-el-fay'**: a sister (naturally or ecclesiastically) -- sister.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεθνηκοτος **verb - perfect active participle - genitive singular masculine**

thnesko **thnay'-sko**: to die -- be dead, die.

μαρθα **noun - nominative singular feminine**

Martha **mar'-thah**: Martha, a Christian woman -- Martha.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

οζει **verb - present active indicative - third person singular**

ozo **od'-zo**: to scent (usually an ill odor): stink.

τεταρταιος **adjective - nominative singular masculine**

tetartaios **tet-ar-tah'-yos**: pertaining to the fourth day -- four days.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 11:40 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said to her, "Did I not say	λέγει (legei)	3004: to say	a prim. verb
to you that if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you believe,	πιστεύσης (pisteusēs)	4100: to believe, entrust	from pistis
you will see	ὄψῃ (opsē)	3708: to see, perceive, attend to	a prim. verb
the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of God?"	θεοῦ (theou)	2316: God, a god	of uncertain origin

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.

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ειπον **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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).

πιστευσης **verb - aorist active subjunctive - second person singular**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οψει **verb - future middle deponent indicative - second person singular - attic**

optanomai **op-tan'-om-ah-ee**: appear, look, see, 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.

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).

John 11:41 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they removed	ἤραν (ēran)	142: to raise, take up, lift	a prim. verb
the stone.	λίθον (lithon)	3037: a stone	a prim. word
Then	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
raised	ἤρεν (ēren)	142: to raise, take up, lift	a prim. verb
His eyes,	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
and said,		3004: to say	a prim. verb

"Father,	πάτερ (pater)	3962: a father	a prim. word
I thank	εὐχαριστῶ (eucharistō)	2168: to be thankful	from eucharistos
You that You have heard	ἤκουσας (ēkousas)	191: to hear, listen	from a prim. word mean. hearing
Me.			

KJV Lexicon

ἦραν **verb - aorist active indicative - third person**

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λίθον **noun - accusative singular masculine**

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

οὐ **adverb**

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

ἦν **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεθνηκώς **verb - perfect active participle - nominative singular masculine**

thnesko **thnay'-sko**: to die -- be dead, die.

κειμενος **verb - present middle or passive deponent participle - nominative singular masculine**
keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ηρεν **verb - aorist active indicative - third person singular**
airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους **noun - accusative plural masculine**
ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

ανω **adverb**
ano **an'-o**: upward or on the top -- above, brim, high, up.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

πατερ **noun - vocative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ευχαριστω **verb - present active indicative - first 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).

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηκουσας verb - aorist active indicative - second person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

John 11:42 .

.	Greek	Strong's	Origin
"I knew		3609a: to have seen or perceived, hence to know	perf. of eidon
that You always	πάντοτε (pantote)	3842: at all times	from pas and tote
hear	ἀκούεις (akoueis)	191: to hear, listen	from a prim. word mean. hearing
Me; but because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the people	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
standing around	περιεστῶτα (periestōta)	4026: to stand around, turn around (to avoid)	from peri and histēmi
I said		3004: to say	a prim. verb
it, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may believe	πιστεύσωσιν (pisteusōsin)	4100: to believe, entrust	from pistis
that You sent	ἀπέστειλας (apesteilas)	649: to send, send away	from apo and stellō
Me."			

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).

ηδειν **verb - pluperfect active indicative - first person singular**
eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παντοτε **adverb**
pantote pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

ακουεις **verb - present active indicative - second person singular**
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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)

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον **noun - accusative singular masculine**
ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιεστωτα **verb - perfect active participle - accusative singular masculine - contracted form**

periistemi **per-ee-is'-tay-mee**: to stand all around, i.e. (near) to be a bystander, or (aloof) to keep away from -- avoid, shun, stand by (round about).

ΕΙΠΟΝ **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

ΠΙΣΤΕΥΩΣΙΝ **verb - aorist active subjunctive - third person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

σύ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ἐγώ **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ἀποστείλας **verb - aorist active indicative - second person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

John 11:43 .

.	Greek	Strong's	Origin
When He had said		3004: to say	a prim. verb
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He cried	ἐκράυγασεν (ekraugasen)	2905: to cry out	from kraugé
out with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phémi
"Lazarus,	Λάζαρε	2976: Lazarus, the name of	contr. of Heb. Elazar

	(lazare)	two Isr.	
come	δεῦρο (deuro)	1204: until now, come here!	of uncertain origin
forth."	ἐξω (exō)	1854: outside, without	from ek

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ειπων verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

φωνη noun - dative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλη adjective - dative singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

εκραυγασεν verb - aorist active indicative - third person singular

kraugazo krow-gad'-zo: to clamor -- cry out.

λαζαρε noun - vocative singular masculine

Lazaros lad'-zar-os: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

δευρο verb - adverbial imperative imperative - second person singular

deuro dyoo'-ro: here; used also imperative hither!; and of time, hitherto -- come (hither), hither(-to).

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

John 11:44 .

.	Greek	Strong's	Origin
The man who had died	τεθνηκώς (tethnēkōs)	2348: to die	from a prim. root than-
came forth,	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
bound	δεδεμένος (dedemenos)	1210: to tie, bind	a prim. verb
hand	χειρας (cheiras)	5495: the hand	a prim. word
and foot	πόδας (podas)	4228: a foot	a prim. word
with wrappings,	κειρίαις (keiriais)	2750: a bandage, grave-clothes	of uncertain origin
and his face	ὄψις (opsis)	3799: the act of seeing, the sense of sight	from οπόπα (perf. of horaó)
was wrapped around	περιεδέδετο (periededeto)	4019: to tie around	from peri and deó
with a cloth.	σουδαρίῳ (soudariō)	4676: a handkerchief, a head cloth (for the dead)	of Latin origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Unbind	λύσατε (lusate)	3089: to loose, to release, to dissolve	a prim. verb
him, and let	ἄφετε (aphete)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
him go."	ὑπάγειν (upagein)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó

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

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεθνηκως **verb - perfect active participle - nominative singular masculine**

thnesko **thnay'-sko**: to die -- be dead, die.

δεδεμενος **verb - perfect passive participle - nominative singular masculine**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

κειριας **noun - dative plural feminine**

keiria **ki-ree'-ah**: a swathe, i.e. winding-sheet -- graveclothes.

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.

οψις noun - nominative singular feminine

opsis op'-sis: sight (the act), i.e. (by implication) the visage, an external show -- appearance, countenance, face.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σουδαριω noun - dative singular neuter

soudarion soo-dar'-ee-on: a sudarium (sweat-cloth), i.e. towel (for wiping the perspiration from the face, or binding the face of a corpse) -- handkerchief, napkin.

περιεδεδετο verb - pluperfect passive indicative - third person singular

perideo per-ee-deh'-o: to bind around one, i.e. enwrap -- bind about.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

λυσατε verb - aorist active middle - second person

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφετε verb - second aorist active middle - second person

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

υπαγειν verb - present active middle or passive deponent

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

John 11:45 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
many	Πολλοὶ (polloi)	4183: much, many	a prim. word
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
who came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
to Mary,	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
and saw	θεασάμενοι (theasamenoι)	2300: to behold, look upon	of uncertain origin
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He had done,	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
in Him.			

KJV Lexicon

πολλοι **adjective - nominative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

μαριαν **noun - accusative singular feminine**

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεασαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

theaomai theh-ah'-om-ahee: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

α **relative pronoun - accusative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εποίησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

επιστευσαν **verb - aorist active indicative - third person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **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

John 11:46 .

.	Greek	Strong's	Origin
But some	τινὲς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of them went	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
to the Pharisees	Φαρισαίους (pharisaious)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and told	εἶπαν (eipan)	3004: to say	a prim. verb
them the things which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
had done.	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word

KJV Lexicon

ΤΙΝΕΣ **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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)

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

ἀπερχομαι **verb - second aorist active indicative - third person**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

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.

φαρισαίους **noun - accusative plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

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.

εποιησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 11:47 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
convened	Συνήγαγον (sunēgagon)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
a council,	συνέδριον (sunedrion)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
and were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

are we doing?	ποιούμεν (poioumen)	4160: to make, do	a prim. word
For this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is performing	ποιεῖ (poiei)	4160: to make, do	a prim. word
many	πολλὰ (polla)	4183: much, many	a prim. word
signs.	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó

KJV Lexicon

συνηγαγον **verb - second aorist active indicative - third person**

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

αρχιερεῖς **noun - nominative plural masculine**

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

φαρισαῖοι noun - nominative plural masculine

Pharisaïos far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

συνεδριον noun - accusative singular neuter

sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

ποιουμεν verb - present active indicative - first person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

πολλα adjective - accusative plural neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

σημεια noun - accusative plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

ποιει verb - present active indicative - third person singular

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

John 11:48 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we let	ἀφῶμεν (aphōmen)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
Him [go on] like this,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
all men	πάντες (pantes)	3956: all, every	a prim. word
will believe	πιστεύσουσιν (pisteusousin)	4100: to believe, entrust	from pistis
in Him, and the Romans	Ῥωμαῖοι (rōmaioi)	4514: Roman	from Rhómé
will come	ἐλεύσονται (eleusontai)	2064: to come, go	a prim. verb
and take away	ἀροῦσιν (arousin)	142: to raise, take up, lift	a prim. verb
both	καὶ (kai)	2532: and, even, also	a prim. conjunction
our place	τόπον (topon)	5117: a place	a prim. word
and our nation."	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

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).

αφωμεν **verb - second aorist active subjunctive - first person**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

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

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.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

πιστευουσιν **verb - future active indicative - third person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **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

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελευσονται **verb - future middle deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρωμαιοι **adjective - nominative plural masculine**

Rhomaioi **hro-mah'-yos**: Romaeon, i.e. Roman (as noun) -- Roman, of Rome.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

αρουσιν verb - future active indicative - third person

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπον noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνος noun - accusative singular neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

John 11:49 .

.	Greek	Strong's	Origin
But one	εἷς (eis)	1520: one	a primary number
of them, Caiaphas,	Καϊάφας (kaiaphas)	2533: Caiaphas, an Isr. high priest	of Aramaic origin
who was high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierews
that year,	ἐνιαυτοῦ (eniautou)	1763: a cycle of time, a year	of uncertain origin

said		3004: to say	a prim. verb
to them, "You know		3609a: to have seen or perceived, hence to know	perf. of eidon
nothing at all,	οὐδέν (ouden)	3762: no one, none	from oude and heis

KJV Lexicon

εις **adjective - nominative singular masculine**

heis **hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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

ἐξ **preposition**

ek **ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν **personal pronoun - genitive plural masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καϊαφας **noun - nominative singular masculine**

Kaiaphas **kah-ee-af'-as:** the dell; Caiaphas (i.e. Cajepha), an Israelite -- Caiaphas.

ἀρχιερεὺς **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

ὢν **verb - present participle - nominative singular masculine**

on **oan:** being -- be, come, have.

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.

ΕΝΙΑΥΤΟΥ noun - genitive singular masculine

eniautos en-ee-ow-tos': a year -- year.

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.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΑΥΤΟΙΣ personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΥΜΕΙΣ personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ΟΥΚ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΟΙΔΑΤΕ verb - perfect active indicative - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

ΟΥΔΕΝ adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

John 11:50 .

.	Greek	Strong's	Origin
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
do you take into account	λογίζεσθε (logizesthe)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
that it is expedient	συμφέρει (sumpherei)	4851a: to bring together, to be profitable	from sun and pheró
for you that one	εἰς (eis)	1520: one	a primary number
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)

die	ἀποθάνη (apothanē)	599: to die	from apo and thnέskό
for the people,	λαοῦ (laou)	2992: the people	a prim. word
and that the whole	ὅλον (olon)	3650: whole, complete	a prim. word
nation	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
not perish."	ἀπόληται (apolētai)	622: to destroy, destroy utterly	from apo and same as olethros

KJV Lexicon

οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

διαλογιζεσθε **verb - present middle or passive deponent indicative - second person**

dialogizomai dee-al-og-id'-zom-ahee: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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

ημιν **personal pronoun - first person dative plural**

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

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.

εις **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ανθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αποθάνη **verb - second aorist active subjunctive - third person singular**
apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

λαου **noun - genitive singular masculine**
laos **lah-os'**: a people -- people.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ολον **adjective - nominative singular neuter**
holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνος **noun - nominative singular neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

αποληται **verb - second aorist middle subjunctive - third person singular**
apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

John 11:51 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he did not say		3004: to say	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
on his own initiative,	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but being		1510: I exist, I am	a prol. form of a prim. and defective verb
high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hiereus
that year,	ἐνιαυτοῦ (eniautou)	1763: a cycle of time, a year	of uncertain origin
he prophesied	ἐπροφήτευσεν (eprophēteusen)	4395: to foretell, tell forth, prophesy	from prophētés
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was going	ἔμελλεν (emellen)	3195: to be about to	a prim. verb
to die	ἀποθνήσκειν (apothnēskein)	599: to die	from apo and thnēskó
for the nation,	ἔθνους (ethnous)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απο 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.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

αρχιερευς noun - nominative singular masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

ων verb - present participle - nominative singular masculine

on oan: being -- be, come, have.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενιαυτου noun - genitive singular masculine

eniautos en-ee-ow-tos': a year -- year.

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.

προφητευσεν verb - aorist active indicative - third person singular

propheteuo prof-ate-yoo'-o: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εμελλεν **verb - imperfect active indicative - third person singular**
mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

ιησους **noun - nominative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αποθνησκειν **verb - present active infinitive**
apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

υπερ **preposition**
huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

του **definite article - genitive singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνους **noun - genitive singular neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

John 11:52 .

.	Greek	Strong's	Origin
and not for the nation	ἔθνους (ethnous)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
only,	μόνον (monon)	3440: merely	adverb from monos
but in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He might also	καὶ (kai)	2532: and, even, also	a prim. conjunction
gather together	συναγάγη (sunagagē)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
into one	ἓν	1520: one	a primary number

	(en)		
the children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
who are scattered abroad.	διεσκορπισμένα (dieskorpismena)	1287: generally to separate, spec. to winnow, fig. to squander	from dia and skorpizó

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

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.

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνους noun - genitive singular neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

μονον adverb

monon mon'-on: merely -- alone, but, only.

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.

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

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.

τέκνα noun - accusative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

διασκορπισμένα verb - perfect passive participle - accusative plural neuter

diaskorpizo dee-as-kor-pid'-zo: to dissipate, i.e. (genitive case) to rout or separate; specially, to winnow; figuratively, to squander -- disperse, scatter (abroad), strew, waste.

συναγαγῇ verb - second aorist active subjunctive - third person singular

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ἐν adjective - accusative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

John 11:53 .

	Greek	Strong's	Origin
So	οὕτως	3767: therefore, then, (and) so	a prim. word

	(oun)		
from that day	ἡμέρας (ēmeras)	2250: day	a prim. word
on they planned together	ἐβουλεύσαντο (ebouleusanto)	1011: to take counsel, deliberate	from boulé
to kill	ἀποκτείνωσιν (apokteinōsin)	615: to kill	from apo and kteinó (to kill)
Him.			

KJV Lexicon

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

εκεινης demonstrative pronoun - genitive singular feminine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας noun - genitive singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

συμβουλευσαντο verb - aorist middle indicative - third person

sumbouleuo soom-bool-yoo'-o: to give (or take) advice jointly, i.e. recommend, deliberate or determine -- consult, (give, take) counsel (together).

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the

intent (that), lest, so as, (so) that, (for) to.

ΑΠΟΚΤΕΙΝΩΣΙΝ **verb - present active subjunctive - third person**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

ΑΥΤΟΝ **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 11:54 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
continued to walk	περιεπάτει (periepatei)	4043: to walk	from peri and pateó
publicly	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhésis (speech)
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Jews,	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
but went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
from there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
to the country	χώραν (chōran)	5561: a space, place, land	a prim. word
near	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin

the wilderness,	ἐρήμου (erēmou)	2048: solitary, desolate	a prim. word
into a city	πόλιν (polin)	4172: a city	a prim. word
called	λεγομένην (legomenēn)	3004: to say	a prim. verb
Ephraim;	Ἐφραϊμ (ephraim)	2187: Ephraim, a city near Jer.	probably of Hebrew origin
and there	κακεῖ (kakei)	2546: and there	from kai and ekei
He stayed	ἔμεινεν (emeinen)	3306: to stay, abide, remain	a prim. verb
with the disciples.	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

KJV Lexicon

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οὐκετι **adverb**

ouketi ook-et'-ee: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

παρρησία **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).

περιπατει **verb - imperfect active indicative - third person singular**

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of

ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

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.

ιουδαιοις **adjective - dative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

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.

απηλθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εκειθεν **adverb**

ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωραν **noun - accusative singular feminine**

chora **kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

εγγυς **adverb**

eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημου **adjective - genitive singular feminine**

eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εφραιμ proper noun

Ephraim ef-rah-im': Ephraim, a place in Palestine -- Ephraim.

λεγομενην verb - present passive participle - accusative singular feminine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πολιν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

κακει adverb - contracted form

akei kak-i': likewise in that place -- and there, there (thither) also.

διετριβεν verb - imperfect active indicative - third person singular

diatribo dee-at-ree'-bo: to wear through (time), i.e. remain -- abide, be, continue, tarry.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 11:55 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
was near,	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin

and many	πολλοὶ (polloi)	4183: much, many	a prim. word
went	ἀνέβησαν (anebēsan)	305: to go up, ascend	from ana and the same as basis
up to Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
out of the country	χώρας (chōras)	5561: a space, place, land	a prim. word
before	πρὸ (pro)	4253: before	a prim. preposition
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
to purify	ἀγνίσωσιν (agnisōsin)	48: to purify, cleanse from defilement	from hagnos
themselves.	ἐαυτούς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εγγυς **adverb**

eggus **eng-goos':** near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

το **definite article - nominative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πασχα **aramaic transliterated word**

pascha pas'-khah: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων adjective - genitive plural masculine

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεβησαν verb - second aorist active indicative - third person

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα noun - accusative singular feminine

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωρας noun - genitive singular feminine

chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πάσχα aramaic transliterated word pascha pas'-khah: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.
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.
αἰνισωσιν verb - aorist active subjunctive - third person hagnizo hag-nid'-zo: to make clean, i.e. (figuratively) sanctify (ceremonially or morally) -- purify (self).
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.

John 11:56 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they were seeking	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
for Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to one another	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
as they stood	ἑστηκότες (estēkotes)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you think;	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)

that He will not come	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
to the feast	ἐορτήν (eortēn)	1859: a feast, a festival	of uncertain derivation
at all?"	οὐ (ou)	3756: not, no	a prim. word

KJV Lexicon

ζητοῦν **verb - imperfect active indicative - third person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

οὐ **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τοῦ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰησοῦν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αλληλων **reciprocal pronoun - genitive 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.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

εστηκοτες verb - perfect active participle - nominative plural masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

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.

δοκει verb - present active indicative - third person singular

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ελθη verb - second aorist active subjunctive - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις 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.

εορτην **noun - accusative singular feminine**
 heorte **heh-or-tay'**: a festival -- feast, holyday.

John 11:57 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
had given	δεδώκεισαν (dedōkeisan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
orders	ἐντολὰς (entolas)	1785: an injunction, order, command	from entellomai
that if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
knew	γινῶ (gnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
He was, he was to report	μηνύση (mēnusē)	3377: to make known, report	a prim. word
it, so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that they might seize	πιάσωσιν (piasōsin)	4084: to lay hold of, to take	a late form of piezō
Him.			

KJV Lexicon

δεδωκεισαν **verb - pluperfect active indicative - third person - attic**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεις **noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιοι **noun - nominative plural masculine**

Pharisaioi **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

εντολην **noun - accusative singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

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.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine tis tis: some or any person or object
γινω verb - second aorist active subjunctive - third person singular ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)
που particle - interrogative pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.
εστιν verb - present indicative - third person singular esti es-tee': he (she or it) is; also (with neuter plural) they are
μηνυση verb - aorist active subjunctive - third person singular menuo may-noo'-o: to disclose (through the idea of mental effort and thus calling to mind), i.e. report, declare, intimate -- shew, tell.
οπως adverb hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.
πιασωσιν verb - aorist active subjunctive - third person 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.
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

John 12:1 .

.	Greek	Strong's	Origin
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
six	ἕξ (ex)	1803: six	a prim. cardinal number
days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
before	πρὸ (pro)	4253: before	a prim. preposition

the Passover,	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to Bethany	Βηθανίαν (bēthanian)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
where	ὅπου (opou)	3699: where	from hos, and pou
Lazarus	Λάζαρος (lazaros)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
was, whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
from the dead.	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

εξ numeral (adjective)

hex hex: six -- six.

ημερων noun - genitive plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πασχα aramaic transliterated word

pascha pas'-khah: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

ηλθεν verb - second aorist active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

βηθανιαν noun - accusative singular feminine

Bethania bay-than-ee'-ah: date-house; Beth-any, a place in Palestine -- Bethany.

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

λαζαρος noun - nominative singular masculine

Lazaros lad'-zar-os: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεθνηκως verb - perfect active participle - nominative singular masculine

thnesko thnay'-sko: to die -- be dead, die.

οὗ **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἤγειρεν **verb - aorist active indicative - third person singular**

egeiro **eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρῶν **adjective - genitive plural masculine**

nekros **nek-ros':** dead (literally or figuratively; also as noun) -- dead.

John 12:2 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they made	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
Him a supper	δεῖπνον (deipnon)	1173: dinner, supper	from the same as dapané
there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
and Martha	Μάρθα (martha)	3136: Martha, a Christian woman	of Aramaic origin
was serving;	διηκόνει (diēkonei)	1247: to serve, minister	from diakonos
but Lazarus	Λάζαρος (lazaros)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
was one	εἷς (eis)	1520: one	a primary number
of those	ἡ (ē)	3588: the	the def. art.
reclining	ἀνακειμένων (anakeimenōn)	345: to be laid up, to recline	from ana and keimai
[at the] [table] with			

Him.

KJV Lexicon

εποίησαν **verb - aorist active indicative - third person**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

δειπνον **noun - accusative singular neuter**

deipnon **dipe'-non**: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

ἐκεῖ **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρθα **noun - nominative singular feminine**

Martha **mar'-thah**: Martha, a Christian woman -- Martha.

διδικονει **verb - imperfect active indicative - third person singular**

diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λαζαρος **noun - nominative singular masculine**

Lazaros lad'-zar-os: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

εις **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανακειμενων **verb - present middle or passive deponent participle - genitive plural masculine**

anakeimai an-ak-i'-mahee: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

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

John 12:3 .

.	Greek	Strong's	Origin
Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
took	λαβοῦσα (labousa)	2983: to take, receive	from a prim. root lab-
a pound	λίτρον (litran)	3046: a pound (in weight, by Rom. standards)	of Latin origin
of very costly	πολυτίμου (polutimou)	4186: very precious	from polus and timé
perfume	μύρου (murou)	3464: ointment	a prim. word

of pure	πιστικῆς (pistikēs)	4101: trustworthy	from pistis
nard,	νάρδου (nardou)	3487: nard, ointment of nard	of foreign origin, cf. nerd
and anointed	ἠλειψεν (ēleipsen)	218b: to anoint	from the same root as lipos (fat, oil)
the feet	πόδας (podas)	4228: a foot	a prim. word
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and wiped	ἐξέμαξεν (exemaxen)	1591: to knead out, by anal. to wipe dry	from ek and masso (to knead)
His feet	πόδας (podas)	4228: a foot	a prim. word
with her hair;	θριξίν (thrixin)	2359: hair	a prim. word
and the house	οἰκία (oikia)	3614: a house, dwelling	from oikos
was filled	ἐπληρώθη (eplērōthē)	4137: to make full, to complete	from plérés
with the fragrance	ὀσμῆς (osmēs)	3744: a smell	from ozó
of the perfume.	μύρου (murou)	3464: ointment	a prim. word

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μαρια noun - nominative singular feminine

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

λαβουσα verb - second aorist active participle - nominative singular feminine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

λιτραν noun - accusative singular feminine

litra lee'-trah: a pound in weight -- pound.

μυρου noun - genitive singular neuter

muron moo'-ron: myrrh, i.e. (by implication) perfumed oil -- ointment.

ναρδου noun - genitive singular feminine

nardos nar'dos: nard -- (spike-)nard.

πιστικης adjective - genitive singular feminine

pistikos pis-tik-os': trustworthy, i.e. genuine (unadulterated) -- spike-(nard).

πολυτιμου adjective - genitive singular feminine

polutimos pol-oot'-ee-mos: extremely valuable -- very costly, of great price.

ηλειψεν verb - aorist active indicative - third person singular

aleipho al-i'-fo: to oil (with perfume) -- anoint.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - genitive singular masculine

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

εξεμαξεν verb - aorist active indicative - third person singular

ekmasso ek-mas'-so: to knead out, i.e. (by analogy) to wipe dry -- wipe.

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.

θριξιν **noun - dative plural feminine**

thrix threeks: hair -- hair.

αυτης **personal pronoun - genitive singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous pooce: a foot (figuratively or literally) -- foot(-stool).

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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).

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).

επληρωθη **verb - aorist passive indicative - third person singular**

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οσμης **noun - genitive singular feminine**

osme os-may': fragrance -- odour, savour.

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.

μυρου **noun - genitive singular neuter**

muron **moo'-ron**: myrrh, i.e. (by implication) perfumed oil -- ointment.

John 12:4 .

.	Greek	Strong's	Origin
But Judas	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
Iscariot,	Ἰσκαριώτης (iskariōtēs)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya
one	εἷς (eis)	1520: one	a primary number
of His disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
who was intending	μέλλων (mellōn)	3195: to be about to	a prim. verb
to betray	παραδίδοναι (paradidonai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him, said,	λέγει (legei)	3004: to say	a prim. verb

KJV Lexicon

λέγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιουδας **noun - nominative singular masculine**

Ioudas **ee-oo-das'**: Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

σιμωνος **noun - genitive singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ισκαριωτης **noun - nominative singular masculine**

Iskariotes **is-kar-ee-o'-tace**: inhabitant of Kerioth; Iskariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελλων **verb - present active participle - nominative singular masculine**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παραδιδοναι **verb - present active infinitive**

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.

John 12:5 .

■			
.	Greek	Strong's	Origin

"Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
was this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
perfume	μύρον (muron)	3464: ointment	a prim. word
not sold	ἐπράθη (eprathē)	4097: to sell	from pernémi (to export for sale)
for three hundred	τριακοσίων (triakosiōn)	5145: three hundred	pl. cardinal number from treis and hekaton
denarii	δηναρίων (dēnariōn)	1220: denarius (a Rom. coin)	of Latin origin
and given	ἐδόθη (edothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to poor	πτωχοῖς (ptōchois)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
[people]?"			

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.

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.

μυρον noun - nominative singular neuter

muron moo'-ron: myrrh, i.e. (by implication) perfumed oil -- ointment.

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.

επραθη verb - aorist passive indicative - third person singular

piprasko pip-ras'-ko: to traffic (by travelling), i.e. dispose of as merchandise or into slavery -- sell.

τριακοσιων adjective - genitive plural masculine

triakosioi tree-ak-os'-ee-oy: three hundred -- three hundred.

δηνარიων noun - genitive plural neuter

denarion day-nar'-ee-on: a denarius (or ten asses) -- pence, penny(-worth).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδοθη verb - aorist passive indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

πτωχοις adjective - dative plural masculine

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

John 12:6 .

.	Greek	Strong's	Origin
Now	ὁὐ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he said		3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
not because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,

he was concerned	ἐμελεν (emelen)	3199: to be an object of care	a prim. verb
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the poor,	πτωχῶν (ptōchōn)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptōssó (to crouch, cower)
but because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he was a thief,	κλέπτης (kleptēs)	2812: a thief	from kleptó
and as he had	ἔχων (echōn)	2192: to have, hold	a prim. verb
the money box,	γλωσσόκομον (glōssokomon)	1101: a case, a box	from glōssa and the same as komizó
he used to pilfer	ἐβάσταζεν (ebastazen)	941: to take up, carry	of uncertain origin
what was put	βαλλόμενα (ballomena)	906: to throw, cast	a prim. word
into it.			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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).

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.

περί preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τῶν definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτῶχων adjective - genitive 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.

ἐμελεν verb - imperfect active indicative - third person singular

melo mel'-o: to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters) -- (take) care.

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

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.

κλεπτης noun - nominative singular masculine

kleptes klep'-tace: a stealer -- thief.

ἦν verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

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.

γλωσσοκομον noun - accusative singular neuter

glossokomon gloce-sok'-om-on: a case (to keep mouthpieces of wind-instruments in) i.e. (by extension) a casket or (specially) purse -- bag.

ειχεν verb - imperfect active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

βαλλομενα verb - present passive participle - accusative plural neuter

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εβασταζεν verb - imperfect active indicative - third person singular

bastazo bas-tad'-zo: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

John 12:7 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"Let her alone,	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that she may keep	τηρήσῃ (tērēsē)	5083: to watch over, to guard	from a prim. word téros (a guard)

it for the day	ἡμέραν (ēmeran)	2250: day	a prim. word
of My burial.	ἐνταφιασμοῦ (entaphiasmou)	1780: preparation for burial	from entaphiazó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΑΦΕΞ **verb - second aorist active middle - second person singular**

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

αὐτὴν **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

ΕΙΣ **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.

ἡμέραν **noun - accusative 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.

ενταφιασμου **noun - genitive singular masculine**

entaphiasmos **en-taf-ee-as-mos'**: preparation for interment -- burying.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

τετηρηκεν **verb - perfect active indicative - third person singular**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

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

John 12:8 .

.	Greek	Strong's	Origin
"For you always	πάντοτε (pantote)	3842: at all times	from pas and tote
have	ἔχετε (echete)	2192: to have, hold	a prim. verb
the poor	πτωχοὺς (ptōchous)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
with you, but you do not always	πάντοτε (pantote)	3842: at all times	from pas and tote
have	ἔχετε (echete)	2192: to have, hold	a prim. verb
Me."			

KJV Lexicon

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.

πτωχοὺς **adjective - accusative plural masculine**

ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πάντοτε **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

ἔχετε **verb - present active indicative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

μεθ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

ἐμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

δέ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

πάντοτε **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

ἔχετε **verb - present active indicative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

John 12:9 .

■			
.	Greek	Strong's	Origin

The large	πολὺς (polus)	4183: much, many	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
learned	ἔγνων (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that He was there;	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
and they came,	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
not 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
only,	μόνον (monon)	3440: merely	adverb from monos
but that they might also	καὶ (kai)	2532: and, even, also	a prim. conjunction
see		3708: to see, perceive, attend to	a prim. verb
Lazarus,	Λάζαρον (lazaron)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
from the dead.	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

γινω **verb - second aorist active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οχλος **noun - nominative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

πολυς **adjective - nominative singular masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

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.

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

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαζαρον **noun - accusative singular masculine**

Lazaros **lad'-zar-os**: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

ιδωσιν **verb - second aorist active subjunctive - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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.

ηγειρεν **verb - aorist active indicative - third person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρῶν adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

John 12:10 .

.	Greek	Strong's	Origin
But the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
planned	ἐβουλεύσαντο (ebouleusanto)	1011: to take counsel, deliberate	from boulé
to put	ἀποκτείνωσιν (apokteinōsin)	615: to kill	from apo and kteinó (to kill)
Lazarus	Λάζαρον (lazaron)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
to death		615: to kill	from apo and kteinó (to kill)
also;	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

ἐβουλεύσαντο verb - aorist middle deponent indicative - third person

bouleuo bool-yoo'-o: to advise, i.e. (reflexively) deliberate, or (by implication) resolve -- consult, take counsel, determine, be minded, purpose.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English)

idiom) -- the, this, that, one, he, she, it, etc.

αρχιερείς **noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

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

ὁ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαζαρον **noun - accusative singular masculine**

Lazaros **lad'-zar-os**: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

ἀποκτείνωσιν **verb - present active subjunctive - third person**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

John 12:11 .

.	Greek	Strong's	Origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
on account	δι' (di)	1223: through, on account of, because of	a prim. preposition
of him many	πολλοὶ (polloi)	4183: much, many	a prim. word
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
were going away	ὑπῆγον (upēgon)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
and were believing	ἐπίστευον (episteuon)	4100: to believe, entrust	from pistis
in Jesus.	Ἰησοῦν	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

(iēsoun)

three other Isr.

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.

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.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπηγον verb - imperfect active indicative - third person

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων adjective - genitive plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστευον verb - imperfect active indicative - third person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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.

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 12:12 .

.	Greek	Strong's	Origin
On the next day	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
the large	πολὺς (polus)	4183: much, many	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
who had come	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
to the feast,	ἐορτήν (eortēn)	1859: a feast, a festival	of uncertain derivation
when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

KJV Lexicon

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαυριον **adverb**

epaurion ep-ow'-ree-on: occurring on the succeeding day -- day following, morrow, next day (after).

οχλος **noun - nominative singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

πολυσ **adjective - nominative singular masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **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.

εορτην **noun - accusative singular feminine**

heorte heh-or-tay': a festival -- feast, holyday.

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

eis	ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
ιεροσολυμα	noun - accusative singular feminine
Hierosoluma	hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine - - Jerusalem.

John 12:13 .

.	Greek	Strong's	Origin
took	ἐλάβον (elabon)	2983: to take, receive	from a prim. root lab-
the branches	βαῖα (baia)	902: a palm branch	of Eg. origin
of the palm trees	φοινίκων (phoinikōn)	5404: the date palm, a palm	of uncertain origin
and went	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
out to meet	ὑπάντησιν (upantēsīn)	5222: a going to meet	from hupantaó
Him, and [began] to shout,	ἐκραύγαζον (ekraugazon)	2905: to cry out	from kraugé
"Hosanna!	ὠσαννά (ōsanna)	5614: save, we pray	of Hebrew origin yasha and na
BLESSED	εὐλογημένος (eulogēmenos)	2127: to speak well of, praise	from eu and logos
IS HE WHO COMES	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
IN THE NAME	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
OF THE LORD,	κύριου (kuriou)	2962: lord, master	from kuros (authority)
even	καὶ (kai)	2532: and, even, also	a prim. conjunction

the King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of Israel."	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

KJV Lexicon

ελαβον **verb - second aorist active indicative - third person**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαια **noun - accusative plural neuter**

baion bah-ee'-on: a palm twig (as going out far) -- branch.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φοινικων **noun - genitive plural masculine**

phoinix foy'-nix: a palm-tree -- palm (tree).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξηλθον **verb - second aorist active indicative - third person**

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υπαντησιν **noun - accusative singular feminine**

hupantesis hoop-an'-tay-sis: an encounter or concurrence -- meeting.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκραζον verb - imperfect active indicative - third person

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

ωσαννα hebrew transliterated word

hosanna ho-san-nah': oh save!; hosanna (i.e. hoshia-na), an exclamation of adoration -- hosanna.

ευλογημενος verb - perfect passive participle - nominative singular masculine

eulogeo yoo-log-eh'-o: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενος verb - present middle or passive deponent participle - nominative singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εν preposition

en en: in, at, (up-)on, by, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

βασιλευς noun - nominative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

John 12:14 .

.	Greek	Strong's	Origin
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
finding	εὕρων (eurōn)	2147: to find	a prim. verb
a young donkey,	ὄναριον (onarion)	3678: a little donkey	dim. of onos
sat	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai
on it; as it is written,	γεγραμμένον (gegrammenon)	1125: to write	a prim. verb

KJV Lexicon

εὕρων **verb - second aorist active participle - nominative singular masculine**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οναριον **noun - accusative singular neuter**

onarion **on-ar'-ee-on**: a little ass -- young ass.

εκάθισεν **verb - aorist active indicative - third person singular**

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

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.

αὐτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

γεγραμμενον **verb - perfect passive participle - nominative singular neuter**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

John 12:15 .

.	Greek	Strong's	Origin
"FEAR	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos
NOT, DAUGHTER	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
OF ZION;	Σιών (siōn)	4622: Zion, a mountain of Jer. or the city of Jer.	of Hebrew origin Tsiyyon
BEHOLD,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
YOUR KING	βασιλεύς (basileus)	935: a king	of uncertain origin
IS COMING,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
SEATED	καθήμενος (kathēmenos)	2521: to be seated	from kata and hémai (to sit)
ON A DONKEY'S	ὄνου (onou)	3688: a donkey	a prim. word
COLT."	πῶλον (pōlon)	4454: a foal	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.

φοβου **verb - present middle or passive deponent imperative - second person singular**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

θυγατερ **noun - vocative singular feminine**

thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

σιων **proper noun**

Sion **see-own'**: Sion (i.e. Tsijon), a hill of Jerusalem; figuratively, the Church (militant or triumphant) -- Sion.

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

καθημενος **verb - present middle or passive deponent participle - nominative singular masculine**

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πωλον **noun - accusative singular masculine**
polos **po'-los**: a foal or filly, i.e. (specially), a young ass -- colt.

ονου **noun - genitive singular feminine**
onos **on'-os**: a donkey -- an ass.

John 12:16 .

.	Greek	Strong's	Origin
These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
did not understand	ἐγνώσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
at the first;	πρῶτον (prōton)	4413: first, chief	contr. superl. of pro
but when	ὅτε (ote)	3753: when	from hos, and te
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was glorified,	ἐδοξάσθη (edoxasthē)	1392: to render or esteem glorious (in a wide application)	from doxa
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they remembered		3403: to remind, remember	from a prim. verb
that these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
were written	γεγραμμένα (gegrammena)	1125: to write	a prim. verb
of Him, and that they had done	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
these things		3778: this	probably from a redupl. of ho,,

used as a demonstrative pronoun

to Him.

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγνωσαν **verb - second aorist active indicative - third person**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτον **adjective - accusative singular neuter**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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.

ΟΤΕ adverb

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

εδοξασθη verb - aorist 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.

[ο] definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΤΟΤΕ adverb

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

εμνησθησαν verb - aorist passive indicative - third person

mnaomai **mnah'-om-ahee**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

ΟΤΙ conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΤΑΥΤΑ demonstrative pronoun - nominative plural neuter

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ΕΠΙ preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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

γεγραμμενα verb - perfect passive participle - nominative plural neuter

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-

ing, -ten).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εποιησαν verb - aorist active indicative - third person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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

John 12:17 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the people,	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
who were with Him when	ὅτε (ote)	3753: when	from hos, and te
He called	ἐφώνησεν (ephōnēsen)	5455: to call out	from phóné
Lazarus	Λάζαρον (lazaron)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
out of the tomb	μνημείου (mnēmeiou)	3419: a memorial, a monument	from mnémé
and raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
him from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
continued to testify	ἐμαρτύρει (emarturei)	3140: to bear witness, testify	from martus
[about Him].			

KJV Lexicon

μαρτυρει **verb - imperfect active indicative - third person singular**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλος **noun - nominative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ο **definite article - nominative singular masculine**

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.

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

οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαζαρον **noun - accusative singular masculine**

Lazaros **lad'-zar-os**: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

εφωνησεν verb - aorist active indicative - third person singular phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.
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.
μνημειου noun - genitive singular neuter mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ηγειρεν verb - aorist active indicative - third person singular egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse
αυτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
εκ preposition ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)
νεκρων adjective - genitive plural masculine nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

John 12:18 .

.	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
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the people	ὄχλος	3793: a crowd, multitude, the	a prim. word

	(ochlos)	common people	
went and met	ὑπήντησεν (upēntēsen)	5221: to go to meet, to meet	from hupo and antaó (to meet face to face, meet with)
Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they heard	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
that He had performed	πεποιήκειναι (pepoiēkenai)	4160: to make, do	a prim. word
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
sign.	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó

KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υπηντησεν **verb - aorist active indicative - third person singular**

hupantao **hoop-an-tah'-o**: to go opposite (meet) under (quietly), i.e. to encounter, fall in with -- (go to) meet.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οχλος noun - nominative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

τοuto 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).

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

πεποιηκεναι verb - perfect active middle or passive deponent

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σημειον noun - accusative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

John 12:19 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
said	εἶπεν (eipan)	3004: to say	a prim. verb
to one another,	ἑαυτούς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

"You see	θεωρεῖτε (theōreite)	2334: to look at, gaze	from theóros (an envoy, spectator)
that you are not doing	ὠφελεῖτε (ōpheleite)	5623: to help, benefit, do good	from ophelos
any	οὐδέν (ouden)	3762: no one, none	from oude and heis
good;		5623: to help, benefit, do good	from ophelos
look,		2396: see! behold!	from eidon, used as an interj.
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
has gone	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
Him."			

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

φarisαιοι **noun - nominative plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

εἶπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

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.

θεωρειτε verb - present active indicative - second person

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

οτι verb - present active imperative - second person

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ conjunction

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ωφελειτε particle - nominative

opheleo o-fel-eh'-o: to be useful, i.e. to benefit -- advantage, better, prevail, profit.

ουδεν verb - present active indicative - second person

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.

ιδε adjective - accusative singular neuter

eido i'-do: to see; by implication, (in the perfect tense only) to know

ο verb - aorist active middle - second person singular

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος definite article - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

οπισω noun - nominative singular masculine

opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

αυτου **adverb**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απηλθεν **personal pronoun - genitive singular masculine**

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

verb - second aorist active indicative - third person singular

John 12:20 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there		1563: there, by ext. to there	of uncertain derivation
were some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
Greeks	Ἕλληνες (ellēnes)	1672: a Greek, usually a name for a Gentile	from Hellas
among	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
those	τῶν (tōn)	3588: the	the def. art.
who were going	ἀναβαινόντων (anabainontōn)	305: to go up, ascend	from ana and the same as basis
up to worship	προσκυνήσωσιν (proskunēsōsin)	4352: to do reverence to	from pros and kuneó (to kiss)
at the feast;	ἐορτῇ (eortē)	1859: a feast, a festival	of uncertain derivation

KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

ἑλληνες **noun - nominative plural masculine**

Hellen **hel'-lane**: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῶν **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀναβαίνοντων **verb - present active participle - genitive plural masculine**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

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.

προσκυνήσωσιν **verb - aorist active subjunctive - third person**

proskuneo **pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

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.

ἑορτή **noun - dative singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

John 12:21 .

.	Greek	Strong's	Origin
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
came	προσῆλθον (prosēlthon)	4334: to approach, to draw near	from pros and erchomai
to Philip,	Φιλίππῳ (philippō)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
who	τῷ (tō)	3588: the	the def. art.
was from Bethsaida	Βηθσαϊδὰ (bēthsaida)	966: "house of fish," Bethsaida, the name of two cities on the shore of the Sea of Galilee	of Aramaic origin
of Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and [began to] ask	ἠρώτων (ērōtōn)	2065: to ask, question	akin to eromai (to ask)
him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Sir,	κύριε (kurie)	2962: lord, master	from kuros (authority)
we wish	θέλομεν (thelomen)	2309: to will, wish	a prim. verb
to see		3708: to see, perceive, attend to	a prim. verb
Jesus."	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

ουτοι **demonstrative pronoun - nominative plural masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ου **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

προσηλθον **verb - aorist active indicative - third person**

proserchomai pros-er'-khom-ahēe: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

φιλιππω **noun - dative singular masculine**

Philippos fil'-ip-pos: fond of horses; Philippos, the name of four Israelites -- Philip.

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.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

βηθσαιδα **proper noun**

Bethsaida bayth-sahee-dah': fishing-house; Bethsaida, a place in Palestine -- Bethsaida.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρωτων **verb - imperfect active indicative - third person**

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper

personal pronoun) of the other persons

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ιδειν verb - second aorist active middle or passive deponent

eido i'-do: to see; by implication, (in the perfect tense only) to know

John 12:22 .

.	Greek	Strong's	Origin
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and told	λέγει (legei)	3004: to say	a prim. verb
Andrew;	Ἀνδρέα (andrea)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
Andrew	Ἀνδρέας (andreas)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
and Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos

came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and told	λέγουσιν (legousin)	3004: to say	a prim. verb
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

φιλιππος **noun - nominative singular masculine**
Philippos fil'-ip-pos: fond of horses; Philippus, the name of four Israelites -- Philip.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει **verb - present active indicative - third person singular**
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τω **definite article - dative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρεα **noun - dative singular masculine**
Andreas an-dreh'-as: manly; Andreas, an Israelite -- Andrew.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παλιν **adverb**
palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

ανδρεας **noun - nominative singular masculine**

Andreas **an-dreh'-as**: manly; Andreas, an Israelite -- Andrew.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φιλιππος **noun - nominative singular masculine**

Philippos **fil'-ip-pos**: fond of horses; Philippos, the name of four Israelites -- Philip.

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - dative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 12:23 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκρίνεται (apokrinetai)	611: to answer	from apo and krinó
them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"The hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
has come	ἐλήλυθεν (elēluthen)	2064: to come, go	a prim. verb
for the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

to be glorified.

δοξασθῇ
(doxasthē)

1392: to render or esteem
glorious (in a wide
application)

from doxa

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

απεκρινατο **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εληλυθεν **verb - second perfect active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα **noun - nominative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

δοξασθῇ verb - aorist passive subjunctive - 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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

John 12:24 .

.	Greek	Strong's	Origin
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
a grain	κόκκος (kokkos)	2848: a grain	a prim. word
of wheat	σίτου (sitou)	4621: grain	a prim. word
falls	πεσών (pesōn)	4098: to fall	from a redupl. of the prim. root pet
into the earth	γῆν	1093: the earth, land	a prim. word

	(gēn)		
and dies,	ἀποθάνη (apothanē)	599: to die	from apo and thnéskó
it remains	μένει (menei)	3306: to stay, abide, remain	a prim. verb
alone;	μόνος (monos)	3441: alone	a prim. word
but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
it dies,	ἀποθάνη (apothanē)	599: to die	from apo and thnéskó
it bears	φέρει (pherei)	5342: to bear, carry, bring forth	a prim. word
much	πολὺν (polun)	4183: much, many	a prim. word
fruit.	καρπὸν (karpon)	2590: fruit	a prim. word

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αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοκκος noun - nominative singular masculine

kokkos **kok'-kos**: a kernel of seed -- corn, grain.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιτου noun - genitive singular masculine

sitos **see'-tos**: grain, especially wheat -- corn, wheat.

πτεσων verb - second aorist active participle - nominative singular masculine

pipto **pip'-to**, : to fall -- fail, fall (down), light on.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην noun - accusative singular feminine

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

αποθανη verb - second aorist active subjunctive - third person singular

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

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

μονος adjective - nominative singular masculine

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

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.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποθανη verb - second aorist active subjunctive - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

πολυν adjective - accusative singular masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

καρπον noun - accusative singular masculine

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

φερει verb - present active indicative - third person singular

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

John 12:25 .

.	Greek	Strong's	Origin
"He who loves	φιλῶν (philōn)	5368: to love	from philos
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
loses	ἀπολλύει (apolluei)	622: to destroy, destroy utterly	from apo and same as olethros
it, and he who hates	μισῶν (misōn)	3404: to hate	from misos (hatred)
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
world	κόσμῳ (kosmō)	2889: order, the world	a prim. word

will keep	φυλάξει (phulaxei)	5442: to guard, watch	from a root phulak-
it to life	ζωήν (zōēn)	2222: life	from zaó
eternal.	αἰώνιον (aiōnion)	166: agelong, eternal	from aión

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ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλων verb - present active participle - nominative singular masculine

phileo **fil-eh'-o**: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην noun - accusative singular feminine

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απολεσει verb - future active indicative - third person singular

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

αυτην personal pronoun - accusative singular feminine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μισων **verb - present active participle - nominative singular masculine**

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην **noun - accusative singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

κοσμω **noun - dative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

τουτω **demonstrative pronoun - dative singular masculine**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ζωην **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

αιωνιον **adjective - accusative singular feminine**

aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

φυλαξει **verb - future active indicative - third person singular**

phulasso **foo-las'-so**: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

αὐτήν **personal pronoun - accusative singular feminine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 12:26 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
serves	διακονῇ (diakonē)	1247: to serve, minister	from diakonos
Me, he must follow	ἀκολουθεῖτω (akoloutheitō)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me; and where	οὔπου (opou)	3699: where	from hos, and pou
I am,	εἰμί (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
My servant	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
will be also;	καὶ (kai)	2532: and, even, also	a prim. conjunction
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
serves	διακονῇ (diakonē)	1247: to serve, minister	from diakonos
Me, the Father	πατήρ	3962: a father	a prim. word

	(patēr)	
will honor	τιμήσει	5091: to fix the value, to price from timé
	(timēsei)	
him.		

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).

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

διακονη **verb - present active subjunctive - third person singular**

diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

ακολουθειω **verb - present active imperative - third person singular**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

εκει **adverb**
ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονος **noun - nominative singular masculine**
diakonos dee-ak'-on-os: an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμος **possessive pronoun - first person nominative singular masculine**
emos em-os': my -- of me, mine (own), my.

εσται **verb - future indicative - third person singular**
esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν **conditional**
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις **indefinite pronoun - nominative singular masculine**
tis tis: some or any person or object

εμοι **personal pronoun - first person dative singular**
emoi em-oy': to me -- I, me, mine, my.

διακονη **verb - present active subjunctive - third person singular**
diakoneo dee-ak-on-eh'-o: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

τιμησει **verb - future active indicative - third person singular**

timao tim-ah'-o: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

John 12:27 .

.	Greek	Strong's	Origin
"Now	Νῦν (nun)	3568: now, the present	a prim. particle of pres. time
My soul	ψυχή (psuchē)	5590: breath, the soul	of uncertain origin
has become troubled;	τετάρκται (tetaraktai)	5015: to stir up, to trouble	from a prim. root tarach-
and what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall I say,		3004: to say	a prim. verb
Father,	πάτερ (pater)	3962: a father	a prim. word
save	σῶσον (sōson)	4982: to save	from sós (safe, well)
Me from this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
hour?	ώρας (ōras)	5610: a time or period, an hour	a prim. word
But for this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
purpose I came	ἦλθον	2064: to come, go	a prim. verb

	(ēlthon)		
to this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
hour.	ὥραν (ōran)	5610: a time or period, an hour	a prim. word

KJV Lexicon

νυν **adverb**

nun **noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχη **noun - nominative singular feminine**

psuche **psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

μου **personal pronoun - first person genitive singular**

mou **moo:** of me -- I, me, mine (own), my.

τεταρακται **verb - perfect passive indicative - third person singular**

tarasso **tar-as'-so:** to stir or agitate (roil water) -- trouble.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ειπω **verb - second aorist active subjunctive - first person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πατερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

σωσον verb - aorist active middle - second person singular

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρας noun - genitive singular feminine

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ταυτης demonstrative pronoun - genitive singular feminine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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)

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).

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

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωραν noun - accusative singular feminine

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

John 12:28 .

.	Greek	Strong's	Origin
"Father,	πάτερ (pater)	3962: a father	a prim. word
glorify	δόξασον (doxason)	1392: to render or esteem glorious (in a wide application)	from doxa
Your name."	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
a voice	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
out of heaven:	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
"I have both	καὶ (kai)	2532: and, even, also	a prim. conjunction
glorified	ἐδόξασα (edoxasa)	1392: to render or esteem glorious (in a wide application)	from doxa
it, and will glorify	δοξάσω (doxasō)	1392: to render or esteem glorious (in a wide application)	from doxa
it again."	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

KJV Lexicon

πατερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

δοξασον **verb - aorist active middle - second person singular**

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - accusative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

φωνη **noun - nominative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδοξασα **verb - aorist active indicative - first person singular**

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make)

glorify(-ious), full of (have) glory, honour, magnify.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παλιν adverb

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

δοξασω verb - future active indicative - first person singular

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

John 12:29 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
[of people] who stood	ἐστῶς (estōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
by and heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
it were saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
that it had thundered;	βροντήν (brontēn)	1027: thunder	akin to bremó (to roar)
others	ἄλλοι (alloi)	243: other, another	a prim. word
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"An angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
has spoken	λελάληκεν (lélalēken)	2980: to talk	from lalos (talkative)
to 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.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὄχλος noun - nominative singular masculine

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἵστημι verb - perfect active participle - nominative singular masculine

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

καί conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀκούσας verb - aorist active participle - nominative singular masculine

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ἐλεγεν verb - imperfect active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

βροντήν noun - accusative singular feminine

bronte **bron-tay'**: thunder -- thunder(-ing).

γεγονεναι verb - second perfect active middle or passive deponent

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἅλλοι adjective - nominative plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αγγελος noun - nominative singular masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

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

λελαληκεν verb - perfect active indicative - third person singular

laleo lal'-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

John 12:30 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
voice	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
has not come	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
for My sake,	δι' (di)	1223: through, on account of, because of	a prim. preposition
but for your sakes.	δι' (di)	1223: through, on account of, because of	a prim. preposition

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

[ο] **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

εμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

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.

φωνη **noun - nominative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

γεγονεν **verb - second perfect active indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

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).

John 12:31 .

.	Greek	Strong's	Origin
"Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
judgment	κρίσις (krisis)	2920: a decision, judgment	from krinó
is upon this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
world;	κόσμου (kosmou)	2889: order, the world	a prim. word
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
the ruler	ἄρχων (archōn)	758: ruler, chief	pres. part. of archó
of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
world	κόσμου (kosmou)	2889: order, the world	a prim. word
will be cast	ἐκβληθήσεται (ekblēthēsetai)	1544b: to expel, to drive, cast or send out	from ek and balló
out.			

KJV Lexicon

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

κρισις **noun - nominative singular feminine**

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχων **noun - nominative singular masculine**

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

εκβληθησεται verb - future passive indicative - third person singular

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

John 12:32 .

.	Greek	Strong's	Origin
"And I, if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I am lifted	ὑψωθῶ (upsōthō)	5312: to lift or raise up, to exalt, uplift	from hupsos
up from the earth,	γῆς (gēs)	1093: the earth, land	a prim. word
will draw	ἐλκύσω (elkusō)	1670: to drag	a prim. verb
all men	πάντας (pantas)	3956: all, every	a prim. word
to Myself."	ἐμαυτόν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos

KJV Lexicon

καγω personal pronoun - first person nominative singular - contracted form

kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

ἐάν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

υψωθῶ verb - aorist passive subjunctive - first person singular

hupsoo hoop-so'-o: to elevate -- exalt, lift up.

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)

τῆς definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

ελκυσῶ verb - future active indicative - first person singular

helkuo hel-koo'-o: to drag -- draw.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

ἐμαυτον 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.

John 12:33 .

.	Greek	Strong's	Origin
But He was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to indicate	σημαίνων (sēmainōn)	4591: to give a sign	from séma (a sign, mark)
the kind	ποίῳ	4169: of what sort?	from the same as posos

	(ποιῶ)		
of death	θανάτω (thanatō)	2288: death	from thnέskό
by which		4169: of what sort?	from the same as posos
He was to die.	ἀποθνήσκειν (apothnēskein)	599: to die	from apo and thnέskό

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελεγεν verb - imperfect active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σημαινων verb - present active participle - nominative singular masculine

semaino say-mah'-ee-no: to indicate -- signify.

ΠΟΙΩ interrogative pronoun - dative singular masculine

poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

θανάτω noun - dative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

εμελλεν verb - imperfect active indicative - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

αποθνησκειν verb - present active infinitive

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

John 12:34 .

.	Greek	Strong's	Origin
The crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
answered	Ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
Him, "We have heard	ἠκούσαμεν (ēkousamen)	191: to hear, listen	from a prim. word mean. hearing
out of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
that the Christ	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is to remain	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
and how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can You say,	λέγεις (legeis)	3004: to say	a prim. verb
The Son	υἶόν (uion)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
must	δεῖ (dei)	1163: it is necessary	a form of deó
be lifted	ὑψωθῆναι (upsōthēnai)	5312: to lift or raise up, to exalt, uplift	from hupsos
up'? Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

Son	υἱός (uios)	5207: a son	a prim. word
of Man?"	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

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απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αὐτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλος **noun - nominative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ηκουσαμεν **verb - aorist active indicative - first person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

νομου **noun - genitive singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a

principle) -- law.

οτι conjunction

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.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πως adverb - 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).

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

λεγεις verb - present active indicative - second person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

υψαθηναι **verb - aorist passive middle or passive deponent**

hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

John 12:35 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "For a little	μικρὸν (mikron)	3398: small, little	a prim. word
while	χρόνον (chronon)	5550: time	a prim. word
longer	ἔτι (eti)	2089: still, yet	a prim. adverb
the Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
is among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you. Walk	περιπατεῖτε (peripateite)	4043: to walk	from peri and pateó
while	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
the Light,	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that darkness	σκοτία (skotia)	4653: darkness	from skotos
will not overtake	καταλάβη (katalabē)	2638: to lay hold of, seize	from kata and lambanó
you; he who walks	περιπατῶν (peripatōn)	4043: to walk	from peri and pateó

in the darkness	σκοτία (skotia)	4653: darkness	from skotos
does not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πού (pou)	4226: where?	interrog. adverb from the same as posos
he goes.	ὑπάγει (upagei)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ιησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

μικρον **adjective - accusative singular masculine**

mikros **mik-ros'**: small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

χρονον noun - accusative singular masculine

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως noun - nominative singular neuter

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

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).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

περιπατετε verb - present active imperative - second 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).

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).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως noun - accusative singular neuter

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εχετε verb - present active indicative - second 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.

σκοτία **noun - nominative singular feminine**
skotia **skot-ee'-ah**: dimness, obscurity -- dark(-ness).

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

καταλαβη **verb - second aorist active subjunctive - third person singular**
katalambano **kat-al-am-ban'-o**: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

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.

περιπατων **verb - present active passive - nominative singular masculine**
peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτία **noun - dative singular feminine**
skotia **skot-ee'-ah**: dimness, obscurity -- dark(-ness).

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.

οιδεν **verb - perfect active indicative - third person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

που **particle - interrogative**
pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

υπαγει **verb - present active indicative - third person singular**
hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

John 12:36 .

.	Greek	Strong's	Origin
"While	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
the Light,	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
in the Light,	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may become	γένησθε (genēsthe)	1096: to come into being, to happen, to become	from a prim. root gen-
sons	υἱοὶ (uioi)	5207: a son	a prim. word
of Light."	φῶτος (phōtos)	5457: light	cont. of phaos (light, daylight); from the same as phainó
These things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
spoke,	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
and He went away	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and hid	ἐκρύβη (ekrubē)	2928: to hide	a prim. verb
Himself from them.			

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εως conjunction

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως noun - accusative singular neuter

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εχετε verb - present active indicative - second person

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

πιστευετε verb - present active imperative - second person

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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.

φως noun - accusative singular neuter

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

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.

υιοι noun - nominative plural masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

φωτος noun - genitive singular neuter

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or

concrete, literal or figurative) -- fire, light.

γενησθε **verb - second aorist middle deponent subjunctive - second person**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

ελαλησεν **verb - aorist active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

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

απελθων **verb - second aorist active participle - nominative singular masculine**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εκρυβη **verb - second aorist passive indicative - third person singular**

krupto **kroop'-to**: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 12:37 .

.	Greek	Strong's	Origin
But though He had performed	πεποιηκότος (pepoiēkotos)	4160: to make, do	a prim. word

so many	Τοσαῦτα (tosauta)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
before	ἐμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
them, [yet] they were not believing	ἐπίστευον (episteuon)	4100: to believe, entrust	from pistis
in Him.			

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τοσαυτα **demonstrative pronoun - accusative plural neuter**

tosoutos **tos-oo'-tos**: so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σημεια **noun - accusative plural neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

πεποιηκος **verb - perfect active participle - genitive singular masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

εμπροσθεν **preposition**

emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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

οὐκ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
ἐπιστεῦον verb - imperfect active indicative - third person pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)
εἰς preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
αὐτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 12:38 .

.	Greek	Strong's	Origin
[This was] to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of Isaiah	Ἡσαΐου (ēsaïou)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
the prophet	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phémi
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he spoke:		3004: to say	a prim. verb
"LORD,	κύριε (kurie)	2962: lord, master	from kuros (authority)
WHO	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
HAS BELIEVED	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis

OUR REPORT?	ἀκοῇ (akoē)	189: hearing, the sense of hearing	from akouó
AND TO WHOM	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
HAS THE ARM	βραχίων (brachiōn)	1023: the arm	cptv. of brachus
OF THE LORD	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
BEEN REVEALED?"	ἀπεκαλύφθη (apekaluphthē)	601: to uncover, reveal	from apo and kaluptó

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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.

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.

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.

ησαιου noun - genitive singular masculine

Hesaias hay-sah-ee'-as: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητου noun - genitive singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by

extension, a poet -- prophet.

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

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.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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.

επιστευσεν verb - aorist active indicative - third person singular

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακοη noun - dative singular feminine

akoe ak-o-ay': hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

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

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βραχιων noun - nominative singular masculine

brachion brakh-ee'-own: the arm, i.e. (figuratively) strength -- arm.

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.

ΤΙΝΙ **interrogative pronoun - dative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

απεκαλυφθη **verb - aorist passive indicative - third person singular**

apokalupto **ap-ok-al-oo'-to**: to take off the cover, i.e. disclose -- reveal.

John 12:39 .

.	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
they could	ἠδύναντο (ēdunanto)	1410: to be able, to have power	a prim. verb
not believe,	πιστεύειν (pisteuein)	4100: to believe, entrust	from pistis
for Isaiah	Ἡσαΐας (ēsaías)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
said		3004: to say	a prim. verb
again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

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).

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.

ἠδυναντο verb - imperfect middle or passive deponent indicative - third person - attic

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

πιστευειν verb - present active infinitive

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

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.

Ἡσαίας noun - nominative singular masculine

Hesaias hay-sah-ee'-as: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

John 12:40 .

.	Greek	Strong's	Origin
"HE HAS BLINDED	τετύφλωκεν (tetuphlōken)	5186: to blind, to make blind	from tuphlos
THEIR EYES	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
AND HE HARDENED	ἐπώρωσεν (epōrōsen)	4456: to petrify, i.e. to harden	from póros (a stone, a callous)
THEIR HEART,	καρδίαν (kardian)	2588: heart	a prim. word
SO	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

THAT THEY WOULD NOT SEE		3708: to see, perceive, attend to	a prim. verb
WITH THEIR EYES	ὀφθαλμοῖς (ophthalmois)	3788: the eye	from a prim. root op- and an uncertain root
AND PERCEIVE	νοήσωσιν (noēsōsin)	3539: to perceive, think	from nous
WITH THEIR HEART,	καρδίᾳ (kardia)	2588: heart	a prim. word
AND BE CONVERTED	στραφῶσιν (straphōsin)	4762: to turn, i.e. to change	a prim. verb
AND I HEAL	ιάσομαι (iasomai)	2390: to heal	a prim. verb
THEM."			

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ΤΕΤΥΦΛΩΚΕΝ **verb - perfect active indicative - third person singular**
tuphloo **toof-lo'-o**: to make blind, i.e. (figuratively) to obscure -- blind.

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

ΤΟΥΣ **definite article - accusative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ΟΦΘΑΛΜΟΥΣ **noun - accusative plural masculine**
ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the
jealous side-glance) -- eye, sight.

ΚΑΙ **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

πεπωρωκεν verb - perfect active indicative - third person singular

poroo po-ro'-o: to petrify, i.e. (figuratively) to indurate (render stupid or callous) -- blind, harden.

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

την definite article - accusative singular feminine

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).

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.

ιδωσιν verb - second aorist active subjunctive - third person

eido i'-do: to see; by implication, (in the perfect tense only) to know

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμοις noun - dative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νοησωσιν verb - aorist active subjunctive - third person

noieo noy-eh'-o: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, understand.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια noun - dative singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιστρεφωσιν verb - second aorist passive subjunctive - third person

epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιασωμαι verb - aorist middle deponent subjunctive - first person singular

iaomai ee-ah'-om-ahee: to cure -- heal, make whole.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 12:41 .

.	Greek	Strong's	Origin
These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Isaiah	Ἡσαΐας (ēsaías)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
said		3004: to say	a prim. verb
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he saw		3708: to see, perceive, attend to	a prim. verb
His glory,	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and he spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
of Him.			

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ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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.

ησαιας **noun - nominative singular masculine**

Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ειδεν **verb - second aorist active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελαλησεν **verb - aorist active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 12:42 .

.	Greek	Strong's	Origin
Nevertheless	ὅμως (omōs)	3676: yet, but yet	adverb from the same as homou
many	πολλοὶ (polloi)	4183: much, many	a prim. word
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
of the rulers	ἀρχόντων (archontōn)	758: ruler, chief	pres. part. of archō
believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
in Him, but because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the Pharisees	Φαρισαίους (pharisaious)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
they were not confessing	ὁμολόγουν (ōmologoun)	3670: to speak the same, to agree	from homologos (of one mind)
[Him], for fear	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they would be put out of the synagogue;	ἀποσυνάγωγοι (aposunagōgoi)	656: expelled from the congregation	from apo and sunagógē

KJV Lexicon

ὅμως **conjunction**

homos hom'-oce: at the same time, i.e. (conjunctionally) notwithstanding, yet still -- and

even, nevertheless, though but.

μεντοι conjunction

mentoi men'-toy: indeed though, i.e. however -- also, but, howbeit, nevertheless, yet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχοντων noun - genitive plural masculine

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

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.

επιστευσαν verb - aorist active indicative - third person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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

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)

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.

φαρισαιους noun - accusative plural masculine

Pharisaiois far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.
ὡμολογουν verb - imperfect active indicative - third person	
homologeο hom-ol-og-eh'-o:	to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.
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.
ἀποσυναγωγοι adjective - nominative plural masculine	
aposunagogos ap-os-oon-ag'-o-gos:	excommunicated -- (put) out of the synagogue(-s).
γινωvται verb - second aorist middle deponent subjunctive - third person	
ginomai ghin'-om-ahee:	to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

John 12:43 .

.	Greek	Strong's	Origin
for they loved	ἠγάπησαν (ēgapēsan)	25: to love	of uncertain origin
the approval	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
than		2228: or, than	a prim. conjunction used disjunctively or cptv.
the approval	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

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ηγαπησαν **verb - aorist active indicative - third person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

μαλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

ηπερ **particle**

eper **ay'-per**: than at all (or than perhaps, than indeed) -- than.

την **definite article - accusative singular feminine**

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).

John 12:44 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
cried	ἔκραξεν (ekraxen)	2896: to scream, cry out	from a prim. root krag-
out and said,		3004: to say	a prim. verb
"He who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in Me, does not believe	πιστεύει (pisteuei)	4100: to believe, entrust	from pistis
in Me but in Him who sent	πέμψαντα (pempsanta)	3992: to send	a prim. word
Me.			

KJV Lexicon

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκραξεν verb - aorist active indicative - third person singular

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευων verb - present active participle - nominative singular masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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).

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.

πιστευει verb - present active indicative - third person singular

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις 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).

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πέμψαντα verb - aorist active participle - accusative singular masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

John 12:45 .

.	Greek	Strong's	Origin
"He who sees	θεωρῶν (theōrōn)	2334: to look at, gaze	from theóros (an envoy, spectator)
Me sees	θεωρεῖ (theōrei)	2334: to look at, gaze	from theóros (an envoy, spectator)
the One who sent	πέμψαντα (pempsanta)	3992: to send	a prim. word
Me.			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεωρων verb - present active participle - nominative singular masculine

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

εμε **personal pronoun - first person accusative singular**
eme **em-eh'**: me -- I, me, my(-self).

θεωρει **verb - present active indicative - third person singular**
theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμψαντα **verb - aorist active participle - accusative singular masculine**
pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

John 12:46 .

.	Greek	Strong's	Origin
"I have come	ἐλήλυθα (elēlutha)	2064: to come, go	a prim. verb
[as] Light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
into the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that everyone	πᾶς (pas)	3956: all, every	a prim. word
who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in Me will not remain	μείνη (meinē)	3306: to stay, abide, remain	a prim. verb
in darkness.	σκοτία (skotia)	4653: darkness	from skotos

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

φως **noun - accusative singular neuter**
phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εις **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.

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.

εληλυθα **verb - second perfect active indicative - first person singular**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ινα **conjunction**
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

πας **adjective - nominative singular masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευων **verb - present active participle - nominative singular masculine**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **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.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτια **noun - dative singular feminine**
skotia **skot-ee'-ah**: dimness, obscurity -- dark(-ness).

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.

μεινη **verb - aorist active subjunctive - 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.

John 12:47 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τίς (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
hears	ἀκούση (akousē)	191: to hear, listen	from a prim. word mean. hearing
My sayings	ῥημάτων (rēmatōn)	4487: a word, by impl. a matter	from a modified form of ereó
and does not keep	φυλάξει (phulaxē)	5442: to guard, watch	from a root phulak-
them, I do not judge	κρίνω (krinō)	2919: to judge, decide	a prim. verb
him; for I did not come	ἦλθον (ēlthon)	2064: to come, go	a prim. verb

to judge	κρίνω (krinō)	2919: to judge, decide	a prim. verb
the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
but to save	σώσω (sōsō)	4982: to save	from sós (safe, well)
the world.	κόσμον (kosmon)	2889: order, the world	a prim. word

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

ακουση verb - aorist active subjunctive - third person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

ρηματων noun - genitive plural neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

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.

πιστευση verb - aorist active subjunctive - third person singular

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

κρινω verb - future active indicative - first person singular

krino kree'-no: by implication, to try, condemn, punish

krino kree'-no: by implication, to try, condemn, punish

αυτον verb - present active indicative - first person singular

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ου personal pronoun - accusative singular masculine

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γαρ particle - nominative

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ηλθον conjunction

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ινα verb - second aorist active indicative - first person singular

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.

κρινω conjunction

krino kree'-no: by implication, to try, condemn, punish

τον verb - present active subjunctive - first person singular

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

κοσμον **definite article - 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.

αλλ **noun - accusative singular masculine**

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.

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.

σωσω **conjunction**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

τον **verb - aorist active subjunctive - first person singular**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον **definite article - 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.

noun - accusative singular masculine

John 12:48 .

.	Greek	Strong's	Origin
"He who rejects	ἀθετῶν (athetōn)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithēmi
Me and does not receive	λαμβάνων (lambanōn)	2983: to take, receive	from a prim. root lab-
My sayings,	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
has	ἔχει (echei)	2192: to have, hold	a prim. verb
one who judges	κρίνοντα (krinonta)	2919: to judge, decide	a prim. verb

him; the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
I spoke	ἐλάλησα (elalēsa)	2980: to talk	from lalos (talkative)
is what	ἐκεῖνος (ekeinos)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
will judge	κρινεῖ (krinei)	2919: to judge, decide	a prim. verb
him at the last	ἐσχάτη (eschatē)	2078: last, extreme	of uncertain origin
day.	ἡμέρα (ēmera)	2250: day	a prim. word

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ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αθετων verb - present active participle - nominative singular masculine

atheteo **ath-et-eh'-o**: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

εμε personal pronoun - first person accusative singular

eme **em-eh'**: me -- I, me, my(-self).

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.

λαμβάνων verb - present active participle - nominative singular masculine

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα noun - accusative plural neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

εχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρινοντα verb - present active participle - accusative singular masculine

krino kree'-no: by implication, to try, condemn, punish

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

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.

εκεινος demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

κρινει **verb - future active indicative - third person singular**
krino **kree'-no**: by implication, to try, condemn, punish

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσχατη **adjective - dative singular feminine**
eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ημερα **noun - dative singular feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

John 12:49 .

.	Greek	Strong's	Origin
"For I did not speak	ἐλάλησα (elalēsa)	2980: to talk	from lalos (talkative)
on My own initiative,	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos
but the Father	πατήρ (patēr)	3962: a father	a prim. word
Himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
who sent	πέμψας (pempsas)	3992: to send	a prim. word
Me has given	δέδωκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me a commandment	ἐντολὴν (entolēn)	1785: an injunction, order, command	from entellomai

[as to] what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
to say		3004: to say	a prim. verb
and what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
to speak.	λαλήσω (lalēsō)	2980: to talk	from lalos (talkative)

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οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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)

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.

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.

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.

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.

πεμψας **verb - aorist active participle - nominative singular masculine**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

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

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

εντολην **noun - accusative singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

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)

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.

ειπω **verb - second aorist active subjunctive - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

λαλησω **verb - aorist active subjunctive - first person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

John 12:50 .

.	Greek	Strong's	Origin
"I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that His commandment	ἐντολή (entolē)	1785: an injunction, order, command	from entellomai
is eternal	αἰώνιος (aiōnios)	166: agelong, eternal	from aiōn
life;	ζωή (zōē)	2222: life	from zaó
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the things I speak,	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as the Father	πατήρ (patēr)	3962: a father	a prim. word
has told		3004: to say	a prim. verb
Me."			

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καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἶδα **verb - perfect active indicative - first person singular**
eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

εντολη noun - nominative singular feminine

entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζωη noun - nominative singular feminine

zoe dzo-ay': life -- life(-time).

αιωνιος adjective - nominative 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).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

καθως adverb

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

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.

ο **definite article - nominative singular masculine**

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.

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.

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.

John 13:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
before	Πρὸ (pro)	4253: before	a prim. preposition
the Feast	ἐορτῆς (eortēs)	1859: a feast, a festival	of uncertain derivation
of the Passover,	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that His hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
had come	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
that He would depart	μεταβῆ (metabē)	3327: to pass over, withdraw, depart	from meta and the same as basis
out of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

world	κόσμου (kosmou)	2889: order, the world	a prim. word
to the Father,	πατέρα (patera)	3962: a father	a prim. word
having loved	ἀγαπήσας (agapēsas)	25: to love	of uncertain origin
His own	ιδίου (idious)	2398: one's own, distinct	a prim. word
who	τῆς (tēs)	3588: the	the def. art.
were in the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
He loved	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
them to the end.	τέλος (telos)	5056: an end, a toll	a prim. word

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προ **preposition**

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτης **noun - genitive singular feminine**

heorte heh-or-tay': a festival -- feast, holyday.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πάσχα aramaic transliterated word

pascha pas'-khah: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

εἶδως verb - perfect active participle - nominative singular masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ἐληλυθεν verb - second perfect active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

αὐτοῦ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὥρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

μεταβῆ verb - second aorist active subjunctive - third person singular

metabaino met-ab-ah'-ee-no: to change place -- depart, go, pass, remove.

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.

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.

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.

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.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

αγαπησας verb - aorist active participle - nominative singular masculine

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιους adjective - accusative plural masculine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

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.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τελος **noun - accusative singular neuter**
telos tel'-os: continual, custom, end(-ing), finally, uttermost.

ηγαπησεν **verb - aorist active indicative - third person singular**
agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

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

John 13:2 .

.	Greek	Strong's	Origin
During	γινομένου (ginomenou)	1096: to come into being, to happen, to become	from a prim. root gen-
supper,	δείπνου (deipnou)	1173: dinner, supper	from the same as dapané
the devil	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaballó
having already	ἤδη (ēdē)	2235: already	a prim. adverb of time
put	βεβληκότος (beblēkotos)	906: to throw, cast	a prim. word
into the heart	καρδίαν (kardian)	2588: heart	a prim. word
of Judas	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
Iscariot,	Ἰσκαριώτης (iskariōtēs)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya
[the son] of Simon,	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
to betray	παραδοῖ (paradoi)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him,			

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δειπνου noun - genitive singular neuter

deipnon dipe'-non: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

γενομενου verb - second aorist middle deponent participle - genitive singular neuter

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαβολου adjective - genitive singular masculine

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

ηδη adverb

ede ay'-day: even now -- already, (even) now (already), by this time.

βεβληκοτος verb - perfect active participle - genitive singular masculine

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις 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.

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).

ιουδα noun - genitive singular masculine

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

σιμωνος **noun - genitive singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ισκαριωτου **noun - genitive singular masculine**

Iskariotes is-kar-ee-o'-tace: inhabitant of Kerioth; Iskariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

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.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παραδω **verb - second aorist active subjunctive - third person singular**

paradidomi par-ad-id'-o-mee: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

John 13:3 .

.	Greek	Strong's	Origin
[Jesus], knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that the Father	πατήρ (patēr)	3962: a father	a prim. word
had given	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
all things	πάντα (panta)	3956: all, every	a prim. word
into His hands,	χεῖρας (cheiras)	5495: the hand	a prim. word
and that He had come forth	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and was going back	ὑπάγει (upagei)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
to God,	θεὸν (theon)	2316: God, a god	of uncertain origin

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ειδως **verb - perfect active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

δεδωκεν **verb - perfect active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

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.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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).

εξηλθεν **verb - second aorist active indicative - third person singular**
exerchomai ex-er'-khom-ahce: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

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

τον **definite article - accusative singular masculine**
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).

υπαγει **verb - present active indicative - third person singular**
hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

John 13:4 .

.	Greek	Strong's	Origin
got	ἐγείρεται	1453: to waken, to raise up	a prim. verb

	(egeiretai)		
up from supper,	δείπνου (deipnou)	1173: dinner, supper	from the same as dapané
and laid aside	τίθησιν (tithēsin)	5087: to place, lay, set	from a prim. root the-
His garments;	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and taking	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
a towel,	λέντιον (lention)	3012: a linen cloth, a towel	of foreign origin
He girded	διέζωσεν (diezōsen)	1241: to gird around	from dia and zōnnumi
Himself.	ἐαυτόν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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εγείρεται **verb - present passive indicative - third person singular**
egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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.

δείπνου **noun - genitive singular neuter**

deipnon dipe'-non: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τιθησιν **verb - present 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.

τα **definite article - accusative plural neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἱματια **noun - accusative plural neuter**
himation him-at'-ee-on: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαβων **verb - second aorist active participle - nominative singular masculine**
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

λεντιον **noun - accusative singular neuter**
lention len'-tee-on: a linen cloth, i.e. apron -- towel.

διεζωσεν **verb - aorist active indicative - third person singular**
diazonnumi dee-az-own'-noo-mee: to gird tightly -- gird.

εαυτον **reflexive pronoun - third person accusative singular masculine**
heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

John 13:5 .

.	Greek	Strong's	Origin
Then	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
He poured	βάλλει (ballei)	906: to throw, cast	a prim. word
water	ὕδωρ (udōr)	5204: water	a prim. word
into the basin,	νιπτῆρα (niptēra)	3537: a basin	from niptó
and began		757: to rule, to begin	a prim. verb

to wash	νίπτειν (niptein)	3538: to wash	a late form of nizó (to cleanse)
the disciples'	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
feet	πόδας (podas)	4228: a foot	a prim. word
and to wipe	ἐκμάσσειν (ekmassein)	1591: to knead out, by anal. to wipe dry	from ek and masso (to knead)
them with the towel	λεντίῳ (lentiō)	3012: a linen cloth, a towel	of foreign origin
with which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He was girded.	διεζωσμένος (diezōsmenos)	1241: to gird around	from dia and zónnumi

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εἰτα **adverb**

eita i'-tah: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

βαλλει **verb - present active indicative - third person singular**

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

ὕδωρ **noun - accusative singular neuter**

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νιπτηρα **noun - accusative singular masculine**
nipter nip-tare': a ewer -- bason.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρχατο **verb - aorist middle deponent indicative - third person singular**
archomai ar'-khom-ahce: to commence (in order of time) -- (rehearse from the) begin(-ning).

νιπτειν **verb - present active infinitive**
nipto nip'-to: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

τους **definite article - accusative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**
pous pooce: a foot (figuratively or literally) -- foot(-stool).

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκμασσειν **verb - present active infinitive**
ekmasso ek-mas'-so: to knead out, i.e. (by analogy) to wipe dry -- wipe.

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.

λεντιω **noun - dative singular neuter**
lention len'-tee-on: a linen cloth, i.e. apron -- towel.

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.

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.

διεζωσμενος **verb - perfect passive participle - nominative singular masculine**
diazonnumi **dee-az-own'-noo-mee:** to gird tightly -- gird.

John 13:6 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
He came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to Simon	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
Peter.	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
He said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
do You wash	νίπτεις (nipteis)	3538: to wash	a late form of nizó (to cleanse)
my feet?"	πόδας (podas)	4228: a foot	a prim. word

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ἐρχεται **verb - present middle or passive deponent indicative - third person singular**
erchomai **er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οὐν **conjunction**
oun **oon:** (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

σιμωνα noun - accusative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκεινος demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

νιπτεις verb - present active indicative - second person singular

nipito nip'-to: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

John 13:7 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to him, "What	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I do	ποιῶ (poiō)	4160: to make, do	a prim. word
you do not realize		3609a: to have seen or perceived, hence to know	perf. of eidon
now,	ἄρτι (arti)	737: just now	of uncertain origin
but you will understand	γνώση (gnōsē)	1097: to come to know, recognize, perceive	from a prim. root gnó-
hereafter."	μετὰ (meta)	3326: with, among, after	a prim. preposition

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ἀπεκριθῆ **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αΥΤΩ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΓΩ personal pronoun - first person nominative singular

ego eg-o': I, me.

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)

ΣΥ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

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.

ΟΙΔΑΣ verb - perfect active indicative - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

ΑΡΤΙ adverb

arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

ΓΝΩΣΗ verb - future middle deponent indicative - second person singular

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΜΕΤΑ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

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.

John 13:8 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Never	οὐ (ou)	3756: not, no	a prim. word
shall You wash	νίψης (nipsēs)	3538: to wash	a late form of nizó (to cleanse)
my feet!"	πόδας (podas)	4228: a foot	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
him, "If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I do not wash	νίψω (nipsō)	3538: to wash	a late form of nizó (to cleanse)
you, you have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
part	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)
with Me."			

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πετρος **noun - nominative singular masculine**

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

νιψης **verb - aorist active subjunctive - second person singular**

nipto nip'-to: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous pooce: a foot (figuratively or literally) -- foot(-stool).

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

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)

απεκριθη **verb - aorist middle deponent indicative - third person singular**
apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other
Israelites -- Jesus.

εαν **conditional**
ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-
soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,
nor, (can-)not, nothing, that not, un(-taken), without.

νιψω **verb - aorist active subjunctive - first person singular**
nipto **nip'-to**: to cleanse (especially the hands or the feet or the face); ceremonially, to
perform ablution -- wash.

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

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.

εχεις **verb - present active indicative - second person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

μερος **noun - accusative singular neuter**
meros **mer'-os**: a division or share (literally or figuratively, in a wide application) --
behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some
sort(-what).

μετ **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

εμου **personal pronoun - first person genitive singular**
emou **em-oo'**: of me -- me, mine, my.

John 13:9 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
[then wash] not only	μόνον (monon)	3440: merely	adverb from monos
my feet,	πόδας (podas)	4228: a foot	a prim. word
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
my hands	χεῖρας (cheiras)	5495: the hand	a prim. word
and my head."	κεφαλὴν (kephalēn)	2776: the head	a prim. word

KJV Lexicon

λέγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σιμων **noun - nominative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

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

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλὴν **noun - accusative singular feminine**
kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively
-- head.

John 13:10 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "He who has bathed	λελουμένος (louloumenos)	3068: to bathe, to wash	a prim. verb
needs	χρείαν (chreian)	5532: need, business	akin to chraomai
only	οὐκ (ouk)	3756: not, no	a prim. word
to wash	νίψασθαι (nipsasthai)	3538: to wash	a late form of nizó (to cleanse)
his feet,	πόδας (podas)	4228: a foot	a prim. word
but is completely	ὅλος (olos)	3650: whole, complete	a prim. word
clean;	καθαρός (katharos)	2513: clean (adjective)	a prim. word
and you are clean,	καθαροί (katharoi)	2513: clean (adjective)	a prim. word
but not all	πάντες (pantes)	3956: all, every	a prim. word
[of you]."			

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λελουμενος **verb - perfect passive participle - nominative singular masculine**

louo loo'-o: to bathe (the whole person; cleanse garments exclusively) -- wash.

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.

χρειαν **noun - accusative singular feminine**

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχει **verb - present active indicative - third person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

νιψασθαι **verb - aorist middle middle or passive deponent**

nipto **nip'-to**: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

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.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

καθαρος **adjective - nominative singular masculine**

katharos **kath-ar-os'**: clean -- clean, clear, pure.

ολος **adjective - nominative singular masculine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

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.

καθαροι **adjective - nominative plural masculine**

katharos **kath-ar-os'**: clean -- clean, clear, pure.

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

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.

ουχι **particle - nominative**

ouchi **oo-khee'**: not indeed -- nay, not.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

John 13:11 .

.	Greek	Strong's	Origin
For He knew		3609a: to have seen or perceived, hence to know	perf. of eidon

the one who was betraying	παραδιδόντα (paradidonta)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him; 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
He said,		3004: to say	a prim. verb
"Not all	πάντες (pantes)	3956: all, every	a prim. word
of you are clean."	καθαροί (katharoi)	2513: clean (adjective)	a prim. word

KJV Lexicon

ἤδει **verb - pluperfect active indicative - third 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)

ὁ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραδιδόντα **verb - present active participle - accusative singular masculine**

paradidomi par-ad-id'-o-mee: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διὰ **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

TOUTO demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

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.

ουχι particle - nominative

ouchi oo-khee': not indeed -- nay, not.

ΠΑΝΤΕΣ adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

καθαροι adjective - nominative plural masculine

katharos kath-ar-os': clean -- clean, clear, pure.

ΕΣΤΕ verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

John 13:12 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὅτε (ote)	3753: when	from hos, and te
He had washed	ἐνίψεν (enipsen)	3538: to wash	a late form of nizó (to cleanse)
their feet,	πόδας (podas)	4228: a foot	a prim. word
and taken	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
His garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and reclined	ἀνέπεσεν (anepesen)	377: to fall back	from ana and piptó
[at the table] again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
He said		3004: to say	a prim. verb

to them, "Do you know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
I have done	πεποίηκα (pepoiēka)	4160: to make, do	a prim. word
to you?			

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ενιψεν **verb - aorist active indicative - third person singular**

nipto nip'-to: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous pooce: a foot (figuratively or literally) -- foot(-stool).

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελαβεν **verb - second aorist active indicative - third person singular**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἱματια noun - accusative plural neuter

himation him-at'-ee-on: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αναπτεισων verb - second aorist active participle - nominative singular masculine

anapipto an-ap-ip'-to: to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

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.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γινωσκετε verb - present active indicative - 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)

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)

τι verb - present active imperative - second person

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.

πεποιηκα interrogative pronoun - accusative singular neuter

poieo pay-eh'-o: to make or do (in a very wide application, more or less direct)

υμιν verb - perfect active indicative - first person singular

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

personal pronoun - second person dative plural

John 13:13 .

.	Greek	Strong's	Origin
"You call	φωνεῖτε (phōneite)	5455: to call out	from phóné
Me Teacher	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
and Lord;	κύριος (kurios)	2962: lord, master	from kuros (authority)
and you are right,	καλῶς (kalōs)	2573: well	adverb from kalos
for [so] I am.	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

φωνειτε **verb - present active indicative - second person**

phoneo **fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, 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.

διδασκαλος **noun - nominative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

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.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καλως adverb

kalos kal-oce': well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

λεγετε verb - present active indicative - second person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

John 13:14 .

.	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 then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
and the Teacher,	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
washed	ἔνιψα	3538: to wash	a late form of nizó (to cleanse)

	(enipsa)		
your feet,	πόδας (podas)	4228: a foot	a prim. word
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
ought	οφείλετε (opheilete)	3784: to owe	a prim. word
to wash	νίπτειν (niptein)	3538: to wash	a late form of nizó (to cleanse)
one another's	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
feet.	πόδας (podas)	4228: a foot	a prim. word

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

οὖν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐγώ personal pronoun - first person nominative singular

ego eg-o': I, me.

ἐνίψα verb - aorist active indicative - first person singular

nipto nip'-to: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

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.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

ο **definite article - nominative singular masculine**

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.

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.

διδασκαλος **noun - nominative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

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.

οφειλετε **verb - present active indicative - second person**

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

αλληλων **reciprocal pronoun - genitive plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

νιπτειν **verb - present active infinitive**

nipto **nip'-to**: to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

John 13:15 .

.	Greek	Strong's	Origin
"For I gave	ἔδωκα (edōka)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you an example	ὑπόδειγμα (upodeigma)	5262: a figure, copy, example	from hupodeiknumi
that you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
should do	ἐποίησα (epoiēsa)	4160: to make, do	a prim. word
as I did	ποιῆτε (poiēte)	4160: to make, do	a prim. word
to you.			

KJV Lexicon

ὑπόδειγμα **noun - accusative singular neuter**

hupodeigma **hoop-od'-igue-mah**: an exhibit for imitation or warning (figuratively, specimen, adumbration) -- en-(ex-)ample, pattern.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἔδωκα **verb - aorist 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)

ὑμῖν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

καθως adverb kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.
εγω personal pronoun - first person nominative singular ego eg-o': I, me.
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)
υμιν personal pronoun - second person dative plural humim 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
υμεις personal pronoun - second person nominative plural humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.
ποιητε verb - present active subjunctive - second person poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

John 13:16 .

.	Greek	Strong's	Origin
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, a slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
is not greater		3173: great	a prim. word
than his master,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de

[is] one who is sent	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
greater		3173: great	a prim. word
than the one who sent	πέμψαντος (pempasantos)	3992: to send	a prim. word
him.			

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

δουλος **noun - nominative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est),

more.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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.

μειζων adjective - nominative singular masculine - comparative or contracted

meizon mide'-zone: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμπαντος verb - aorist active participle - genitive singular masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 13:17 .

.	Greek	Strong's	Origin
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you know		3609a: to have seen or	perf. of eidon

		perceived, hence to know	
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
you are blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you do	ποιῆτε (poiēte)	4160: to make, do	a prim. word
them.			

KJV Lexicon

ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

οιδατε verb - perfect active indicative - second person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

μακαριοι adjective - nominative plural masculine

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

εστε verb - present indicative - second person

este **es-teh'**: ye are -- be, have been, belong.

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).

ποιητε verb - present active subjunctive - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

αυτα personal pronoun - accusative plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 13:18 .

.	Greek	Strong's	Origin
"I do not speak	λέγω (legō)	3004: to say	a prim. verb
of all	πάντων (pantōn)	3956: all, every	a prim. word
of you. I know		3609a: to have seen or perceived, hence to know	perf. of eidon
the ones		5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
I have chosen;	ἐξελεξάμην (exelexamēn)	1586: to select	from ek and legó (in the sense of pick up)
but [it is] that the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphó
may be fulfilled,	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
HE WHO EATS	τρώγων (trōgōn)	5176: to gnaw, munch, crunch	a prim. word
MY BREAD	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
HAS LIFTED	ἐπῆρεν (epēren)	1869: to lift up	from epi and airó
UP HIS HEEL	πτέρναν (pternan)	4418: the heel	a prim. word
AGAINST	ἐπ' (ep)	1909: on, upon	a prim. preposition
ME.'			

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.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντων adjective - genitive plural 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).

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

οιδα verb - perfect active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

ους relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εξελεξαμην verb - aorist middle indicative - first person singular

eklegomai ek-leg'-om-ahee: to select -- make choice, choose (out), chosen.

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.

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.

γραφη noun - nominative singular feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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

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.

τρωγων verb - present active participle - nominative singular masculine

trogo tro'-go: to gnaw or chew, i.e. (generally) to eat -- eat.

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

μου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτον noun - accusative singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

επηρεν verb - aorist active indicative - third person singular

epairo ep-ahee'-ro: to raise up -- exalt self, poise (lift, take) up.

επ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτερναν noun - accusative singular feminine

pterna pter'-nah: the heel (figuratively) -- heel.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper

personal pronoun) of the other persons

John 13:19 .

.	Greek	Strong's	Origin
"From now	ἄρτι (arti)	737: just now	of uncertain origin
on I am telling	λέγω (legō)	3004: to say	a prim. verb
you before	πρὸ (pro)	4253: before	a prim. preposition
[it] comes	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
to pass,	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that when	ὅταν (otan)	3752: whenever	from hote and an
it does occur,		1096: to come into being, to happen, to become	from a prim. root gen-
you may believe	πιστεύετε (pisteuēte)	4100: to believe, entrust	from pistis
that I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
[He].			

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρτι **adverb**

arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

προ **preposition**

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεσθαι **verb - second aorist middle deponent middle or passive deponent**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

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.

γενηται **verb - second aorist middle deponent subjunctive - third person singular**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

πιστευσητε **verb - aorist active subjunctive - second person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

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.

John 13:20 .

.	Greek	Strong's	Origin
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, he who receives	λαμβάνων (lambanōn)	2983: to take, receive	from a prim. root lab-
whomever	ἄν (an)	302: usually untranslatable, but generally denoting supposition, wish, possibility or uncertainty	a prim. conditional particle
I send	πέμψω (pempso)	3992: to send	a prim. word
receives	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
Me; and he who receives	λαμβάνων (lambanōn)	2983: to take, receive	from a prim. root lab-
Me receives	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
Him who sent	πέμψαντα (pempsa)	3992: to send	a prim. word
Me."			

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαμβάνω **verb - present active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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).

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

πεμψω **verb - aorist active subjunctive - first person singular**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

εμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

λαμβάνει **verb - present active indicative - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εμε personal pronoun - first person accusative singular eme em-eh': me -- I, me, my(-self).
λαμβάνων verb - present active participle - nominative singular masculine lambano lam-ban'-o: to take (in very many applications, literally and figuratively)
λαμβάνει verb - present active indicative - third person singular lambano lam-ban'-o: to take (in very many applications, literally and figuratively)
τον definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πεμψαντα verb - aorist active participle - accusative singular masculine pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.
με personal pronoun - first person accusative singular me meh: me -- I, me, my.

John 13:21 .

.	Greek	Strong's	Origin
When Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had said	λέγω (legō)	3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He became troubled	ἐταράχθη (etarachthē)	5015: to stir up, to trouble	from a prim. root tarach-
in spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and testified	ἐμαρτύρησεν (emarturēsen)	3140: to bear witness, testify	from martus
and said,		3004: to say	a prim. verb
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, that one	εἷς (eis)	1520: one	a primary number
of you will betray	παραδώσει (paradōsei)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Me."			

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εταραχθη **verb - aorist passive indicative - third person singular**

tarasso **tar-as'-so**: to stir or agitate (roil water) -- trouble.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι **noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμαρτυρησεν verb - aorist active indicative - third person singular

martureo mar-too-reh'-o: to be a witness, i.e. testify

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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).

παραδωσει verb - future active indicative - third person singular

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

John 13:22 .

.	Greek	Strong's	Origin
The disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
[began] looking	ἔβλεπον (eblepon)	991: to look (at)	a prim. verb
at one another,	ἀλλήλους (allēlous)	240: of one another	a reciprocal pronoun
at a loss	ἀπορούμενοι (aporoumenoi)	639: to be at a loss, be perplexed	from alpha (as a neg. prefix) and poros (a way, resource)
[to know] of which one	τίνος (tinós)	5101: who? which? what?	an interrog. pronoun related to tis
He was speaking.	λέγει (legei)	3004: to say	a prim. verb

KJV Lexicon

εβλεπον **verb - imperfect active indicative - third person**

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

ἀλλήλους **reciprocal pronoun - accusative plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τις **interrogative pronoun - genitive singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

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.

John 13:23 .

.	Greek	Strong's	Origin
There was reclining	ἀνακείμενος (anakeimenos)	345: to be laid up, to recline	from ana and keimai
on Jesus'	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
bosom	κόλπῳ (kolpō)	2859: the bosom	a prim. word
one	εἷς (eis)	1520: one	a primary number
of His disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

	(iēsous)	three other Isr.	
loved.	ἠγάπα (ēgapá)	25: to love	of uncertain origin

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανακειμενος **verb - present middle or passive deponent participle - nominative singular masculine**

anakeimai **an-ak-i'-mahee:** to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

εις **adjective - nominative singular masculine**

heis **hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes':** a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

κολπω **noun - dative singular masculine**

kolpos **kol'-pos:** the bosom; by analogy, a bay -- bosom, creek.

του **definite article - genitive singular masculine**

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.

ov relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ηγαπα verb - imperfect active indicative - third person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

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.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 13:24 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
gestured	νεύει (neuei)	3506: to nod or beckon (as a sign)	a prim. verb
to him, and said	λέγει (legei)	3004: to say	a prim. verb
to him, "Tell	εἰπεῖ (eipe)	3004: to say	a prim. verb
[us] who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
it is of whom	οὗ	3739: usually rel. who, which,	a prim. pronoun

	(ου)	that, also demonstrative this, that	
He is speaking."	λέγει (legei)	3004: to say	a prim. verb

KJV Lexicon

νευει **verb - present active indicative - third person singular**

neuo **nyoo'-o**: to nod, i.e. (by analogy), signal -- beckon.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τούτω **demonstrative pronoun - dative singular masculine**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

σιμων **noun - nominative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

πυθεσθαι **verb - second aorist middle deponent middle or passive deponent**

punthanomai **poon-than'-om-ahee**: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

ειη **verb - present optative - third person singular**

eien **i'-ane**: might (could, would, or should) be -- mean, + perish, should be, was, were.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ου **relative pronoun - genitive singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

John 13:25 .

.	Greek	Strong's	Origin
He, leaning back	ἀναπεσών (anapesōn)	377: to fall back	from ana and piptó
thus	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
on Jesus'	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
bosom,	στήθος (stēthos)	4738: the breast	a prim. word
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Lord,	κυριε (kurie)	2962: lord, master	from kuros (authority)
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is it?"			

KJV Lexicon

ἐπιπτεσών **verb - second aorist active participle - nominative singular masculine**

epipipto **ep-ee-pip'-to**: to embrace (with affection) or seize (with more or less violence;

literally or figuratively) -- fall into (on, upon) lie on, press upon.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκείνος 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.

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.

ἐπὶ preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στήθος noun - accusative singular neuter

stethos **stay'-thos**: the (entire external) bosom, i.e. chest -- breast.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰησοῦ noun - genitive singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

λεγει verb - present active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτῷ personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κύριε noun - vocative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τις interrogative pronoun - nominative singular masculine

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

John 13:26 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
answered,	ἀποκρίνεται (apokrinetai)	611: to answer	from apo and krinó
"That is the one for whom	ὃς (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I shall dip	βάψω (bapsō)	911: to dip	from a prim. root baph-
the morsel	ψωμίον (psōmion)	5596: a fragment, morsel	dim. of psómos (a fragment, morsel)
and give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to him." So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when He had dipped	βάψας (bapsas)	911: to dip	from a prim. root baph-
the morsel,	ψωμίον (psōmion)	5596: a fragment, morsel	dim. of psómos (a fragment, morsel)
He took	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
and gave	δίδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to Judas,	Ἰούδα (iouda)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah

[the son] of Simon	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
Iscariot.	Ἰσκαριώτου (iskariōtou)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya

KJV Lexicon

αποκρίνεται **verb - present middle or passive deponent indicative - third person singular**
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond;
 by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εκεινος **demonstrative pronoun - nominative singular masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ω **relative pronoun - dative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

βαψας **verb - aorist active participle - nominative singular masculine**

bapto bap'-to: to whelm, i.e. cover wholly with a fluid; in the New Testament only in a qualified or special sense, i.e. (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye) -- dip.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψωμιον noun - accusative singular neuter psomion psō-mee'-on : a crumb or morsel (as if rubbed off), i.e. a mouthful -- sop.
ἐπιδώσω verb - future active indicative - first person singular epididomi ep-ee-did'-o-mee : to give over (by hand or surrender) -- deliver unto, give, let (+ (her drive), offer.
καί conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ἐμβαπας verb - aorist active participle - nominative singular masculine embapto em-bap'-to : to whelm on, i.e. wet (a part of the person, etc.) by contact with a fluid -- dip.
το definite article - accusative singular neuter ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ψωμιον noun - accusative singular neuter psomion psō-mee'-on : a crumb or morsel (as if rubbed off), i.e. a mouthful -- sop.
διδωσιν verb - present active indicative - third person singular didomi did'-o-mee : to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)
ιουδα noun - dative singular masculine Ioudas ee-oo-das' : Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.
σιμωνος noun - genitive singular masculine Simon see'-mone : Simon (i.e. Shimon), the name of nine Israelites -- Simon.
ισκαριωτη noun - dative singular masculine Iskariotes is-kar-ee-o'-tace : inhabitant of Kerioth; Iskariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

John 13:27 .

.	Greek	Strong's	Origin
After	μετὰ (meta)	3326: with, among, after	a prim. preposition
the morsel,	ψωμίον (psōmion)	5596: a fragment, morsel	dim. of psōmos (a fragment, morsel)
Satan	σατανᾶς	4567: the adversary, Satan,	of Hebrew origin satan

	(satanas)	i.e. the devil	
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
into him. Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "What	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you do,	ποιεῖς (poieis)	4160: to make, do	a prim. word
do	ποιήσον (poiēson)	4160: to make, do	a prim. word
quickly."		5036: quick, swift	a prim. word

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετά preposition

meta met-ah': denoting accompaniment; amid (local or causal);

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψωμιον noun - accusative singular neuter

psomion pso-mee'-on: a crumb or morsel (as if rubbed off), i.e. a mouthful -- sop.

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

εισηλθεν verb - second aorist active indicative - third person singular

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εκεινον demonstrative pronoun - accusative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σατανας noun - nominative singular masculine

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

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.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ΠΟΙΕΙΣ **verb - present active indicative - second person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ΠΟΙΗΣΟΝ **verb - aorist active middle - second person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ΤΑΧΙΟΝ **adverb - contracted form**
tachion **takh'-ee-on**: more swiftly, i.e. (in manner) more rapidly, or (in time) more speedily
-- out (run), quickly, shortly, sooner.

John 13:28 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
of those	τῶν (tōn)	3588: the	the def. art.
reclining	ἀνακειμένων (anakeimenōn)	345: to be laid up, to recline	from ana and keimai
[at the table] knew	ἔγνων (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
for what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
purpose He had said		3004: to say	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
to him.			

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ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΟΥΔΕΙΣ adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ΕΓΝΩ verb - second aorist active indicative - third 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)

ΤΩΝ definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΝΑΚΕΙΜΕΝΩΝ verb - present middle or passive deponent participle - genitive plural masculine

anakeimai an-ak-i'-mahee: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

ΠΡΟΣ preposition

pros pros: a preposition of direction; forward to, i.e. toward

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.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΑΥΤΩ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 13:29 .

■			
.	Greek	Strong's	Origin

For some	τινῶς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
were supposing,	ἐδόκουν (edokoun)	1380: to have an opinion, to seem	from dokos (opinion)
because	ἐπεὶ (epēi)	1893: when, because	from epi and ei
Judas	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
the money box,	γλωσσόκομον (glōssokomon)	1101: a case, a box	from glōssa and the same as komizō
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was saying	λέγει (legei)	3004: to say	a prim. verb
to him, "Buy	ἀγόρασον (agorason)	59: to buy in the marketplace, purchase	from agora
the things we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
of for the feast";	ἐορτήν (eortēn)	1859: a feast, a festival	of uncertain derivation
or else,	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
that he should give	δοῦναι (dōn)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

to the poor.

πτωχοῖς
(ptōchois)

4434: (of one who crouches and cowers, hence) beggarly, poor
adjective from ptóssó (to crouch, cower)

KJV Lexicon

ΤΙΝΕΣ **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εἶδοκουν **verb - imperfect active indicative - third person**

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

ἐπεὶ **conjunction**

epei **ep-i'**: thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γλωσσοκομον **noun - accusative singular neuter**

glossokomon **gloce-sok'-om-on**: a case (to keep mouthpieces of wind-instruments in) i.e. (by extension) a casket or (specially) purse -- bag.

εἶχεν **verb - imperfect active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδας **noun - nominative singular masculine**

loudas **ee-oo-das'**: Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

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.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αγορασον verb - aorist active middle - second person singular

agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

ων relative pronoun - genitive plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

χρειαν noun - accusative singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχομεν verb - present active indicative - first person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτην noun - accusative singular feminine

heorte heh-or-tay': a festival -- feast, holyday.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πτωχοις adjective - dative plural masculine

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

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.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

δω verb - second aorist active subjunctive - 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)

John 13:30 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
after receiving	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
the morsel	ψωμίον (psōmion)	5596: a fragment, morsel	dim. of psōmos (a fragment, morsel)
he went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out immediately;	εὐθύς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
and it was night.	νύξ (nux)	3571: night, by night	a prim. word

KJV Lexicon

λαβων verb - second aorist active participle - nominative singular masculine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψωμιον noun - accusative singular neuter

psomion pso-mee'-on: a crumb or morsel (as if rubbed off), i.e. a mouthful -- sop.

εκεινος demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

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.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

νυξ noun - nominative singular feminine

nux noox: night -- (mid-)night.

John 13:31 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὅτε (ote)	3753: when	from hos, and te
he had gone	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out, Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
said,	λέγει (legei)	3004: to say	a prim. verb
"Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
is the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
glorified,	ἐδοξάσθη (edoxasthē)	1392: to render or esteem glorious (in a wide application)	from doxa
and God	θεὸς (theos)	2316: God, a god	of uncertain origin
is glorified	ἐδοξάσθη (edoxasthē)	1392: to render or esteem glorious (in a wide application)	from doxa
in Him;			

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ἐξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ἰησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

εδοξασθη verb - aorist 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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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).

εδοξασθη verb - aorist 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.

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

John 13:32 .

.	Greek	Strong's	Origin
if		1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
God	θεὸς (theos)	2316: God, a god	of uncertain origin
is glorified	δοξάσει (doxasei)	1392: to render or esteem glorious (in a wide application)	from doxa
in Him, God		2316: God, a god	of uncertain origin
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
glorify	δοξάσει (doxasei)	1392: to render or esteem glorious (in a wide application)	from doxa
Him in Himself,	αὐτὸν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
and will glorify		1392: to render or esteem glorious (in a wide application)	from doxa
Him immediately.	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb

KJV Lexicon

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εδοξασθη verb - aorist 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.

εν preposition

en en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

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).

δοξασει verb - future active indicative - third person singular

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθὺς **adverb**

euthus yoo-thoos': straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once -- anon, by and by, forthwith, immediately, straightway.

δοξάσει **verb - future active indicative - third person singular**

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 13:33 .

.	Greek	Strong's	Origin
"Little children,	τεκνία (teknia)	5040: a little child	dim. of teknon
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
with you a little while		3398: small, little	a prim. word
longer.	ἔτι (eti)	2089: still, yet	a prim. adverb
You will seek	ζητήσετε (zētēsete)	2212: to seek	of uncertain origin
Me; and as I said	λέγω (legō)	3004: to say	a prim. verb
to the Jews,	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
now	ἄρτι (arti)	737: just now	of uncertain origin
I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
say		3004: to say	a prim. verb
to you, 'Where	οὗ (ou)	3699: where	from hos, and pou

I am going,	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
you cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
come.'		1831: to go or come out of	from ek and erchomai

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ΤΕΚΝΙΑ **noun - vocative plural neuter**

teknion **tek-nee'-on**: an infant, i.e. (plural figuratively) darlings (Christian converts) -- little children.;

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.

μικρον **adjective - accusative singular neuter**

mikron **mik-ron'**: a small space of time or degree -- a (little) (while).

μεθ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ζητησετε **verb - future 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)

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθως adverb

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ειπον verb - second aorist active indicative - first person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις adjective - dative plural masculine

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

υπαγω verb - present active indicative - first person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

εγω personal pronoun - first person nominative singular

ego eg'-o': I, me.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασθε verb - present middle or passive deponent indicative - second person

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὕμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

ἄρτι **adverb**
arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

John 13:34 .

.	Greek	Strong's	Origin
"A new	καινήν (kainēn)	2537: new, fresh	a prim. word
commandment	Ἔντολήν (entolēn)	1785: an injunction, order, command	from entellomai
I give	δίδωμι (didōmi)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to you, that you love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
one	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as I have loved	ἠγάπησα (ēgapēsa)	25: to love	of uncertain origin
you, that you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
one another.		240: of one another	a reciporical pronoun

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εντολην **noun - accusative singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

καινην **adjective - accusative singular feminine**

kainos **kahee-nos'**: new (especially in freshness) -- new.

διδωμι **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)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

αγαπατε **verb - present active subjunctive - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

καθως **adverb**

kathos **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ηγαπησα **verb - aorist active indicative - first person singular**

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).

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

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

αγαπατε **verb - present active subjunctive - second person**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

αλληλους **reciprocal pronoun - accusative plural masculine**
allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

John 13:35 .

.	Greek	Strong's	Origin
"By this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
all men	πάντες (pantes)	3956: all, every	a prim. word
will know	γνώσονται (gnōsontai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that you are My disciples,	μαθηταί (mathētai)	3101: a disciple	from manthanó
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you have	ἔχητε (echēte)	2192: to have, hold	a prim. verb
love	αγάπην (agapēn)	26: love, goodwill	from agapaó
for one another."	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τούτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

γινωσκονται **verb - future middle deponent indicative - third person**

ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

πάντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

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).

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.

εχητε **verb - present active subjunctive - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αλληλοις **reciprocal pronoun - dative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

John 13:36 .

■			
.	Greek	Strong's	Origin

Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said	Λέγει (legei)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
are You going?"	ὑπάγεις (upageis)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"Where	ὅπου (opou)	3699: where	from hos, and pou
I go,	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
you cannot	δύνασαι (dunasai)	1410: to be able, to have power	a prim. verb
follow	ἀκολουθῆσαι (akolouthēsai)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me now;	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
but you will follow	ἀκολουθήσεις (akolouthēseis)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
later."	ὕστερον (usteron)	5305: afterwards, later	neut. of husteros

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σιμων **noun - nominative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

που **particle - interrogative**

pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

υπαγεις **verb - present active indicative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

υπαγω verb - present active indicative - first person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασαι verb - present middle or passive deponent indicative - second person singular

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ακολουθησαι verb - aorist active middle or passive deponent

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

υστερον adverb

husteron hoos'-ter-on: more lately, i.e. eventually -- afterward, (at the) last (of all).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ακολουθησεις verb - future active indicative - second person singular

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

John 13:37 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)

why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
can	δύναμαι (dunamai)	1410: to be able, to have power	a prim. verb
I not follow	ἀκολουθεῖν (akolouthein)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
You right now?	ἄρτι (arti)	737: just now	of uncertain origin
I will lay down	θήσω (thēsō)	5087: to place, lay, set	from a prim. root the-
my life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
for You."			

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πετρος **noun - nominative singular masculine**

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

κυριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναμαι verb - present middle or passive deponent indicative - first person singular

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

ακολουθσαι verb - aorist active middle or passive deponent

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αρτι adverb

arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην noun - accusative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

υπερ preposition

hyper 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.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

θησω verb - future active indicative - first person singular

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

John 13:38 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀποκρίνεται (apokrinetai)	611: to answer	from apo and krinó
"Will you lay down	θήσεις (thēseis)	5087: to place, lay, set	from a prim. root the-
your life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
for Me? Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, a rooster	ἀλέκτωρ (alektōr)	220: a rooster	of uncertain origin
will not crow	φωνήση (phōnēsē)	5455: to call out	from phóné
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
you deny	ἁρνήση (arnēsē)	720: to deny, say no	of uncertain origin
Me three times.	τρὶς (tris)	5151: three times	adverb from treis

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

θησεις **verb - future active indicative - second person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as

interjection, so be it) -- amen, verily.

λέγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αλεκτωρ noun - nominative singular masculine

alektor al-ek'-tore: a cock or male fowl -- cock.

φωνηση verb - aorist active subjunctive - third person singular

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

απαρνηση verb - future middle deponent indicative - second person singular

aparneomai ap-ar-neh'-om-ahee: to deny utterly, i.e. disown, abstain -- deny.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

τρεις adverb

tris trece: three times -- three times, thrice.

John 14:1 .

.	Greek	Strong's	Origin
"Do not let your heart	καρδία (kardia)	2588: heart	a prim. word

be troubled;	ταρασσέσθω (tarassesthō)	5015: to stir up, to trouble	from a prim. root tarach-
believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
in God,	θεὸν (theon)	2316: God, a god	of uncertain origin
believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in Me.			

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.

ταρασσεσθω **verb - present passive imperative - third person singular**
tarasso tar-as'-so: to stir or agitate (roil water) -- trouble.

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.

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).

ΠΙΣΤΕΥΕΤΕ **verb - present active indicative - second person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις verb - present active imperative - second person

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοῦ preposition

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 definite article - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

καί noun - accusative singular masculine

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εις conjunction

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ἐμε preposition

eme em-eh': me -- I, me, my(-self).

πιστεύετε personal pronoun - first person accusative 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)

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)

verb - present active indicative - second person verb - present active imperative - second person

John 14:2 .

.	Greek	Strong's	Origin
"In My Father's	πατρός (patros)	3962: a father	a prim. word
house	οἰκία (oikia)	3614: a house, dwelling	from oikos

are many	πολλάι (pollai)	4183: much, many	a prim. word
dwelling places;	μοναὶ (monai)	3438: an abiding, an abode	from menó
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
it were not so, I would have told		3004: to say	a prim. verb
you; for I go	πορεύομαι (poreuomai)	4198: to go	from poros (a ford, passage)
to prepare	ἐτοιμάσαι (etoimasai)	2090: to prepare	from hetoimos
a place	τόπον (topon)	5117: a place	a prim. word
for you.			

KJV Lexicon

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια noun - dative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρός noun - genitive singular masculine pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.
μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.
μοναι adjective - nominative plural feminine mone mon-ay': a staying, i.e. residence (the act or the place) -- abode, mansion.
πολλαι adjective - nominative plural feminine polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.
εισιν verb - present indicative - third person eisi i-see': they are -- agree, are, be, dure, is, were.
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).
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.
ειπον verb - second aorist active indicative - first person singular epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.
αν particle an an: denoting a supposition, wish, possibility or uncertainty
υμιν personal pronoun - second person dative plural humin hoo-min': to (with or by) you -- ye, you, your(-selves).
πορευομαι verb - present middle or passive deponent indicative - first person singular poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.
ετοιμασαι verb - aorist active middle or passive deponent hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.
τοπον noun - accusative singular masculine topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.
υμιν personal pronoun - second person dative plural humin hoo-min': to (with or by) you -- ye, you, your(-selves).

John 14:3 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I go	πορευθῶ (poreuthō)	4198: to go	from poros (a ford, passage)
and prepare	ἐτοιμάσω (etoimasō)	2090: to prepare	from hetoimos
a place	τόπον (topon)	5117: a place	a prim. word
for you, I will come	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
and receive	παράλῃμψομαι (paralēmpsomai)	3880: to receive from	from para and lambanō
you to Myself,	ἐμαυτόν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
that where	ὅπου (opou)	3699: where	from hos, and pou
I am,	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
[there] you may be also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

πορευθω verb - aorist passive deponent subjunctive - first person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

[και] conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετοιμασω verb - aorist active subjunctive - first person singular

hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

τοπον noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

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 - 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραληψομαι verb - future middle deponent indicative - first person singular

paralambano par-al-am-ban'-o: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

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.

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.

οπου **adverb**
hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -
soever), whither (+ soever).

ειμι **verb - present indicative - first person singular**
eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when
emphatic) -- am, have been, it is I, was.

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

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.

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.

John 14:4 .

.	Greek	Strong's	Origin
"And you know		3609a: to have seen or perceived, hence to know	perf. of eidon
the way	ὁδόν (odon)	3598: a way, road	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
I am going."	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agō

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

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

υπαγω **verb - present active indicative - first person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

John 14:5 .

.	Greek	Strong's	Origin
Thomas	Θωμᾶς (thōmas)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
said	Λέγει (legei)	3004: to say	a prim. verb

to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
we do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
You are going,	ὑπάγεις (upageis)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
do we know		3609a: to have seen or perceived, hence to know	perf. of eidon
the way?"	ὁδόν (odon)	3598: a way, road	a prim. word

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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

θωμᾶς **noun - nominative singular masculine**

Thomas tho-mas': the twin; Thomas, a Christian -- Thomas.

κύριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οἶδμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

που **particle - interrogative**

pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

ὑπαγεις **verb - present active indicative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δυναμεθα **verb - present middle or passive deponent indicative - first person**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

εἶδεναι **verb - perfect active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

John 14:6 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb

the way,	ὁδός (odos)	3598: a way, road	a prim. word
and the truth,	ἀλήθεια (alētheia)	225: truth	from aléthés
and the life;	ζωή (zōē)	2222: life	from zaó
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to the Father	πατέρα (patera)	3962: a father	a prim. word
but through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Me.			

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.

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

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.

η **definite article - nominative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδος **noun - nominative singular feminine**
hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

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.

αληθεια **noun - nominative singular feminine**
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

ουδεις **adjective - nominative singular masculine**
oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ερχεται **verb - present middle or passive deponent indicative - third person singular**
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**
pros pros: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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.

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.

John 14:7 .

.	Greek	Strong's	Origin
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you had known	ἐγνώκετε (egnōkeite)	1097: to come to know, recognize, perceive	from a prim. root gnō-
Me, you would have known		3609a: to have seen or perceived, hence to know	perf. of eidon
My Father	πατέρα (patera)	3962: a father	a prim. word
also;	καὶ (kai)	2532: and, even, also	a prim. conjunction
from now	ἄρτι (arti)	737: just now	of uncertain origin
on you know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnō-
Him, and have seen	ἐώρακάτε (eōrakate)	3708: to see, perceive, attend to	a prim. verb

Him."

KJV Lexicon

ΕΙ **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ΕΓΝΩΚΕΙΤΕ **verb - pluperfect active indicative - second person**

ginosko **ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ΜΕ **personal pronoun - first person accusative singular**

me **meh:** me -- I, me, my.

ΚΑΙ **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΤΟΝ **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΑΤΕΡΑ **noun - accusative singular masculine**

pater **pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

ΜΟΥ **personal pronoun - first person genitive singular**

mou **moo:** of me -- I, me, mine (own), my.

ΕΓΝΩΚΕΙΤΕ **verb - pluperfect active indicative - second person**

ginosko **ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ΑΝ **particle**

an **an:** denoting a supposition, wish, possibility or uncertainty

ΚΑΙ **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΑΠΟ **preposition**

apo **apo':** off, i.e. away (from something near), in various senses (of place, time, or

relation; literal or figurative)

αρτι **adverb**

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

γινωσκετε **verb - present active indicative - second person**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εωρακατε **verb - perfect active indicative - second person - attic**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

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

John 14:8 .

.	Greek	Strong's	Origin
Philip	Φίλιππος (philippos)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
said	Λέγει (legei)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
show	δείξον (deixon)	1166: to show	from a prim. root deik-
us the Father,	πατέρα (patera)	3962: a father	a prim. word
and it is enough	αρκεῖ (arkei)	714: to assist, suffice	a prim. verb

for us."

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φιλιππος **noun - nominative singular masculine**

Philippos **fil'-ip-pos**: fond of horses; Philippus, the name of four Israelites -- Philip.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

δειξον **verb - aorist active middle - second person singular**

deiknuo **dike-noo'-o**: to show -- shew.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

John 14:9 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "Have I been	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
so long	τοσοῦτον (tosouton)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
with you, and [yet] you have not come to know	ἔγνωκας (egnōkas)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Me, Philip?	Φίλιππε (philippe)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
He who has seen	έωρακώς (eōrakōs)	3708: to see, perceive, attend to	a prim. verb
Me has seen	έώρακεν (eōraken)	3708: to see, perceive, attend to	a prim. verb
the Father;	πατέρα (patera)	3962: a father	a prim. word
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
[can] you say,	λέγεις (legeis)	3004: to say	a prim. verb
'Show	δείξον (deixon)	1166: to show	from a prim. root deik-
us the Father'?	πατέρα (patera)	3962: a father	a prim. word

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τοσoutov **demonstrative pronoun - accusative singular masculine**

tosoutos tos-oo'-tos: so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

χρονov **noun - accusative singular masculine**

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

μεθ **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ειμι **verb - present indicative - first person singular**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

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.

εγνωκας **verb - perfect active indicative - second person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

φιλιππε **noun - vocative singular masculine**
Philippos fil'-ip-pos: fond of horses; Philippos, the name of four Israelites -- Philip.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εωρακως **verb - perfect active participle - nominative singular masculine - attic**
horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

εμε **personal pronoun - first person accusative singular**
eme em-eh': me -- I, me, my(-self).

εωρακεν **verb - perfect active indicative - third person singular - attic**
horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πως **adverb - interrogative**
pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

συ **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

λεγεις **verb - present active indicative - second person singular**
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δειξον **verb - aorist active middle - second person singular**
deiknuo dike-noo'-o: to show -- shew.

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.

πατέρα **noun - accusative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

John 14:10 .

.	Greek	Strong's	Origin
"Do you not believe	πιστεύεις (pisteueis)	4100: to believe, entrust	from pistis
that I am in the Father,	πατρὶ (patri)	3962: a father	a prim. word
and the Father	πατὴρ (patēr)	3962: a father	a prim. word
is in Me? The words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
that I say	λέγω (legō)	3004: to say	a prim. verb
to you I do not speak	λαλῶ, (lalō)	2980: to talk	from lalos (talkative)
on My own initiative,	ἐμαυτοῦ (emautou)	1683: of myself	gen. reflex. pronoun from emou and autos
but the Father	πατὴρ (patēr)	3962: a father	a prim. word
abiding	μένων (menōn)	3306: to stay, abide, remain	a prim. verb
in Me does	ποιεῖ (poiei)	4160: to make, do	a prim. word
His works.	ἐργὰ (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.

ΠΙΣΤΕΥΕΙΣ **verb - present active indicative - second person singular**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ΟΤΙ **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΓΩ **personal pronoun - first person nominative singular**

ego eg-o': I, me.

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.

ΠΑΤΡΙ **noun - dative 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

Ο **definite article - nominative singular masculine**

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.

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.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα noun - accusative plural neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ο definite article - nominative singular masculine

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.

μενων verb - present active passive - nominative singular masculine

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

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

ποιει verb - present active indicative - third person singular

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

John 14:11 .

.	Greek	Strong's	Origin
"Believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
Me that I am in the Father	πατρι (patri)	3962: a father	a prim. word
and the Father	πατήρ (patēr)	3962: a father	a prim. word
is in Me; otherwise		1490b: but if not	from ei, de, and mé (sometimes with ge added)
believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

of the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
themselves.	αὐτὰ (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word

KJV Lexicon

ΠΙΣΤΕΥΕΤΕ **verb - present active imperative - second person**

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

μοι **personal pronoun - first person dative singular**

moi moy: 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.

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

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.

πατρι **noun - dative 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

ο **definite article - nominative singular masculine**

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.

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.
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).
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.
δια preposition dia dee-ah': through (in very wide applications, local, causal, or occasional)
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.
αυτα personal pronoun - accusative plural neuter autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ΠΙΣΤΕΥΕΤΕ verb - present active imperative - second person pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)
μοι personal pronoun - first person dative singular moi moy: to me -- I, me, mine, my.

John 14:12 .

.	Greek	Strong's	Origin
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

I say	λέγω (legō)	3004: to say	a prim. verb
to you, he who believes	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
in Me, the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
that I do,	ποιῶ (poiō)	4160: to make, do	a prim. word
he will do	ποιήσει (poiēsei)	4160: to make, do	a prim. word
also;	κακεῖνος (kakeinos)	2548: and that one	from kai and ekeinos
and greater	μείζονα (meizona)	3173: great	a prim. word
[works] than these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
he will do;	ποιήσει (poiēsei)	4160: to make, do	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I go	πορεύομαι (poreuomai)	4198: to go	from poros (a ford, passage)
to the Father.	πατέρα (patera)	3962: a father	a prim. word

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αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευων **verb - present active participle - nominative singular masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

εις **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).

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.

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.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

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)

κακεινος **demonstrative pronoun - nominative singular masculine - comparative or contracted**

kakeinos **kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

ποιησει **verb - future active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μειζονα adjective - accusative plural neuter - comparative or contracted

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

τουτων demonstrative pronoun - genitive plural neuter

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

ποιησει verb - future active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

πορευομαι verb - present middle or passive deponent indicative - first person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

John 14:13 .

.	Greek	Strong's	Origin
"Whatever	ὅ (ο)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

you ask	αἰτήσητε (aitēsēte)	154: to ask, request	a prim. verb
in My name,	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
that will I 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 the Father	πατὴρ (patēr)	3962: a father	a prim. word
may be glorified	δοξασθῇ (doxasthē)	1392: to render or esteem glorious (in a wide application)	from doxa
in the Son.	υἱῷ (uiō)	5207: a son	a prim. word

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

αἰτησῆτε verb - aorist active subjunctive - second person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

εν preposition

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

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).

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.

δοξασθη **verb - aorist passive subjunctive - 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.

ο **definite article - nominative singular masculine**

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.

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.

υιω **noun - dative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

John 14:14 .

.	Greek	Strong's	Origin
"If	ἐάν	1437: if (a conditional particle	contr. from ei and an

	(ean)	used like NG1487, but usually with the Gr. subjunctive mood)	
you ask	αἰτήσητε (aitēsēte)	154: to ask, request	a prim. verb
Me anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
in My name,	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
I will do	ποιήσω (poiēsō)	4160: to make, do	a prim. word
[it].			

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).

τι indefinite pronoun - accusative singular neuter

tis **tis**: some or any person or object

αιτησητε verb - aorist active subjunctive - second person

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

[με] personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

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)

John 14:15 .

.	Greek	Strong's	Origin
"If	Ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
Me, you will keep	τηρήσετε (tērēsete)	5083: to watch over, to guard	from a prim. word téros (a guard)
My commandments.	ἐντολὰς (entolas)	1785: an injunction, order, command	from entellomai

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).

αγαπατε **verb - present active subjunctive - second person**
agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

τας **definite article - accusative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

εντολας **noun - accusative plural feminine**

entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

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.

εμας **possessive pronoun - first person accusative plural feminine**

emos em-os': my -- of me, mine (own), my.

τηρησατε **verb - aorist active middle - second person**

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

John 14:16 .

.	Greek	Strong's	Origin
"I will ask	ἐρωτήσω (erōtēsō)	2065: to ask, question	akin to eromai (to ask)
the Father,	πατέρα (patera)	3962: a father	a prim. word
and He will give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you another	ἄλλον (allon)	243: other, another	a prim. word
Helper,	παράκλητον (paraklēton)	3875: called to one's aid	from parakaleō
that He may be with you forever;	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration

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

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

ερωτησω **verb - future active indicative - first person singular**
erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλον **adjective - accusative singular masculine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

παρακλητον **noun - accusative singular masculine**
parakletos **par-ak'-lay-tos**: an intercessor, consoler -- advocate, comforter.

δωσει **verb - future active indicative - third person singular**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

μενη **verb - present active subjunctive - 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.

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).

εις **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)

John 14:17 .

.	Greek	Strong's	Origin
[that is] the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
of truth,	ἀληθείας (alētheias)	225: truth	from aléthés
whom	ὁ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
receive,	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
it does not see	θεωρεῖ (theōrei)	2334: to look at, gaze	from theóros (an envoy, spectator)
Him or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
know	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Him, [but] you know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
Him because	ὅτι	3754: that, because	conjunction from neut. of hostis,

	(oti)		
He abides	μένει	3306: to stay, abide, remain	a prim. verb
	(menei)		
with you and will be in you.			

KJV Lexicon

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - accusative singular neuter**

pneuma **pn̄yoo'-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.

αληθειας **noun - genitive singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος **noun - nominative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai doo'-nam-ahēe: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

λαμβάνει verb - second aorist active middle or passive deponent

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

θεωρεῖ verb - present active indicative - third person singular

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

αὐτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οὐδέ 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.

γινώσκει verb - present active indicative - third 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)

αὐτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὕμεις 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).

γινώσκετε verb - present active indicative - second person

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αὐτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

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.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

εσται verb - future indicative - third person singular

esomai es'-om-ah-ee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

John 14:18 .

.	Greek	Strong's	Origin
"I will not leave	ἀφήσω (aphēsō)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
you as orphans;	ὀρφανούς (orphanous)	3737: an orphan	a prim. word
I will come	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
to you.			

KJV Lexicon

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.

αφήσω **verb - future active indicative - first person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

ὤμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ὀρφανούς **adjective - accusative plural masculine**

orphanos **or-fan-os'**: bereaved (orphan), i.e. parentless -- comfortless, fatherless.

ἐρχομαι **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

ὤμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

John 14:19 .

.	Greek	Strong's	Origin
"After	ἔτι (eti)	2089: still, yet	a prim. adverb
a little while		3398: small, little	a prim. word
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
will no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
see	θεωρεῖ (theōrei)	2334: to look at, gaze	from theóros (an envoy, spectator)

Me, but you [will] see	ΘΕΩΡΕΙΤΕ (theōreite)	2334: to look at, gaze	from theóros (an envoy, spectator)
Me; because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I live,	ζῶ (zō)	2198: to live	from prim. roots zé- and zó-
you will live	ζήσετε (zēsete)	2198: to live	from prim. roots zé- and zó-
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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ΕΤΙ **adverb**

eti et'-ee: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

ΜΙΚΡΟΝ **adjective - accusative singular neuter**

mikron mik-ron': a small space of time or degree -- a (little) (while).

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.

ΚΟΣΜΟΣ **noun - nominative singular masculine**

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ΜΕ **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

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).

θεωρεῖ **verb - present active indicative - third person singular**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

υμεῖς **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεωρεῖτε **verb - present active indicative - second person**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ζῶ **verb - present active indicative - first person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεῖς **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ζησεσθε **verb - future middle deponent indicative - second person**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

John 14:20 .

.	Greek	Strong's	Origin
"In that day	ἡμέρα (ēmera)	2250: day	a prim. word
you will know	ύμεῖς (umeis)	1097: to come to know, recognize, perceive	from a prim. root gnó-

that I am in My
Father,

πατρί
(patri)

3962: a father

a prim. word

and you in Me, and I
in you.

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εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἐκεῖνη **demonstrative pronoun - dative singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

ἡμέρα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

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)

ὕμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

εν **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.

πατρι noun - dative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εμοι personal pronoun - first person dative singular

emoi em-oy': to me -- I, me, mine, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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).

John 14:21 .

.	Greek	Strong's	Origin
"He who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
My commandments	ἐντολάς (entolas)	1785: an injunction, order, command	from entellomai
and keeps	τηρῶν (tērōn)	5083: to watch over, to guard	from a prim. word téros (a guard)

them is the one	ἐκεῖνος (ekeinos)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
who loves	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
Me; and he who loves	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
Me will be loved	ἀγαπηθήσεται (agapēthēsetai)	25: to love	of uncertain origin
by My Father,	πατρός (patros)	3962: a father	a prim. word
and I will love	ἀγαπήσω (agapēsō)	25: to love	of uncertain origin
him and will disclose	ἐμφανίσω (emphanisō)	1718: to exhibit, appear (in person), to declare	from emphanés
Myself	ἐμαυτόν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
to him."			

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ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχων verb - present active participle - nominative singular 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.

εντολας noun - accusative plural feminine

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τηρων **verb - present active participle - nominative singular masculine**
tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

αυτας **personal pronoun - accusative plural feminine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκεινος **demonstrative pronoun - nominative singular masculine**
ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

εστιν **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπων **verb - present active participle - nominative singular masculine**
agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αγαπων **verb - present active participle - nominative singular masculine**
agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

αγαπηθησεται **verb - future passive indicative - third person singular**
agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

υπο **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

και 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.

αγαπησω verb - future active indicative - first person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμφανισω verb - future active indicative - first person singular

emphanizo em-fan-id'-zo: to exhibit (in person) or disclose (by words) -- appear, declare (plainly), inform, (will) manifest, shew, signify.

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

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.

John 14:22 .

.	Greek	Strong's	Origin
Judas	Ἰούδας	2455: Judah, Judas, the name	of Hebrew origin Yehudah

	(ioudas)	of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	
(not Iscariot)	Ἰσκαριώτης (iskariōtēs)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya
said	Λέγει (legei)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	καὶ (kai)	2532: and, even, also	a prim. conjunction
has happened	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
that You are going	μέλλεις (melleis)	3195: to be about to	a prim. verb
to disclose	ἐμφανίζειν (emphanizein)	1718: to exhibit, appear (in person), to declare	from emphanés
Yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
to us and not to the world?"	κόσμῳ (kosmō)	2889: order, the world	a prim. word

KJV Lexicon

ΛΕΓΕΙ **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιουδας noun - nominative singular masculine

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

ουχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισκαριωτης noun - nominative singular masculine

Iskariotes is-kar-ee-o'-tace: inhabitant of Kerioth; Iscariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

μελλεις verb - present active indicative - second person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

εμφανιζειν verb - present active infinitive

emphanizo em-fan-id'-zo: to exhibit (in person) or disclose (by words) -- appear, declare (plainly), inform, (will) manifest, shew, signify.

σεαυτον reflexive pronoun - second person accusative singular masculine

seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-

self).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουχι particle - interrogative

ouchi oo-khee': not indeed -- nay, not.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

John 14:23 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to him, "If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
loves	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
Me, he will keep	τηρήσει (tērēsei)	5083: to watch over, to guard	from a prim. word téros (a guard)
My word;	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

and My Father	πατήρ (patēr)	3962: a father	a prim. word
will love	ἀγαπήσει (agapēsei)	25: to love	of uncertain origin
him, and We will come	ἐλευσόμεθα (eleusometha)	2064: to come, go	a prim. verb
to him and make	ποιησόμεθα (poiēsometha)	4160: to make, do	a prim. word
Our abode	μονήν (monēn)	3438: an abiding, an abode	from menó
with him.			

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-

soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

αγαπα verb - present active subjunctive - third person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

τηρησει verb - future active indicative - third person singular

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

αγαπησει verb - future active indicative - third person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
προς preposition pros pros: a preposition of direction; forward to, i.e. toward
αυτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ελευσομεθα verb - future middle deponent indicative - first person erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
μονην noun - accusative singular feminine mone mon-ay': a staying, i.e. residence (the act or the place) -- abode, mansion.
παρ preposition para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with
αυτω personal pronoun - dative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ποιησομεν verb - future active indicative - first person poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

John 14:24 .

.	Greek	Strong's	Origin
"He who does not love	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
Me does not keep	τηρεῖ (tērei)	5083: to watch over, to guard	from a prim. word téros (a guard)
My words;	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
and the word	λόγος	3056: a word (as embodying	from legó

	(logos)	an idea), a statement, a speech	
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you hear	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
is not Mine,	ἐμὸς (emos)	1699: my	from the oblique cases of ἐγώ, first pers. poss. pronoun
but the Father's	πατρός (patros)	3962: a father	a prim. word
who sent	πέμψαντος (pempantos)	3992: to send	a prim. word
Me.			

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

αγαπων **verb - present active participle - nominative singular masculine**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογους **noun - accusative plural masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

τηρει verb - present active indicative - third person singular

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

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.

οι 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.

ακουετε verb - present active indicative - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εμος **possessive pronoun - first person nominative singular masculine**
emos **em-os'**: my -- of me, mine (own), my.

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.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμψαντος **verb - aorist active participle - genitive singular masculine**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

πατρος **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

John 14:25 .

■			
.	Greek	Strong's	Origin
"These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I have spoken	λελάληκα (lélalēka)	2980: to talk	from lalos (talkative)
to you while abiding	μένων (menōn)	3306: to stay, abide, remain	a prim. verb
with you.			

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

λελαληκα **verb - perfect active indicative - first person singular**
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).

παρ **preposition**
para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

μενων **verb - present active participle - nominative singular masculine**
meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

John 14:26 .

.	Greek	Strong's	Origin
"But the Helper,	παράκλητος (paraklētos)	3875: called to one's aid	from parakaleó
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
whom	ὃ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Father	πατήρ (patēr)	3962: a father	a prim. word
will send	πέμψει (pempsei)	3992: to send	a prim. word
in My name,	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
He will teach	διδάξει (didaxei)	1321: to teach	a redupl. caus. form of daó (to learn)
you all	πάντα (panta)	3956: all, every	a prim. word

things,	πάντα (panta)	3956: all, every	a prim. word
and bring to your remembrance	ὑπομνήσει (upomnēsei)	5279: to cause (one) to remember, to remind	from hupo and mimnēskó
all		3956: all, every	a prim. word
that I said		3004: to say	a prim. verb
to you.			

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρακλητος noun - nominative singular masculine

parakletos **par-ak'-lay-tos**: an intercessor, consoler -- advocate, comforter.

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - nominative singular neuter

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον adjective - nominative singular neuter

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

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.

πεμπει **verb - future active indicative - third person singular**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

εκεινος **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

διδαξει **verb - future active indicative - third person singular**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υπομνησει **verb - future active indicative - third person singular**

hupomimnesko **hoop-om-im-nace'-ko**: to remind quietly, i.e. suggest to the (middle voice, one's own) memory -- put in mind, remember, bring to (put in) remembrance.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

ειπον **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

John 14:27 .

.	Greek	Strong's	Origin
"Peace	Εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
I leave	ἀφίημι (aphiēmi)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
with you; My peace	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
I give	δίδωμι (didōmi)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to you; not as the world	κόσμος (kosmos)	2889: order, the world	a prim. word
gives	δίδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
do I give	δίδωμι (didōmi)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to you. Do not let your heart	καρδία (kardia)	2588: heart	a prim. word
be troubled,	ταρασέσθω (tarassesthō)	5015: to stir up, to trouble	from a prim. root tarach-

nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
let it be fearful.	δειλιάτω (deiliatō)	1168: to be cowardly	from deilia

KJV Lexicon

ειρηνην **noun - accusative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

αφίημι **verb - present active indicative - first person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

υμιν **personal pronoun - second person dative plural**

humín **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ειρηνην **noun - accusative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμην **possessive pronoun - first person accusative singular feminine**

emos **em-os'**: my -- of me, mine (own), my.

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)

υμιν **personal pronoun - second person dative plural**

humín **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος **noun - nominative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

διδωσιν **verb - present active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

διδωμι **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)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ταρασσεσθω **verb - present passive imperative - third person singular**

tarasso **tar-as'-so**: to stir or agitate (roil water) -- trouble.

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.

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).

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

δειλιατω **verb - present active imperative - third person singular**

deilliao di-lee-ah'-o: to be timid -- be afraid.

John 14:28 .

.	Greek	Strong's	Origin
"You heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
that I said		3004: to say	a prim. verb
to you, 'I go away,	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
and I will come	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
to you.' 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 loved	ἠγαπᾶτε (ēgapate)	25: to love	of uncertain origin
Me, you would have rejoiced	ἐχάρητε (echarēte)	5463: to rejoice, be glad	a prim. verb
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I go	πορεύομαι (poreuomai)	4198: to go	from poros (a ford, passage)
to the Father,	πατέρα (patera)	3962: a father	a prim. word
for the Father	πατὴρ (patēr)	3962: a father	a prim. word
is greater		3173: great	a prim. word
than I.			

KJV Lexicon

ηκουσατε **verb - aorist active indicative - second person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ειπον **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

υπαγω **verb - present active indicative - first person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ηγαπατε **verb - imperfect active indicative - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

εχαρητε verb - second aorist passive deponent indicative - 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

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ειπον verb - second aorist active indicative - first person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πορευομαι verb - present middle or passive deponent indicative - first person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

μειζων adjective - nominative singular masculine - comparative or contracted

meizon mide'-zone: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

μου **personal pronoun - first person genitive singular**

mou **moo:** of me -- I, me, mine (own), my.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee':** he (she or it) is; also (with neuter plural) they are

John 14:29 .

.	Greek	Strong's	Origin
"Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I have told		3004: to say	a prim. verb
you before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
it happens,	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that when	ὅταν (otan)	3752: whenever	from hote and an
it happens,	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
you may believe.	πιστεύσητε (pisteusēte)	4100: to believe, entrust	from pistis

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

νῦν **adverb**

nun **noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective

present or immediate

ειρηκα **verb - perfect active indicative - first person singular - attic**
ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

πριν **adverb**
prin **prin**: prior, sooner -- before (that), ere.

γενεσθαι **verb - second aorist middle deponent middle or passive deponent**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

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.

γενηται **verb - second aorist middle deponent subjunctive - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

πιστευσητε **verb - aorist active subjunctive - second person**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

John 14:30 .

.	Greek	Strong's	Origin
"I will not speak	λαλήσω (lalēsō)	2980: to talk	from lalos (talkative)
much	πολλὰ (polla)	4183: much, many	a prim. word
more	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
with you, for the ruler	ἄρχων (archōn)	758: ruler, chief	pres. part. of archó
of the world	κόσμου	2889: order, the world	a prim. word

	(kosmou)		
is coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and he has	ἔχει (echei)	2192: to have, hold	a prim. verb
nothing	οὐκ (ouk)	3756: not, no	a prim. word
in Me;			

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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).

πολλα **adjective - accusative plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

λαλησω **verb - future active indicative - first person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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).

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

του definite article - genitive singular masculine

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.

αρχων noun - nominative singular masculine

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

John 14:31 .

.	Greek	Strong's	Origin
but so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
that the world	κόσμος (kosmos)	2889: order, the world	a prim. word
may know	γινῶ (gnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-

that I love	ἀγαπῶ (agapō)	25: to love	of uncertain origin
the Father,	πατέρα (patera)	3962: a father	a prim. word
I do	ποιῶ (poiō)	4160: to make, do	a prim. word
exactly		3779: in this way, thus	adverb from houtos,
as the Father	πατήρ (patēr)	3962: a father	a prim. word
commanded	ἐντολήν (entolēn)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
Me. Get	ἐγείρεσθε (egeiresthe)	1453: to waken, to raise up	a prim. verb
up, let us go	ἄγωμεν (agōmen)	71: to lead, bring, carry	a prim. verb
from here.	ἐντεῦθεν (enteuthen)	1782: from here, on each side, thereupon	akin to enthen

KJV Lexicon

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

γνω verb - second aorist active subjunctive - third 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)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κόσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθως adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εντειλατο verb - aorist middle deponent indicative - third person singular

entellomai en-tel'-lom-ahee: to enjoin -- (give) charge, (give) command(-ments), injoin.

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.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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.

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)

εγειρεσθε **verb - present middle or passive imperative - second person**
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

αγωμεν **verb - present active subjunctive - first person**
ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

εντευθεν **adverb**
enteuthen **ent-yoo'-then**: hence; (repeated) on both sides -- (from) hence, on either side.

John 15:1 .

.	Greek	Strong's	Origin
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the TRUE	ἀληθινῇ (alēthinē)	228: true.	from aléthés
vine,	ἄμπελος (ampelos)	288: vine	of uncertain origin
and My Father	πατήρ (patēr)	3962: a father	a prim. word
is the vinedresser.	γεωργός (geōrgos)	1092: a husbandman, vinedresser	from gé and ergon

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**
eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

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.

αμπελος **noun - nominative singular feminine**
ampelos **am'-pel-os**: a vine (as coiling about a support) -- vine.

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.

αληθινη **adjective - nominative singular feminine**
alethinos **al-ay-thee-nos'**: truthful -- true.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεωργος **noun - nominative singular masculine**
georgos **geh-ore-gos'**: a land-worker, i.e. farmer -- husbandman.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 15:2 .

.	Greek	Strong's	Origin
"Every	πᾶν (pan)	3956: all, every	a prim. word
branch	κλῆμα (klēma)	2814: a vine branch	from klaó
in Me that does not bear	φέρων (pheron)	5342: to bear, carry, bring forth	a prim. word
fruit,	καρπὸν (karpon)	2590: fruit	a prim. word

He takes away;	αἶρει (airei)	142: to raise, take up, lift	a prim. verb
and every	πάν (pan)	3956: all, every	a prim. word
[branch] that bears	φέρων (pheron)	5342: to bear, carry, bring forth	a prim. word
fruit,	καρπὸν (karpon)	2590: fruit	a prim. word
He prunes	καθαίρει (kathairei)	2508: to cleanse	from katharos
it so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that it may bear	φέρῃ (pherē)	5342: to bear, carry, bring forth	a prim. word
more		4183: much, many	a prim. word
fruit.	καρπὸν (karpon)	2590: fruit	a prim. word

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παν **adjective - accusative singular neuter**

pas pas: apparently a primary word; all, any, every, the whole

κλημα **noun - accusative singular neuter**

klema kaly'-mah: a limb or shoot (as if broken off) -- branch.

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.

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.

φερον **verb - present active participle - accusative singular neuter**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

καρπον **noun - accusative singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

αιρει **verb - present active indicative - third person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

αυτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παν **adjective - accusative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρπον **noun - accusative singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

φερον **verb - present active participle - accusative singular neuter**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

καθαιρει **verb - present active indicative - third person singular**

kathairo **kath-ah'-ee-ro**: to cleanse, i.e. (specially) to prune; figuratively, to expiate -- purge.

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.

πλειονα **adjective - accusative singular masculine - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

καρπον **noun - accusative singular masculine**
karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

φερω **verb - present active subjunctive - third person singular**
phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

John 15:3 .

.	Greek	Strong's	Origin
"You are already	ἤδη (ēdē)	2235: already	a prim. adverb of time
clean	καθαροί (katharoi)	2513: clean (adjective)	a prim. word
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
which	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have spoken	λελάληκα (lélalēka)	2980: to talk	from lalos (talkative)
to you.			

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ἤδη **adverb**
ede **ay'-day**: even now -- already, (even) now (already), by this time.

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

καθαροὶ **adjective - nominative plural masculine**
katharos **kath-ar-os'**: clean -- clean, clear, pure.

εἰστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

διὰ **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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.

ὃν **relative pronoun - accusative singular masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

λελάληκα **verb - perfect active indicative - first person singular**
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ὑμῖν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

John 15:4 .

.	Greek	Strong's	Origin
"Abide	μείνατε (meinate)	3306: to stay, abide, remain	a prim. verb
in Me, and I in you. As the branch	κλήμα (klēma)	2814: a vine branch	from klaó
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
bear	φέρειν (pherein)	5342: to bear, carry, bring forth	a prim. word
fruit	καρπὸν (karpon)	2590: fruit	a prim. word

of itself	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
it abides	μένῃ (menē)	3306: to stay, abide, remain	a prim. verb
in the vine,	ἀμπέλῳ (ampelō)	288: vine	of uncertain origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
neither	οὐδὲ (oude)	3761: and not, neither	from ou, and de
[can] you unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you abide	μένητε (menēte)	3306: to stay, abide, remain	a prim. verb
in Me.			

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μειναιτε **verb - aorist active middle - second person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

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.

καγω personal pronoun - first person nominative singular - contracted form

kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

εν preposition

en en: in, at, (up-)on, by, etc.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

καθως adverb

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλημα noun - nominative singular neuter

klema kaly'-mah: a limb or shoot (as if broken off) -- branch.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναται verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

καρπον noun - accusative singular masculine

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

φερειν verb - present active infinitive

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

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.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μεινῇ **verb - aorist active subjunctive - 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.

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.

ἀμπέλῳ **noun - dative singular feminine**

ampelos **am'-pel-os**: a vine (as coiling about a support) -- vine.

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.

οὐδε **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ὕμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ἐάν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μὴ **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.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἐμοὶ **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

μεινῇτε **verb - aorist active subjunctive - second person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

John 15:5 .

.	Greek	Strong's	Origin
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
the vine,	ἄμπελος (ampelos)	288: vine	of uncertain origin
you are the branches;	κλήματα (klēmata)	2814: a vine branch	from klaó
he who abides	μένων (menōn)	3306: to stay, abide, remain	a prim. verb
in Me and I in him, he bears	φέρει (pherei)	5342: to bear, carry, bring forth	a prim. word
much	πολύν (polun)	4183: much, many	a prim. word
fruit,	καρπὸν (karpon)	2590: fruit	a prim. word
for apart	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
from Me you can	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
do	ποιεῖν (poiein)	4160: to make, do	a prim. word
nothing.	οὐ (ou)	3756: not, no	a prim. word

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

εἰμι **verb - present indicative - first person singular**
eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

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.

αμπελος noun - nominative singular feminine

ampelos am'-pel-os: a vine (as coiling about a support) -- vine.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

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.

κληματα noun - nominative plural neuter

klema kaly'-mah: a limb or shoot (as if broken off) -- branch.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μενων verb - present active participle - nominative singular masculine

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εν preposition

en en: in, at, (up-)on, by, etc.

εμοι personal pronoun - first person dative singular

emoi em-oy': to me -- I, me, mine, my.

καγω personal pronoun - first person nominative singular - contracted form

kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

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

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

φερει verb - present active indicative - third person singular

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

καρπον **noun - accusative singular masculine**
karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

πολυν **adjective - accusative singular masculine**
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

χωρις **adverb**
choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

μου **personal pronoun - first person genitive singular**
emou **em-oo'**: of me -- me, mine, my.

ου **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασθαι **verb - present middle or passive deponent indicative - second person**
dunamai **doo'-nam-ahce**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ποιειν **verb - present active infinitive**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ουδεν **adjective - accusative singular neuter**
oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

John 15:6 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone,	a prim. enclitic indef. pronoun
does not abide	μένει (menē)	3306: to stay, abide, remain	a prim. verb

in Me, he is thrown	ἐβλήθη (eblēthē)	906: to throw, cast	a prim. word
away	ἔξω (exō)	1854: outside, without	from ek
as a branch	κλήμα (klēma)	2814: a vine branch	from klaó
and dries	ἐξηράνθη (exēranthē)	3583: to dry up, waste away	from xéros
up; and they gather	συνάγουσιν (sunagousin)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
them, and cast	βάλλουσιν (ballousin)	906: to throw, cast	a prim. word
them into the fire	πῦρ (pur)	4442: fire	a prim. word
and they are burned.	καίεται (kaietai)	2545: to kindle, burn	a prim. verb

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).

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

μεινι verb - aorist active subjunctive - 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.

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.

εβληθη verb - aorist passive indicative - third person singular
ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εξω adverb
exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

ως adverb
hos hoce: which how, i.e. in that manner (very variously used, as follows)

το definite article - nominative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλημα noun - nominative singular neuter
klema kaly'-mah: a limb or shoot (as if broken off) -- branch.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ξηρανθη verb - aorist passive indicative - third person singular
xeraino xay-rah'-ee-no: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναγουσιν verb - present active indicative - third person
sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

αυτα personal pronoun - accusative plural neuter
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυρ noun - accusative singular neuter
pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

βαλλουσιν verb - present active indicative - third person
ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καιεται verb - present passive indicative - third person singular
kaio kah'-yo: to set on fire, i.e. kindle or (by implication) consume -- burn, light.

John 15:7 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you abide	μείνητε (meinēte)	3306: to stay, abide, remain	a prim. verb
in Me, and My words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
abide	μείνη (meinē)	3306: to stay, abide, remain	a prim. verb
in you, ask	αἰτήσασθε (aitēsasthe)	154: to ask, request	a prim. verb
whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you wish,	θέλητε (thelēte)	2309: to will, wish	a prim. verb
and it will be done	γενήσεται (genēsetai)	1096: to come into being, to happen, to become	from a prim. root gen-

for you.

KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μεινητε **verb - aorist active subjunctive - second person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

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.

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.

ρηματα **noun - nominative plural neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

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).

μεινη **verb - aorist active subjunctive - 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.

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εαν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

θελητε **verb - present active subjunctive - second person**

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

αιτησεσθε **verb - future middle indicative - second person**

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γενησεται **verb - future middle deponent indicative - third person singular**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

John 15:8 .

■ .	Greek	Strong's	Origin
"My Father	πατήρ (patēr)	3962: a father	a prim. word
is glorified	ἐδοξάσθη (edoxasthē)	1392: to render or esteem glorious (in a wide application)	from doxa
by this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
that you bear	φέρετε (pherēte)	5342: to bear, carry, bring forth	a prim. word
much	πολὺν (polun)	4183: much, many	a prim. word

fruit,	καρπὸν (karpon)	2590: fruit	a prim. word
and [so] prove	γένησθε (genēsthe)	1096: to come into being, to happen, to become	from a prim. root gen-
to be My disciples.	μαθηταί (mathētai)	3101: a disciple	from manthanó

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τούτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

εδοξασθη **verb - aorist 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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

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.

καρπον **noun - accusative singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

πολυν **adjective - accusative singular masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

φερῆτε verb - present active subjunctive - second person
phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

καὶ conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γενήσεσθε verb - future middle deponent indicative - second person
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐμοὶ personal pronoun - first person dative singular
emoi em-oy': to me -- I, me, mine, my.

μαθηταὶ noun - nominative plural masculine
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

John 15:9 .

.	Greek	Strong's	Origin
"Just	Καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as the Father	πατήρ (patēr)	3962: a father	a prim. word
has loved	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
Me, I have also		2532: and, even, also	a prim. conjunction
loved	ἠγάπησα (ēgapēsa)	25: to love	of uncertain origin
you; abide	μείνατε (meinate)	3306: to stay, abide, remain	a prim. verb
in My love.	ἀγάπη (agapē)	26: love, goodwill	from agapaó

KJV Lexicon

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ηγαπησεν **verb - aorist active indicative - third person singular**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, 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.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

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

ηγαπησα **verb - aorist active indicative - first person singular**

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).

μεινατε **verb - aorist active middle - second person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

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.

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.

τη **definite article - dative singular feminine**

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 dative singular feminine**
emos **em-os'**: my -- of me, mine (own), my.

John 15:10 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you keep	τηρήσητε (tērēsēte)	5083: to watch over, to guard	from a prim. word téros (a guard)
My commandments,	ἐντολάς (entolas)	1785: an injunction, order, command	from entellomai
you will abide	μενεῖτε (meneite)	3306: to stay, abide, remain	a prim. verb
in My love;	ἀγάπη (agapē)	26: love, goodwill	from agapaō
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as I have kept	τετήρηκα (tetērēka)	5083: to watch over, to guard	from a prim. word téros (a guard)
My Father's	πατρός (patros)	3962: a father	a prim. word
commandments	ἐντολάς (entolas)	1785: an injunction, order, command	from entellomai
and abide	μένω (menō)	3306: to stay, abide, remain	a prim. verb
in His love.	ἀγάπη (agapē)	26: love, goodwill	from agapaō

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).

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολας **noun - accusative plural feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

τηρησητε **verb - aorist active subjunctive - second person**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

μενειτε **verb - future active indicative - second person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

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.

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.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

καθως **adverb**

kathos **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

εντολας **noun - accusative plural feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

τετηρηκα **verb - perfect 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

μενω **verb - present active indicative - first 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.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

John 15:11 .

.	Greek	Strong's	Origin
"These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

I have spoken	λελάληκα (lelalēka)	2980: to talk	from lalos (talkative)
to you so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that My joy	χαρὰ (chara)	5479: joy, delight	from chairó
may be in you, and [that] your joy	χαρὰ (chara)	5479: joy, delight	from chairó
may be made full.	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

λελαληκα **verb - perfect active indicative - first person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

υμιν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

χαρα **noun - nominative singular feminine**

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

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.

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).

μεινη **verb - aorist active subjunctive - third person singular**
meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

χαρα **noun - nominative 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).

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

John 15:12 .

.	Greek	Strong's	Origin
"This	Αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is My commandment,	ἐντολὴ (entolē)	1785: an injunction, order, command	from entellomai
that you love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun

just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as I have loved	ἠγάπησα (ēgapēsa)	25: to love	of uncertain origin
you.			

KJV Lexicon

αυτη **demonstrative pronoun - nominative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

εντολη **noun - nominative singular feminine**

entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

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.

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.

αγαπατε **verb - present active subjunctive - second person**

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

καθως adverb kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.
ηγαπησα verb - aorist active indicative - first person singular 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).

John 15:13 .

.	Greek	Strong's	Origin
"Greater	μείζονα (meizona)	3173: great	a prim. word
love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
has	ἔχει (echei)	2192: to have, hold	a prim. verb
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
than this,	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
lay down	θῆ (thē)	5087: to place, lay, set	from a prim. root the-
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
for his friends.	φίλων (philōn)	5384: beloved, dear, friendly	a prim. word

KJV Lexicon

μειζονα **adjective - accusative singular feminine - comparative or contracted**

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

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.

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.

ουδεις **adjective - nominative singular masculine**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εχει **verb - present active indicative - third person singular**

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.

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην **noun - accusative singular feminine**

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

θη **verb - second aorist active subjunctive - 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.

υπερ **preposition**

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest,

concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλων **adjective - genitive plural masculine**

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 15:14 .

.	Greek	Strong's	Origin
"You are My friends	φίλοι (philoi)	5384: beloved, dear, friendly	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you do	ποιῆτε (poiēte)	4160: to make, do	a prim. word
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I command	ἐντέλλομαι (entellomai)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
you.			

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

φιλοι **adjective - nominative plural masculine**
philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

εστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

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).

ποιητε **verb - present active subjunctive - second person**
poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

οσα **correlative pronoun - accusative plural neuter**
hosos **hos'-os**: as (much, great, long, etc.) as

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

εντελλομαι **verb - present middle or passive deponent indicative - first person singular**
entellomai **en-tel'-lom-ahee**: to enjoin -- (give) charge, (give) command(-ments), injoin.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

John 15:15 .

.	Greek	Strong's	Origin
"No longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
do I call	λέγω (legō)	3004: to say	a prim. verb
you slaves,	δούλους (doulous)	1401: a slave	of uncertain derivation
for the slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation

does not know		3609a: to have seen or perceived, hence to know	perf. of eidon
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
his master	κύριος (kurios)	2962: lord, master	from kuros (authority)
is doing;	ποιεῖ (poiei)	4160: to make, do	a prim. word
but I have called		3004: to say	a prim. verb
you friends,	φίλους (philous)	5384: beloved, dear, friendly	a prim. word
for all things	πάντα (panta)	3956: all, every	a prim. word
that I have heard	ἤκουσα (ēkousa)	191: to hear, listen	from a prim. word mean. hearing
from My Father	πατρός (patros)	3962: a father	a prim. word
I have made known	ἐγνώρισα (egnōrisa)	1107: to come to know, to make known	from ginóskō
to you.			

KJV Lexicon

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).

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

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.

οτι conjunction

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.

δουλος noun - nominative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

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.

οιδεν verb - perfect active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιει verb - present active indicative - third person singular

poieo pay-eh'-o: to make or do (in a very wide application, more or less direct)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your

(+ own).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειρηκα verb - perfect active indicative - first person singular - attic

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

φιλους adjective - accusative plural masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παντα adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

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.

ηκουσα verb - aorist active indicative - first person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

εγνωρισα verb - aorist active indicative - first person singular

gnorizo gno-rid'-zo: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

υμιν personal pronoun - second person dative plural

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

John 15:16 .

.	Greek	Strong's	Origin
"You did not choose	ἐξελέξασθε (exelexasthe)	1586: to select	from ek and legó (in the sense of pick up)
Me but I chose	ἐξελεξάμην (exelexamēn)	1586: to select	from ek and legó (in the sense of pick up)
you, and appointed	ἔθηκα (ethēka)	5087: to place, lay, set	from a prim. root the-
you that you would go	ὑπάγητε (upagēte)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
and bear	φέρειτε (pherēte)	5342: to bear, carry, bring forth	a prim. word
fruit,	καρπὸν (karpon)	2590: fruit	a prim. word
and [that] your fruit	καρπὸς (karpos)	2590: fruit	a prim. word
would remain,	μένῃ (menē)	3306: to stay, abide, remain	a prim. verb
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you ask	αἰτήσητε (aitēsēte)	154: to ask, request	a prim. verb
of the Father	πατέρα (patera)	3962: a father	a prim. word
in My name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
He may give	δοῦναι (dō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to you.			

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.

υμεῖς **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.

ἐξελεξασθε **verb - aorist middle indicative - second person**

eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

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.

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ἐξελεξαμην **verb - aorist middle indicative - first person singular**

eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐθηκα **verb - aorist active indicative - first person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

υμας **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.

υμεις **personal pronoun - second person nominative plural**
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

υπαγητε **verb - present active subjunctive - second person**
hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καρπον **noun - accusative singular masculine**
karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

φερητε **verb - present active subjunctive - second person**
phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

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.

καρπος **noun - nominative singular masculine**
karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

υμων **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

μενη **verb - present active subjunctive - 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.

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.

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 - accusative singular neuter**
tis tis: some or any person or object

αν **particle**
an an: denoting a supposition, wish, possibility or uncertainty

<p>αιτησητε verb - aorist active subjunctive - second person aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.</p>			
<p>τον definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>			
<p>πατερα noun - accusative singular masculine pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.</p>			
<p>εν preposition en en: in, at, (up-)on, by, etc.</p>			
<p>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.</p>			
<p>ονοματι noun - dative singular neuter onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).</p>			
<p>μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.</p>			
<p>δω verb - second aorist active subjunctive - 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)</p>			
<p>υμιν personal pronoun - second person dative plural humim hoo-min': to (with or by) you -- ye, you, your(-selves).</p>			

John 15:17 .

.	Greek	Strong's	Origin
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I command	ἐντέλλομαι (entellomai)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
you, that you love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
one another.	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εντελλομαι **verb - present middle or passive deponent indicative - first person singular**

entellomai **en-tel'-lom-ahee**: to enjoin -- (give) charge, (give) command(-ments), injoin.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

αγαπατε **verb - present active subjunctive - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

John 15:18 .

.	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
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
hates	μισεῖ (misei)	3404: to hate	from misos (hatred)
you, you know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that it has hated	μεμίσηκεν (memisēken)	3404: to hate	from misos (hatred)
Me before		4413: first, chief	contr. superl. of pro

[it hated] you.

KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος **noun - nominative singular masculine**

kosmos **kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

μισει **verb - present active indicative - third person singular**

miseo **mis-eh'-o:** to detest (especially to persecute); by extension, to love less -- hate(-ful).

γινωσκετε **verb - present active imperative - second person**

ginosko **ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ginosko **ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι **verb - present active imperative - second person**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εμε **conjunction**

eme **em-eh':** me -- I, me, my(-self).

εγω **personal pronoun - first person accusative singular**

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

ὑμῶν **adverb**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

μεμίσηκεν **personal pronoun - second person genitive plural**

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

verb - perfect active indicative - third person singular

John 15:19 .

.	Greek	Strong's	Origin
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you were of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
would love	ἐφίλει (ephilei)	5368: to love	from philos
its own;	ἴδιον (idion)	2398: one's own, distinct	a prim. word
but because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you are not of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
but I chose	ἐξελεξάμην (exelexamēn)	1586: to select	from ek and legó (in the sense of pick up)
you out of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
because		3754: that, because	conjunction from neut. of hostis,
of this	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

the world	κόσμος (kosmos)	2889: order, the world	a prim. word
hates	μισεῖ (misei)	3404: to hate	from misos (hatred)
you.			

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

κόσμου 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.

ἦτε verb - imperfect indicative - second person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κόσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ἂν particle

an an: denoting a supposition, wish, possibility or uncertainty

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιον adjective - accusative singular neuter

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

εφιλει verb - imperfect active indicative - third person singular

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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.

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.

εστε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

εξελεξαμην verb - aorist middle indicative - first person singular

eklegomai ek-leg'-om-ahee: to select -- make choice, choose (out), chosen.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

κόσμου 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.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

τοῦτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

μισεῖ verb - present active indicative - third person singular

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

ὕμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

κόσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

John 15:20 .

.	Greek	Strong's	Origin
"Remember	μνημονεύετε (mnēmoneuete)	3421: to call to mind, to make mention of	from mnémón (mindful)
the word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó

that I said		3004: to say	a prim. verb
to you, 'A slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
is not greater		3173: great	a prim. word
than his master.'	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
they persecuted	ἐδίωξαν (ediōxan)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
Me, they will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
persecute	διώξουσιν (diōxousin)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
you; if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
they kept	ἐτήρησαν (etērēsan)	5083: to watch over, to guard	from a prim. word téros (a guard)
My word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
they will keep	τηρήσουσιν (tērēsousin)	5083: to watch over, to guard	from a prim. word téros (a guard)
yours	ὑμέτερον (umeteron)	5212: your, yours	poss. pronoun from humeis
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

μνημονεύετε **verb - present active imperative - second person**

mnemoneuo mnay-mon-yoo'-o: to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογου **noun - genitive singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

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.

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

ειπον **verb - second aorist active indicative - first person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

δουλος **noun - nominative singular masculine**

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon mide'-zone: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

εδιωξαν verb - aorist active indicative - third person

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

διωξουσιν verb - future active indicative - third person

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

μου personal pronoun - first person genitive singular

μου moo: of me -- I, me, mine (own), my.

ετηρησαν verb - aorist active indicative - third person

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υμετερον possessive pronoun - second person accusative plural masculine

humeteros hoo-met'-er-os: yours, i.e. pertaining to you -- your (own).

τηρησουσιν verb - future active indicative - third person

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

John 15:21 .

.	Greek	Strong's	Origin
"But all	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
they will do	ποιήσουσιν (poiēsousin)	4160: to make, do	a prim. word
to you for My name's	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
sake,	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
the One who sent	πέμψαντα (pempsanta)	3992: to send	a prim. word

Me.

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.

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ποιησουσιν **verb - future active indicative - third person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - accusative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

οτι **conjunction**

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.

οἶδασιν **verb - perfect active indicative - third person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τοῦ **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμψαντα **verb - aorist active participle - accusative singular masculine**
pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

John 15:22 .

.	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 had not come	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
and spoken	ἐλάλησα (elalēsa)	2980: to talk	from lalos (talkative)
to them, they would not have	εἴχοσαν (eichosan)	2192: to have, hold	a prim. verb
sin,	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
they have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
excuse	πρόφασιν (prophasin)	4392: a pretense	from pro and phainó

for their sin.

ἁμαρτίας
(amartias)

266: a sin, failure

from hamartanó

KJV Lexicon

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἔλθων **verb - second aorist active indicative - first person singular**

erchomai er'-khom-ahēe: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐλάλησα **verb - aorist active indicative - first person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἁμαρτίαν **noun - accusative singular feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

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.

εἶχον **verb - imperfect active indicative - third person**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

νῦν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ὅτε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προφασιν **noun - accusative singular feminine**

prophasis **prof'-as-is**: an outward showing, i.e. pretext -- cloke, colour, pretence, show.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχουσιν **verb - present active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

αμαρτιας **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 15:23 .

.	Greek	Strong's	Origin
"He who hates	μισῶν (misōn)	3404: to hate	from misos (hatred)
Me hates	μισεῖ (misei)	3404: to hate	from misos (hatred)
My Father	πατέρα (patera)	3962: a father	a prim. word
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

μισων **verb - present active participle - nominative singular masculine**

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

μισει **verb - present active indicative - third person singular**

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

John 15:24 .

.	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 had not done	ἐποίησα (epoiēsa)	4160: to make, do	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them the works	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
which	ὅς (os)	3739: usually rel. who, which,	a prim. pronoun

	(a)	that, also demonstrative this, that	
no one	οὐδείς (oudeis)	3762: no one, none	from oude and heis
else	ἄλλος (allos)	243: other, another	a prim. word
did,	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
they would not have	εἴχουσιν (eichosan)	2192: to have, hold	a prim. verb
sin;	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
they have both	καὶ (kai)	2532: and, even, also	a prim. conjunction
seen	ἐώρακασιν (eōrakasin)	3708: to see, perceive, attend to	a prim. verb
and hated	μεμισήκασιν (memisēkasin)	3404: to hate	from misos (hatred)
Me and My Father	πατέρα (patera)	3962: a father	a prim. word
as well.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

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.

εποιησα verb - aorist active indicative - first person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

εν preposition

en en: in, at, (up-)on, by, etc.

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

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.

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αλλος adjective - nominative singular masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

πεποιηκεν verb - perfect active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

αμαρτιαν noun - accusative singular feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

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.

ειχον verb - imperfect active indicative - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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

εωρακασιν verb - perfect active indicative - third person - attic

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεμισηκασιν verb - perfect active indicative - third person

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

John 15:25 .

.	Greek	Strong's	Origin
"But [they have done this] to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó

that is written	γεγραμμένος (gegrammenos)	1125: to write	a prim. verb
in their Law,	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
THEY HATED	ἐμίσησαν (emisēsan)	3404: to hate	from misos (hatred)
ME WITHOUT A CAUSE.'		1431: a gift	from didómi

KJV Lexicon

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

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

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.

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.

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.

γεγραμμενος **verb - perfect passive participle - nominative singular masculine**
grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομω **noun - dative singular masculine**
nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

αυτων **personal pronoun - genitive plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μισησαν **verb - aorist active indicative - third person**
miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

δωρεαν **adverb**
dorean **do-reh-an'**: gratuitously -- without a cause, freely, for naught, in vain.

John 15:26 .

.	Greek	Strong's	Origin
"When	Ὅταν (otan)	3752: whenever	from hote and an
the Helper	παράκλητος (paraklētos)	3875: called to one's aid	from parakaleó
comes,	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

I will send	πέμψω (pempsō)	3992: to send	a prim. word
to you from the Father,	πατρός (patros)	3962: a father	a prim. word
[that is] the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of truth	ἀληθείας (alētheias)	225: truth	from aléthés
who	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
proceeds	ἐκπορεύεται (ekporeuetai)	1607: to make to go forth, to go forth	from ek and poreuomai
from the Father,	πατρός (patros)	3962: a father	a prim. word
He will testify	μαρτυρήσει (marturēsei)	3140: to bear witness, testify	from martus
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Me,			

KJV Lexicon

ὅταν **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.

ὅδε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐλθῇ **verb - second aorist active subjunctive - third person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρακλητος **noun - nominative singular masculine**

parakletos **par-ak'-lay-tos**: an intercessor, consoler -- advocate, comforter.

ον relative pronoun - accusative singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

πεμπω **verb - future active indicative - first person singular**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

της **definite article - genitive singular feminine**

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.

ο relative pronoun - nominative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρις noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

εκπορευεται verb - present middle or passive deponent indicative - third person singular

ekporeuomai ek-por-yoo'-om-ahee: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

εκεινος demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

μαρτυρησει verb - future active indicative - third person singular

martureo mar-too-reh'-o: to be a witness, i.e. testify

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

μου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

John 15:27 .

.	Greek	Strong's	Origin
and you [will] testify	μαρτυρεῖτε (martureite)	3140: to bear witness, testify	from martus
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you have been		1510: I exist, I am	a prol. form of a prim. and defective verb
with Me from the	ἀρχῆς	746: beginning, origin	from archó

beginning. (archēs)

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

υμεις personal pronoun - second person nominative plural

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαρτυρειτε verb - present active indicative - second person

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απο preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αρχης noun - genitive singular feminine

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

μετ preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

εμου personal pronoun - first person genitive singular

emou **em-oo'**: of me -- me, mine, my.

εστε verb - present indicative - second person

este **es-teh'**: ye are -- be, have been, belong.

John 16:1 .

■			
.	Greek	Strong's	Origin

"These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I have spoken	λελάληκα (lelalēka)	2980: to talk	from lalos (talkative)
to you so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may be kept	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
from stumbling.	σκανδαλισθήτε (skandalisthēte)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

λελαληκα **verb - perfect active indicative - first person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

υμιν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

σκανδαλισθητε **verb - aorist passive subjunctive - second person**

skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

John 16:2 .

.	Greek	Strong's	Origin
"They will make	ποιήσουσιν (poiēsousin)	4160: to make, do	a prim. word
you outcasts from the synagogue,	ἄποσυναγωγους (aposunagōgous)	656: expelled from the congregation	from apo and sunagógē
but an hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
for everyone	πᾶς (pas)	3956: all, every	a prim. word
who kills	ἀποκτείνας (apokteinas)	615: to kill	from apo and kteinó (to kill)
you to think	δόξη (doxē)	1380: to have an opinion, to seem	from dokos (opinion)
that he is offering	προσφέρειν (prospherein)	4374: to bring to, i.e. to offer	from pros and pheró
service	λατρείαν (latreian)	2999: service	from latreuó
to God.	θεῶ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

ἄποσυναγωγους **adjective - accusative plural masculine**

aposunagogos **ap-os-oon-ag'-o-gos**: excommunicated -- (put) out of the synagogue(-s).

ποιήσουσιν **verb - future active indicative - third person**

poieo **poi-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).

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.

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ωρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποκτεινας verb - aorist active participle - nominative singular masculine

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

λατρειαν noun - accusative singular feminine

latreia lat-ri'-ah: ministration of God, i.e. worship -- (divine) service.

προσφερειν verb - present active infinitive

prosphero pros-fer'-o: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

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).

John 16:3 .

.	Greek	Strong's	Origin
"These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
they will do	ποιήσουσιν (poiēsousin)	4160: to make, do	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they have not known	ἔγνωσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the Father	πατέρα (patera)	3962: a father	a prim. word
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
Me.			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταῦτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ποιήσουσιν verb - future active indicative - third person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκ particle - nominative

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐγνώσαν verb - second aorist active indicative - third person

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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.

πατέρα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

οὐδε adverb

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ἐμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

John 16:4 .

.	Greek	Strong's	Origin
"But these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I have spoken	λελάληκα (lélalēka)	2980: to talk	from lalos (talkative)
to you, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that when	ὅταν (otan)	3752: whenever	from hote and an
their hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
comes,	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
you may remember	μνημονεύετε (mnēmoneuēte)	3421: to call to mind, to make mention of	from mnémón (mindful)
that I told		3004: to say	a prim. verb

you of them. These things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
I did not say		3004: to say	a prim. verb
to you at the beginning,	ἀρχης (archēs)	746: beginning, origin	from archó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I was with you.			

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.

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.

λελαληκα **verb - perfect active indicative - first person singular**

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).

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.

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.

ελθη **verb - second aorist active subjunctive - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα **noun - nominative singular feminine**

hora **ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

μνημονεύετε **verb - present active subjunctive - second person**

mnemoneuo **mnay-mon-yoo'-o:** to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

αὐτῶν **personal pronoun - genitive plural neuter**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὅτι **conjunction**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o':** I, me.

εἶπον **verb - second aorist active indicative - first person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ὑμῖν **personal pronoun - second person dative plural**

humin **hoo-min':** to (with or by) you -- ye, you, your(-selves).

ταῦτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δέ **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ὑμῖν **personal pronoun - second person dative plural**

humin **hoo-min':** to (with or by) you -- ye, you, your(-selves).

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)

ἀρχῆς **noun - genitive singular feminine**

arche **ar-khay':** beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

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.

ειπον verb - second aorist active indicative - first person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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).

ημην verb - imperfect indicative - first person singular

emen ay'-mane: I was -- be, was. (Sometimes unexpressed).

John 16:5 .

.	Greek	Strong's	Origin
"But now	Νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I am going	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
to Him who sent	πέμψαντα (pempsanta)	3992: to send	a prim. word
Me; and none	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
of you asks	ἐρωτᾷ (erōta)	2065: to ask, question	akin to eromai (to ask)
Me, 'Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
are You going?	ὑπάγεις (upageis)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó

KJV Lexicon

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υπαγω **verb - present active indicative - first person singular**

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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.

πεμψαντα **verb - aorist active participle - accusative singular masculine**

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεις **adjective - nominative singular masculine**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

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).

ερωτα **verb - present active indicative - third person singular**

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat,

pray.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

που **particle - interrogative**
pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

υπαγεις **verb - present active indicative - second person singular**
hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

John 16:6 .

.	Greek	Strong's	Origin
"But because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I have said	λελάληκα (lelalēka)	2980: to talk	from lalos (talkative)
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
to you, sorrow	λύπη (lupē)	3077: pain of body or mind, grief, sorrow	a prim. word
has filled	πεπλήρωκεν (peplērōken)	4137: to make full, to complete	from plérés
your 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.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

λελαληκα verb - perfect active indicative - first person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

υμιν personal pronoun - second person dative plural

humim hoo-min': to (with or by) you -- ye, you, your(-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.

λυπη noun - nominative singular feminine

lupe loo'-pay: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

πεπληρωκεν verb - perfect active indicative - third person singular

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

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.

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).

John 16:7 .

.	Greek	Strong's	Origin
"But I tell	λέγω (legō)	3004: to say	a prim. verb
you the truth,	ἀλήθειαν (alētheian)	225: truth	from alēthēs
it is to your advantage	συμφέρει (sumpherei)	4851a: to bring together, to be profitable	from sun and pheró
that I go	ἀπέλθω (apelthō)	565: to go away, go after	from apo and erchomai

away;	ἀπέλθω (apelthō)	565: to go away, go after	from apo and erchomai
for if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I do not go away,		565: to go away, go after	from apo and erchomai
the Helper	παράκλητος (paraklētos)	3875: called to one's aid	from parakaleó
will not come	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
to you; but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I go,	πορεύθῳ (poreuthō)	4198: to go	from poros (a ford, passage)
I will send	πέμψω (pempsō)	3992: to send	a prim. word
Him to you.			

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.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειαν noun - accusative singular feminine
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

λεγω verb - present active indicative - first person singular
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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

υμιν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

απελθω verb - second aorist active subjunctive - first person singular
aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εαν conditional
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

γαρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

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.

απελθω verb - second aorist active subjunctive - first person singular
aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρακλητος noun - nominative singular masculine

parakletos **par-ak'-lay-tos**: an intercessor, consoler -- advocate, comforter.

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.

ελευσεται verb - future middle deponent indicative - third person singular

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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).

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πορευθω verb - aorist passive deponent subjunctive - first person singular

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

πεμψω verb - future active indicative - first person singular

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

John 16:8 .

.	Greek	Strong's	Origin
"And He, when He comes,	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
will convict	ἐλέγξει (elenxei)	1651: to expose, convict, reprove	a prim. verb
the world	κόσμον (kosmon)	2889: order, the world	a prim. word
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
sin	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
and righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
and judgment;	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai er'-khom-ahce: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

ελεγξει **verb - future active indicative - third person singular**

elegcho el-eng'-kho: to confute, admonish -- convict, convince, tell a fault, rebuke,

reprove.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αμαρτιας noun - genitive singular feminine

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

δικαιοσυνης noun - genitive singular feminine

dikaiousune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

κρισεως noun - genitive singular feminine

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

John 16:9 .

	Greek	Strong's	Origin
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

sin,	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they do not believe	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis
in Me;			

KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ἁμαρτίας **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

πιστεύουσιν **verb - present active indicative - third person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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

ἐμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

John 16:10 .

.	Greek	Strong's	Origin
and concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I go	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
to the Father	πατέρα (patera)	3962: a father	a prim. word
and you no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
see	θεωρεῖτε (theōreite)	2334: to look at, gaze	from theóros (an envoy, spectator)
Me;			

KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

δικαιοσύνης **noun - genitive singular feminine**

dikaiousune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

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.

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.

πατερα noun - accusative singular masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

υπαγω verb - present active indicative - first person singular

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

θεωρειτε verb - present active indicative - second person

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

John 16:11 .

.	Greek	Strong's	Origin
and concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
judgment,	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó

because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the ruler	ἄρχων (archōn)	758: ruler, chief	pres. part. of archō
of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
world	κόσμου (kosmou)	2889: order, the world	a prim. word
has been judged.	κέκριται (kekritai)	2919: to judge, decide	a prim. verb

KJV Lexicon

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

δε **conjunction**

de deh': but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κρισεως **noun - genitive singular feminine**

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

οτι **conjunction**

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.

αρχων **noun - nominative singular masculine**

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

κεκριται verb - perfect passive indicative - third person singular

krino kree'-no: by implication, to try, condemn, punish

John 16:12 .

.	Greek	Strong's	Origin
"I have	ἔχω (echō)	2192: to have, hold	a prim. verb
many	πολλὰ (polla)	4183: much, many	a prim. word
more	ἔτι (eti)	2089: still, yet	a prim. adverb
things		4183: much, many	a prim. word
to say	λέγειν (legein)	3004: to say	a prim. verb
to you, but you cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
bear	βαστάζειν (bastazein)	941: to take up, carry	of uncertain origin
[them] now.	ἄρτι (arti)	737: just now	of uncertain origin

KJV Lexicon

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.

ΠΟΛΛΑ **adjective - accusative plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ΕΧΩ **verb - present active indicative - first person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ΛΕΓΕΙΝ **verb - present active infinitive**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

ΟΥ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΔΥΝΑΣΘΕ **verb - present middle or passive deponent indicative - second person**

dunamai doo'-nam-ahēe: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ΒΑΣΤΑΖΕΙΝ **verb - present active infinitive**

bastazo bas-tad'-zo: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

ΑΡΤΙ **adverb**

arti ar'-tee: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

John 16:13 .

.	Greek	Strong's	Origin
"But when	ὅταν (otan)	3752: whenever	from hote and an
He, the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

of truth,	ἀληθείας (alētheias)	225: truth	from aléthés
comes,	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
He will guide	ὀδηγήσει (odēgēsei)	3594: to lead, guide, teach	from hodégos
you into all	πᾶσαν (pasan)	3956: all, every	a prim. word
the truth;	ἀλήθειαν (alētheian)	225: truth	from aléthés
for He will not speak	λαλήσει (lalēsei)	2980: to talk	from lalos (talkative)
on His own initiative,	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but whatever	ὅσα (osa)	3745: how much, how many	from hos,
He hears,	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
He will speak;	λαλήσει (lalēsei)	2980: to talk	from lalos (talkative)
and He will disclose	ἀναγγελεῖ (anangelei)	312: to bring back word, announce	from ana and aggeló
to you what is to come.	ἐρχόμενα (erchomena)	2064: to come, go	a prim. verb

KJV Lexicon

οταν **conjunction**

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελθῃ verb - second aorist active subjunctive - third person singular

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεῦμα noun - nominative singular neuter

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

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.

ἀληθείας noun - genitive singular feminine

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

οδηγήσει verb - future active indicative - third person singular

hodegeo **hod-ayg-eh'-o**: to show the way (literally or figuratively (teach) -- guide, lead.

ὑμᾶς personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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

πᾶσαν adjective - accusative singular feminine

pas **pas**: apparently a primary word; all, any, every, the whole

τὴν definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀληθειαν noun - accusative singular feminine

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

λαλησει verb - future active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

απο 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.

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.

οσα correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ακουση verb - aorist active subjunctive - third person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

λαλησει verb - future active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενα verb - present middle or passive deponent participle - accusative plural neuter

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

αναγγελοι verb - future active indicative - third person singular

anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

John 16:14 .

.	Greek	Strong's	Origin
"He will glorify	δοξάσει (doxasei)	1392: to render or esteem glorious (in a wide application)	from doxa
Me, for He will take	λήμψεται (lēmpsetai)	2983: to take, receive	from a prim. root lab-
of Mine		1699: my	from the oblique cases of egó, first pers. poss. pronoun
and will disclose	ἀναγγελεῖ (anangelei)	312: to bring back word, announce	from ana and aggeló
[it] to you.			

KJV Lexicon

ΕΚΕΙΝΟΣ **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ΕΜΕ **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

δοξασει **verb - future active indicative - third person singular**

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΚ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
μου personal pronoun - first person genitive singular emou em-oo': of me -- me, mine, my.
ληψεται verb - future middle deponent indicative - third person singular lambano lam-ban'-o: to take (in very many applications, literally and figuratively)
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
αναγγελει verb - future active indicative - third person singular anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.
υμιν personal pronoun - second person dative plural humin hoo-min': to (with or by) you -- ye, you, your(-selves).

John 16:15 .

.	Greek	Strong's	Origin
"All things	πάντα (panta)	3956: all, every	a prim. word
that the Father	πατήρ (patēr)	3962: a father	a prim. word
has	ἔχει (echei)	2192: to have, hold	a prim. verb
are Mine;	ἐμά (ema)	1699: my	from the oblique cases of egó, first pers. poss. pronoun
therefore	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I said		3004: to say	a prim. verb
that He takes	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
of Mine		1699: my	from the oblique cases of egó, first pers. poss. pronoun

and will disclose

ἀναγγελεῖ
(anangelei)

312: to bring back word,
announce

from ana and agelló

[it] to you.

KJV Lexicon

πάντα **adjective - nominative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

οσα **correlative pronoun - accusative plural neuter**

hosos hos'-os: as (much, great, long, etc.) as

εχει **verb - present active indicative - third person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ο **definite article - nominative singular masculine**

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.

εμα **possessive pronoun - first person nominative plural neuter**

emos em-os': my -- of me, mine (own), my.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

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).

ειπον **verb - second aorist active indicative - first person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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.

ἐμοῦ personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

λαμβάνει verb - present active indicative - third person singular

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀναγγελεῖ verb - future active indicative - third person singular

anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

ὑμῖν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

John 16:16 .

.	Greek	Strong's	Origin
"A little while,		3398: small, little	a prim. word
and you will no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
see		3708: to see, perceive, attend to	a prim. verb
Me; and again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
a little while,		3398: small, little	a prim. word
and you will see		3708: to see, perceive, attend to	a prim. verb

Me."

KJV Lexicon

μικρον **adjective - accusative singular neuter**

mikron **mik-ron'**: a small space of time or degree -- a (little) (while).

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.

θεωρειτε **verb - present active indicative - second person**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

μικρον **adjective - accusative singular neuter**

mikron **mik-ron'**: a small space of time or degree -- a (little) (while).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οψεσθε **verb - future middle deponent indicative - second person**

optanomai **op-tan'-om-ahee**: appear, look, see, shew self.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, 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.

υπαγω verb - present active indicative - first person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

John 16:17 .

.	Greek	Strong's	Origin
[Some] of His disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
said	εἶπεν (eipan)	3004: to say	a prim. verb
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is this thing		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He is telling	λέγει (legei)	3004: to say	a prim. verb
us, 'A little while,		3398: small, little	a prim. word
and you will not see		3708: to see, perceive, attend	a prim. verb

		to	
Me; and again	παλιν (palin)	3825: back (of place), again (of time), further	a prim. word
a little while,		3398: small, little	a prim. word
and you will see		3708: to see, perceive, attend to	a prim. verb
Me'; and, 'because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I go	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
to the Father'?"	πατέρα (patera)	3962: a father	a prim. word

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΕΚ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΩΝ **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΑΘΗΤΩΝ **noun - genitive plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ΑΥΤΟΥ **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αλληλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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).

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.

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.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

μικρον adjective - accusative singular neuter

mikron mik-ron': a small space of time or degree -- a (little) (while).

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.

θεωρειτε verb - present active indicative - second person

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

μικρον adjective - accusative singular neuter

mikron mik-ron': a small space of time or degree -- a (little) (while).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οψεσθε verb - future middle deponent indicative - second person

optanomai op-tan'-om-ahee: appear, look, see, shew self.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

υπαγω verb - present active indicative - first person singular

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

John 16:18 .

■			
.	Greek	Strong's	Origin

So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that He says,	λέγει (legei)	3004: to say	a prim. verb
'A little while?		3398: small, little	a prim. word
We do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
He is talking	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
about."			

KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὖν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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).

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μικρον adjective - accusative singular neuter

mikron mik-ron': a small space of time or degree -- a (little) (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.

οιδαμεν verb - perfect active indicative - first person

eido i'-do: to see; by implication, (in the perfect tense only) to know

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

λαλει verb - present active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

John 16:19 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
knew	Ἔγνων	1097: to come to know,	from a prim. root gnó-

	(egnō)	recognize, perceive	
that they wished	ἤθελον (ēthelon)	2309: to will, wish	a prim. verb
to question	ἐρωτᾶν (erōtan)	2065: to ask, question	akin to eromai (to ask)
Him, and He said		3004: to say	a prim. verb
to them, "Are you deliberating	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
together	μετ' (met)	3326: with, among, after	a prim. preposition
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
that I said,		3004: to say	a prim. verb
'A little while,		3398: small, little	a prim. word
and you will not see		3708: to see, perceive, attend to	a prim. verb
Me, and again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
a little while,		3398: small, little	a prim. word
and you will see		3708: to see, perceive, attend to	a prim. verb
Me'?			

KJV Lexicon

γινω **verb - second aorist active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ἠθελον **verb - imperfect active indicative - third person**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ερωταν **verb - present active infinitive**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

περί **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ΤΟΥΤΟΥ demonstrative pronoun - genitive singular masculine
toutou **too'-too'**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

ΖΗΤΕΙΤΕ verb - present active indicative - second person
zeteo **dzay-teh'-o'**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ΜΕΤ preposition
meta **met-ah'**: denoting accompaniment; amid (local or causal);

ΑΛΛΗΛΩΝ reciprocal pronoun - genitive plural masculine
allelon **al-lay'-lone'**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ΟΤΙ conjunction
hoti **hot'-ee'**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΕΙΠΟΝ verb - second aorist active indicative - first person singular
epo **ep'-o'**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΜΙΚΡΟΝ adjective - accusative singular neuter
mikron **mik-ron'**: a small space of time or degree -- a (little) (while).

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.

ΘΕΩΡΕΙΤΕ verb - present active indicative - second person
theoreo **theh-o-reh'-o'**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

ΜΕ personal pronoun - first person accusative singular
me **meh'**: me -- I, me, my.

ΚΑΙ conjunction
kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

μικρον **adjective - accusative singular neuter**
mikron mik-ron': a small space of time or degree -- a (little) (while).

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οψεσθε **verb - future middle deponent indicative - second person**
optanomai op-tan'-om-ahee: appear, look, see, shew self.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

John 16:20 .

.	Greek	Strong's	Origin
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, that you will weep	κλαύσετε (klausetē)	2799: to weep	a prim. verb
and lament,	θρηνήσετε (thrēnēsēte)	2354: to lament	from thrēnos
but the world	κόσμος (kosmos)	2889: order, the world	a prim. word
will rejoice;	χαρήσεται (charēsētai)	5463: to rejoice, be glad	a prim. verb
you will grieve,	λυπηθήσεσθε (lupēthēsēsthe)	3076: to distress, to grieve	from lupē
but your grief	λύπη (lupē)	3077: pain of body or mind, grief, sorrow	a prim. word
will be turned	γενήσεται (genēsētai)	1096: to come into being, to happen, to become	from a prim. root gen-

into joy.

χαρὰν
(charan)

5479: joy, delight

from chairó

KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κλαυσετε **verb - future active indicative - second person**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θρηνησετε **verb - future active indicative - second person**

threneo **thray-neh'-o**: to bewail -- lament, mourn.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κοσμος **noun - nominative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

χαρησεται **verb - second future passive deponent indicative - third person singular**

chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λυπηθησεσθε **verb - future 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.

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 **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.

λυπη **noun - nominative singular feminine**

lupe **loo'-pay**: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

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

χαραν **noun - accusative singular feminine**

chara **khah'-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

γενησεται **verb - future middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

John 16:21 .

.	Greek	Strong's	Origin
"Whenever	ὅταν (otan)	3752: whenever	from hote and an
a woman	γυνή (gunē)	1135: a woman	a prim. word
is in labor	τίκτει (tikte)	5088: to beget, bring forth	from a prim. root tek-
she has	ἔχει (echei)	2192: to have, hold	a prim. verb
pain,	λύπην (lupēn)	3077: pain of body or mind, grief, sorrow	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
her hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
has come;	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
but when	ὅταν (otan)	3752: whenever	from hote and an
she gives	γεννήσῃ (gennēsē)	1080: to beget, to bring forth	from genna (descent, birth)
birth	ἐγεννήθη (egennēthē)	1080: to beget, to bring forth	from genna (descent, birth)
to the child,	παιδίον (paidion)	3813: a young child	dim. of pais
she no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
remembers	μνημονεύει (mnēmoneuei)	3421: to call to mind, to make mention of	from mnémón (mindful)
the anguish	θλίψεως (thlipseōs)	2347: tribulation	from thlibó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,

of the joy	χαράν (charan)	5479: joy, delight	from chairó
that a child	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
has been born		1080: to beget, to bring forth	from genna (descent, birth)
into the world.	κόσμον (kosmon)	2889: order, the world	a prim. word

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνή **noun - nominative singular feminine**

gune **goo-nay':** a woman; specially, a wife -- wife, woman.

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.

τίκτη **verb - present active subjunctive - third person singular**

tikto **tik'-to:** to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively -- bear, be born, bring forth, be delivered, be in travail.

λυπην **noun - accusative singular feminine**

lupe **loo'-pay:** sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

εχει **verb - present active indicative - third person singular**

echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

οτι **conjunction**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γεννηση verb - aorist active subjunctive - third person singular

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδιον noun - accusative singular neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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).

μνημονευει verb - present active indicative - third person singular

mnemoneuo mnay-mon-yoo'-o: to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

της definite article - genitive singular feminine

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.

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.
χαρὰν noun - accusative singular feminine	
chara khar-ah' :	cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).
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.
γεννηθῇ verb - aorist passive indicative - third person singular	
gennao ghen-nah'-o :	to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate
ἄνθρωπος noun - nominative singular masculine	
anthropos anth'-ro-pos :	man-faced, i.e. a human being -- certain, man.
εἰς preposition	
eis ice :	to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
τοῦ definite article - accusative singular masculine	
ho ho :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κόσμον 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.

John 16:22 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
you too	καὶ (kai)	2532: and, even, also	a prim. conjunction
have	ἔχετε (echete)	2192: to have, hold	a prim. verb

grief	λύπην (lupēn)	3077: pain of body or mind, grief, sorrow	a prim. word
now;	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
but I will see		3708: to see, perceive, attend to	a prim. verb
you again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
and your heart	καρδία (kardia)	2588: heart	a prim. word
will rejoice,	χαρήσεται (charēsetai)	5463: to rejoice, be glad	a prim. verb
and no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
[will] take	ἄρει (arei)	142: to raise, take up, lift	a prim. verb
your joy	χαρὰν (charan)	5479: joy, delight	from chairó
away		142: to raise, take up, lift	a prim. verb
from 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

ὕμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

λυπην noun - accusative singular feminine

lupe loo'-pay: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

εχετε verb - present active indicative - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

παλιν adverb

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οφομαι verb - future middle deponent indicative - first person singular

optanomai op-tan'-om-ahee: appear, look, see, shew self.

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

χαρησεται verb - second future passive deponent indicative - third person singular

chairo khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

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.

καρδια noun - nominative singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρην noun - accusative 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).

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αιρει verb - present active indicative - third person singular

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

αφ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

John 16:23 .

.	Greek	Strong's	Origin
"In that day	ἡμέρα (ēmera)	2250: day	a prim. word
you will not question	ἐρωτήσετε (erōtēsete)	2065: to ask, question	akin to eromai (to ask)
Me about anything.	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, if	ἂν (an)	302: usually untranslatable, but generally denoting supposition, wish, possibility or uncertainty	a prim. conditional particle
you ask	αἰτήσητε (aitēsēte)	154: to ask, request	a prim. verb
the Father	πατέρα (patera)	3962: a father	a prim. word
for anything		5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
in My name,	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
He will give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to you.			

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐν preposition

en en: in, at, (up-)on, by, etc.

ἐκεῖνη demonstrative pronoun - dative singular feminine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ερωτησετε verb - future active indicative - second person

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οσα correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

αιτησητε verb - aorist active subjunctive - second person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

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.
πατέρα noun - accusative singular masculine	
pater	pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.
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.
ὀνόματι noun - dative singular neuter	
onoma	on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).
μου personal pronoun - first person genitive singular	
mou	moo: of me -- I, me, mine (own), my.
δώσει verb - future active indicative - third person singular	
didomi	did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)
υμῖν personal pronoun - second person dative plural	
humin	hoo-min': to (with or by) you -- ye, you, your(-selves).

John 16:24 .

.	Greek	Strong's	Origin
"Until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
now	ἄρτι (arti)	737: just now	of uncertain origin
you have asked	ἠτήσατε (ētēsate)	154: to ask, request	a prim. verb
for nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
in My name;	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word

ask	αἰτεῖτε (aiteite)	154: to ask, request	a prim. verb
and you will receive,	λήμψεσθε (lēmpsesthe)	2983: to take, receive	from a prim. root lab-
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that your joy	χαρὰ (chara)	5479: joy, delight	from chairó
may be made full.	πεπληρωμένη (peplērōmenē)	4137: to make full, to complete	from plérés

KJV Lexicon

εως conjunction

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

αρτι adverb

arti **ar'-tee**: just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.

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.

ητησατε verb - aorist active indicative - second person

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

ουδεν adjective - accusative singular neuter

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

αιτειτε verb - present active imperative - second person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ληψεσθε verb - future middle deponent indicative - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

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.

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.

χαρα noun - nominative 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).

η verb - present subjunctive - third person singular

ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

πεπληρωμενη verb - perfect passive participle - nominative singular feminine

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

John 16:25 .

.	Greek	Strong's	Origin
"These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

I have spoken	λελάληκα (lélalēka)	2980: to talk	from lalos (talkative)
to you in figurative	παροιμίας (paroimiais)	3942: a byword, a parable, an allegory	from paroimos (by the way)
language;	παροιμίας (paroimiais)	3942: a byword, a parable, an allegory	from paroimos (by the way)
an hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
when	ὅτε (ote)	3753: when	from hos, and te
I will no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
speak	λαλήσω (lalēsō)	2980: to talk	from lalos (talkative)
to you in figurative language,		3942: a byword, a parable, an allegory	from paroimos (by the way)
but will tell	ἀπαγγέλω (apangelō)	518: to report, announce	from apo and aggelō
you plainly	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
of the Father.	πατὴρ (patros)	3962: a father	a prim. word

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εν preposition

en en: in, at, (up-)on, by, etc.

παροιμιας noun - dative plural feminine

paroimia par-oy-mee'-ah: apparently a state alongside of supposition, i.e. (concretely) an adage; specially, an enigmatical or fictitious illustration -- parable, proverb.

λελαληκα verb - perfect active indicative - first person singular

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).

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.

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ωρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

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).

εν preposition

en en: in, at, (up-)on, by, etc.

παροιμιας noun - dative plural feminine

paroimia par-oy-mee'-ah: apparently a state alongside of supposition, i.e. (concretely) an adage; specially, an enigmatical or fictitious illustration -- parable, proverb.

λαλησω verb - future active indicative - first person singular

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).

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.

παρησια 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).

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

αναγγελω verb - future active indicative - first person singular

anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

John 16:26 .

.	Greek	Strong's	Origin
"In that day	ἡμέρα (ēmera)	2250: day	a prim. word
you will ask	αἰτήσεσθε (aitēsesthe)	154: to ask, request	a prim. verb
in My name,	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
and I do not say	λέγω (legō)	3004: to say	a prim. verb
to you that I will request	ἐρωτήσω (erōtēsō)	2065: to ask, question	akin to eromai (to ask)
of the Father	πατέρα (patera)	3962: a father	a prim. word
on your behalf;	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

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εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἐκεῖνη **demonstrative pronoun - dative singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

ἡμέρα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

ὀνοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

αἰτησέσθε **verb - future middle indicative - second person**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

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.

λέγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμῖν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

ερωτησω verb - future active indicative - first person singular

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

John 16:27 .

.	Greek	Strong's	Origin
for the Father	πατήρ (patēr)	3962: a father	a prim. word
Himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
loves	φίλει (philei)	5368: to love	from philos
you, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you have loved	πεφιλήκατε (pephilēkate)	5368: to love	from philos
Me and have believed	πεπιστεύκατε (pepisteukate)	4100: to believe, entrust	from pistis

that I came forth	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
from the Father.		3962: a father	a prim. word

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αυτος **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γαρ **conjunction**

gar gar': assigning a reason (used in argument, explanation or intensification; often with other particles)

ο **definite article - nominative singular masculine**

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

φιλει **verb - present active indicative - third person singular**

phileo fil-eh'-o': to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

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.

υμεις **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

εμε **personal pronoun - first person accusative singular**

eme em-eh': me -- I, me, my(-self).

πεφιληκατε **verb - perfect active indicative - second person**

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΙΣΤΙΣΤΕΥΚΑΤΕ verb - perfect active indicative - second person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εξηλθον verb - second aorist active indicative - first person singular

exerchomai ex-er'-khom-ah-ee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

John 16:28 .

.	Greek	Strong's	Origin
"I came forth	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
from the Father	πατρός (patros)	3962: a father	a prim. word
and have come	ἐλήλυθα (elēlutha)	2064: to come, go	a prim. verb

into the world;	κόσμον (kosmon)	2889: order, the world	a prim. word
I am leaving	ἀφίημι (aphiēmi)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the world	κόσμον (kosmon)	2889: order, the world	a prim. word
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
and going	πορεύομαι (poreuomai)	4198: to go	from poros (a ford, passage)
to the Father."	πατέρα (patera)	3962: a father	a prim. word

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ἐξηλθον **verb - second aorist active indicative - first person singular**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

παρά **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρός **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐληλυθα **verb - second perfect active indicative - first person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

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.

αφημι verb - present active indicative - first person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορευομαι verb - present middle or passive deponent indicative - first person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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.

πατερα noun - accusative singular masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

John 16:29 .

.	Greek	Strong's	Origin
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
said,	Λέγουσιν (legousin)	3004: to say	a prim. verb
"Lo,		2396: see! behold!	from eidon, used as an interj.
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
You are speaking	λαλεῖς (laleis)	2980: to talk	from lalos (talkative)
plainly	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
and are not using	λέγεις (legeis)	3004: to say	a prim. verb
a figure of speech.	παροιμίαν (paroimian)	3942: a byword, a parable, an allegory	from paroimos (by the way)

KJV Lexicon

λέγουσιν **verb - present active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιδε **verb - aorist active middle - second person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

νυν **adverb**
nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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).

λαλεις **verb - present active indicative - second person singular**
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παροιμιαν **noun - accusative singular feminine**
paroimia **par-oy-mee'-ah**: apparently a state alongside of supposition, i.e. (concretely) an adage; specially, an enigmatical or fictitious illustration -- parable, proverb.

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.

λεγεις **verb - present active indicative - second person singular**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

John 16:30 .

■			
.	Greek	Strong's	Origin
"Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time

we know that You know		3609a: to have seen or perceived, hence to know	perf. of eidon
all things,	πάντα (panta)	3956: all, every	a prim. word
and have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
no	οὐ (ou)	3756: not, no	a prim. word
need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
for anyone	τίς (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to question	ἐρωτᾷ (erōta)	2065: to ask, question	akin to eromai (to ask)
You; by this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
we believe	πιστεύομεν (pisteuomen)	4100: to believe, entrust	from pistis
that You came	ἐξηλθες (exēlthes)	1831: to go or come out of	from ek and erchomai
from God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

οἶδμεν **verb - perfect active indicative - first person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οιδας verb - perfect active indicative - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

παντα adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

χρειαν noun - accusative singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχεις verb - present active indicative - second person singular

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.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

ερωτα verb - present active subjunctive - third person singular

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

εν preposition

en en: in, at, (up-)on, by, etc.

τουτω demonstrative pronoun - dative singular neuter

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

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)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εξηλθες verb - second aorist active indicative - second person singular

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

John 16:31 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them, "Do you now	ἄρτι (arti)	737: just now	of uncertain origin
believe?	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis

KJV Lexicon

απεκριθη verb - aorist middle deponent indicative - third person singular

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο	definite article - nominative singular masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ιησους	noun - nominative singular masculine
lesous ee-ay-sooce':	Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
απι	adverb
arti ar'-tee:	just now -- this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.
ΠΙΣΤΕΥΕΤΕ	verb - present active indicative - second person
pisteuo pist-yoo'-o:	to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

John 16:32 .

.	Greek	Strong's	Origin
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
an hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
is coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and has [already] come,	ἐλήλυθεν (elēluthen)	2064: to come, go	a prim. verb
for you to be scattered,	σκορπισθῆτε (skorpisthēte)	4650: to scatter	of uncertain origin
each	ἕκαστος (ekastos)	1538: each, every	a prim. word
to his own	ἴδια (idia)	2398: one's own, distinct	a prim. word
[home], and to leave	ἀφῆτε (aphēte)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
Me alone;	μόνον (monon)	3441: alone	a prim. word
and [yet] I am	εἰμι	1510: I exist, I am	a prol. form of a prim. and

	(eimi)		defective verb
not alone,	μόνος (monos)	3441: alone	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the Father	πατήρ (patēr)	3962: a father	a prim. word
is with Me.			

KJV Lexicon

ἰδοῦ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ωρα **noun - nominative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ἐληλυθεν **verb - second perfect active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

σκορπισθητε **verb - aorist passive subjunctive - second person**

skorpizo skor-pid'-zo: to dissipate, i.e. (figuratively) put to flight, waste, be liberal -- disperse abroad, scatter (abroad).

εκάστος adjective - nominative singular masculine

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

εις 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.

ιδία adjective - accusative plural neuter

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

μονον adjective - accusative singular masculine

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

αφητε verb - second aorist active subjunctive - second person

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

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.

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.

μονος adjective - nominative singular masculine

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

ΟΤΙ conjunction

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.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ΜΕΤ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

εμου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

ΕΣΤΙV verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

John 16:33 .

.	Greek	Strong's	Origin
"These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I have spoken	λελάληκα (lélalēka)	2980: to talk	from lalos (talkative)
to you, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that in Me you may have	ἔχητε (echēte)	2192: to have, hold	a prim. verb
peace.	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
In the world	κόσμῳ (kosmō)	2889: order, the world	a prim. word
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
tribulation,	θλίψιν (thlipsin)	2347: tribulation	from thlibó

but take courage;	θαρσεῖτε (tharseite)	2293: to be of good courage	from tharsos
I have overcome	νενίκηκα (nenikēka)	3528: to conquer, prevail	from niké
the world."	κόσμον (kosmon)	2889: order, the world	a prim. word

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

λελαληκα **verb - perfect active indicative - first person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

υμιν **personal pronoun - second person dative plural**

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

ειρηνην **noun - accusative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

εχητε **verb - present active subjunctive - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

κοσμῷ noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

θλιψιν noun - accusative singular feminine

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

εχετε verb - present active indicative - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

θαρσειτε verb - present active imperative - second person

tharseo thar-seh'-o: to have courage -- be of good cheer (comfort).

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

νενικηκα verb - perfect active indicative - first person singular

nikao nik-ah'-o: to subdue -- conquer, overcome, prevail, get the victory.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

John 17:1 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
these things;		3778: this	probably from a redupl. of ho,,

			used as a demonstrative pronoun
and lifting	ἐπάρας (eparas)	1869: to lift up	from epi and airó
up His eyes	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
to heaven,	οὐρανὸν (ouranon)	3772: heaven	a prim. word
He said,		3004: to say	a prim. verb
"Father,	πάτερ (pater)	3962: a father	a prim. word
the hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
has come;	ἐλήλυθεν (elēluthen)	2064: to come, go	a prim. verb
glorify	δόξασον (doxason)	1392: to render or esteem glorious (in a wide application)	from doxa
Your Son,	υἱὸν (uion)	5207: a son	a prim. word
that the Son	υἱὸς (uios)	5207: a son	a prim. word
may glorify	δοξάσῃ (doxasē)	1392: to render or esteem glorious (in a wide application)	from doxa
You,			

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ελαλησεν verb - aorist active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

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

επηρην verb - aorist active indicative - third person singular

epairo ep-ahee'-ro: to raise up -- exalt self, poise (lift, take) up.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους noun - accusative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον noun - accusative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

επο ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πατερ noun - vocative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

εληλυθεν verb - second perfect active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

δοξασον verb - aorist active middle - second person singular

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

δοξαση verb - aorist active subjunctive - 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.

σε personal pronoun - second person accusative singular
se seh: thee -- thee, thou, thy house.

John 17:2 .

.	Greek	Strong's	Origin
even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as You gave	ἔδωκας (edōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Him authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
over all	πάσης (pasēs)	3956: all, every	a prim. word
flesh,	σαρκός (sarkos)	4561: flesh	a prim. word
that to all	πάν (pan)	3956: all, every	a prim. word
whom	ὃ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You have given	δέδωκας (dedōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Him, He may give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life.	ζωήν (zōēn)	2222: life	from zaó

KJV Lexicon

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εδωκας **verb - aorist active indicative - second person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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

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.

πασης **adjective - genitive singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

σαρκος **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

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.

παν **adjective - accusative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

δεδωκας **verb - perfect active indicative - second person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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

δωσει **verb - future active indicative - third person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοῖς personal pronoun - dative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζωὴν noun - accusative singular feminine
zoe dzo-ay': life -- life(-time).

αιωνιον adjective - accusative singular feminine
aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

John 17:3 .

.	Greek	Strong's	Origin
"This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is eternal	αἰώνιος (aiōnios)	166: agelong, eternal	from aiōn
life,	ζωὴ (zōē)	2222: life	from zaó
that they may know	γινώσκωσιν (ginōskōsin)	1097: to come to know, recognize, perceive	from a prim. root gnó-
You, the only	μόνον (monon)	3441: alone	a prim. word
true	ἀληθινὸν (alēthinon)	228: true.	from aléthés
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
and Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

You have sent.

ἀπέστειλας
(apesteilas)

649: to send, send away

from apo and stelló

KJV Lexicon

αυτη **demonstrative pronoun - nominative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνιος **adjective - nominative 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).

ζωη **noun - nominative singular feminine**

zoe dzo-ay': life -- life(-time).

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.

γινωσκωσιν **verb - present active subjunctive - third person**

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μονον **adjective - accusative singular masculine**

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

αληθινον adjective - accusative singular masculine
alethinos al-ay-thee-nos': truthful -- true.

θεον noun - accusative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

απεστειλας verb - aorist active indicative - second person singular
apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ιησουν noun - accusative singular masculine
iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον noun - accusative singular masculine
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

John 17:4 .

.	Greek	Strong's	Origin
"I glorified	ἐδόξασα (edoxasa)	1392: to render or esteem glorious (in a wide application)	from doxa
You on the earth,	γῆς (gēs)	1093: the earth, land	a prim. word
having accomplished	τελειώσας (teleiōsas)	5048: to bring to an end, to complete, perfect	from teleios
the work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

You have given	δέδωκας (dedōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me to do.	ποιήσω (poiēsō)	4160: to make, do	a prim. word

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

εδοξασα **verb - aorist active indicative - first person singular**
doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

επι **preposition**
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης **noun - genitive singular feminine**
ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργον **noun - accusative singular neuter**
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ετελειωσα **verb - aorist active indicative - first person singular**
teleioo **tel-i-o'-o**: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

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.

δεδωκας **verb - perfect active indicative - second person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, 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.

ποιησω **verb - aorist active subjunctive - first person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

John 17:5 .

.	Greek	Strong's	Origin
"Now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
Father,	πάτερ (pater)	3962: a father	a prim. word
glorify	δόξασον (doxason)	1392: to render or esteem glorious (in a wide application)	from doxa
Me together	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
with Yourself,	σεαυτῷ (seautō)	4572: of (to, for) yourself	refl. pronoun from su and autos
with the glory	δοξῇ (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
which	ἥ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I had	εἶχον (eichon)	2192: to have, hold	a prim. verb

with You before	πρὸ (pro)	4253: before	a prim. preposition
the world	κόσμον (kosmon)	2889: order, the world	a prim. word
was.			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δοξασον verb - aorist active middle - second person singular

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

πατερ noun - vocative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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

σεαυτω reflexive pronoun - second person dative singular masculine

seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

ειχον verb - imperfect active indicative - first person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

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

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

John 17:6 .

.	Greek	Strong's	Origin
"I have manifested	Ἐφανερώσα (ephanerōsa)	5319: to make visible, make clear	from phaneros

Your name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
to the men	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You gave	ἔδωκας (edōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me out of the world;	κόσμου (kosmou)	2889: order, the world	a prim. word
they were Yours		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
and You gave	ἔδωκας (edōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them to Me, and they have kept	τετήρηκαν (tetērēkan)	5083: to watch over, to guard	from a prim. word téros (a guard)
Your word.	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

KJV Lexicon

εφανερωσα **verb - aorist active indicative - first person singular**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - accusative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

τοῖς definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀνθρώποις noun - dative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

οὓς relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δεδωκας verb - perfect active indicative - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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.

κόσμου 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.

σοι possessive pronoun - second person nominative plural masculine

sos sos: thine -- thine (own), thy (friend).

ἦσαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐμοι personal pronoun - first person dative singular

emoi em-oy': to me -- I, me, mine, my.

αὐτοὺς personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δεδωκας verb - perfect active indicative - second person singular
didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine
logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

τετηρηκασιν verb - perfect active indicative - third person
tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

John 17:7 .

.	Greek	Strong's	Origin
"Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
they have come to know	ἐγνώκαν (egnōkan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that everything	πάντα (panta)	3956: all, every	a prim. word
You have given	ἔδωκας (edōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me is from You;			

KJV Lexicon

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

εγνων **verb - perfect active indicative - third person**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

οσα **correlative pronoun - accusative plural neuter**

hosos **hos'-os**: as (much, great, long, etc.) as

δεδωκας **verb - perfect active indicative - second person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 17:8 .

.	Greek	Strong's	Origin
for the words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó

which	ὅ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You gave	ἔδωκας (edōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me I have given	δέδωκα (dedōka)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to them; and they received	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
[them] and truly	ἀληθῶς (alēthōs)	230: truly	adverb from aléthés
understood	ἔγνωσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that I came forth	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
from You, and they believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
that You sent	ἀπέστειλας (apesteilas)	649: to send, send away	from apo and stelló
Me.			

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.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα noun - accusative plural neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a

matter or topic (especially of narration, command or dispute); with a negative naught
whatever

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.

δεδωκας verb - perfect active indicative - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

δεδωκα verb - perfect 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)

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

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

ελαβον verb - second aorist active indicative - third person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγνωσαν verb - second aorist active indicative - third person

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αληθως adverb

alethos al-ay-thoce': truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the

vicinity of (objectively or subjectively), (with accusative case) to the proximity with

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

εξηλθον **verb - second aorist active indicative - first person singular**
exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστευσαν **verb - aorist active indicative - third person**
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

συ **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

απεστειλας **verb - aorist active indicative - second person singular**
apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

John 17:9 .

.	Greek	Strong's	Origin
"I ask	ἐρωτῶ (erōtō)	2065: to ask, question	akin to eromai (to ask)
on their behalf;	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
I do not ask	ἐρωτῶ (erōtō)	2065: to ask, question	akin to eromai (to ask)
on behalf	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
of the world,	κόσμου	2889: order, the world	a prim. word

	(kosmou)		
but of those whom	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You have given	δέδωκας (dedōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me; for they are Yours;		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ερωτω **verb - present active indicative - first person singular**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ερωτω verb - present active indicative - first person singular

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

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.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ων relative pronoun - genitive plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δεδωκας verb - perfect active indicative - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι personal pronoun - first person dative singular

moi moy: 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.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

John 17:10 .

.	Greek	Strong's	Origin
and all things	πάντα (panta)	3956: all, every	a prim. word
that are Mine	ἐμὰ (ema)	1699: my	from the oblique cases of ἐγώ, first pers. poss. pronoun
are Yours,	σά (sa)	4674: your	poss. pronoun from su

and Yours	σὰ (sa)	4674: your	poss. pronoun from su
are Mine;	ἐμά (ema)	1699: my	from the oblique cases of ἐγώ, first pers. poss. pronoun
and I have been glorified	δεδόξασμαι (dedoxasmai)	1392: to render or esteem glorious (in a wide application)	from doxa
in them.			

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τὰ definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐμα possessive pronoun - first person nominative plural neuter

emos em-os': my -- of me, mine (own), my.

πάντα adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

σα possessive pronoun - second person nominative plural neuter

sos sos: thine -- thine (own), thy (friend).

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τὰ definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σα **possessive pronoun - second person nominative plural neuter**
sos **sos**: thine -- thine (own), thy (friend).

εμα **possessive pronoun - first person nominative plural neuter**
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

δεδοξασμαι **verb - perfect passive indicative - first person singular**
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.

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

John 17:11 .

.	Greek	Strong's	Origin
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
in the world;	κόσμῳ (kosmō)	2889: order, the world	a prim. word
and [yet] they themselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
are in the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
and I come	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
to You. Holy	ἅγιε (agie)	40: sacred, holy	from a prim. root
Father,	πάτερ (pater)	3962: a father	a prim. word

keep	τήρησον (tērēson)	5083: to watch over, to guard	from a prim. word téros (a guard)
them in Your name,	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
[the name] which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You have given	δέδωκας (dedōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me, that they may be one	ἐν (en)	1520: one	a primary number
even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as We [are].			

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

οὐκ ἐτι 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).

εἰμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ἐν preposition

en en: in, at, (up-)on, by, etc.

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.

κοσμῷ noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὗτοι demonstrative pronoun - nominative plural masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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.

κοσμῷ noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εἰσὶν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐγώ personal pronoun - first person nominative singular

ego eg-o': I, me.

πρὸς preposition

pros pros: a preposition of direction; forward to, i.e. toward

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

ἐρχομαι 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.

πατέρ noun - vocative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ἀγίε adjective - vocative singular masculine

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

τηρησον **verb - aorist active middle - second person singular**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

δεδωκας **verb - perfect active indicative - second person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, 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.

ωσιν **verb - present subjunctive - third person**

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

εν **adjective - nominative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ἡμεῖς **personal pronoun - first person nominative plural**
hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

John 17:12 .

.	Greek	Strong's	Origin
"While	ὅτε (ote)	3753: when	from hos, and te
I was with them, I was keeping	ἐτήρουν (etēroun)	5083: to watch over, to guard	from a prim. word téros (a guard)
them in Your name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You have given	δέδωκας (dedōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me; and I guarded	ἐφύλαξα (ephulaxa)	5442: to guard, watch	from a root phulak-
them and not one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
of them perished	ἀπώλετο (apōleto)	622: to destroy, destroy utterly	from apo and same as olethros
but the son	υἱὸς (uios)	5207: a son	a prim. word
of perdition,	ἀπωλείας (apōleias)	684: destruction, loss	from apollumi
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphó
would be fulfilled.	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés

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οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ημην **verb - imperfect indicative - first person singular**

emen ay'-mane: I was -- be, was. (Sometimes unexpressed).

μετ **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

κοσμω **noun - dative singular masculine**

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

ετηρουν **verb - imperfect 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.

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ους relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δεδωκας verb - perfect active indicative - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

εφυλαξα verb - aorist active indicative - first person singular

phulasso foo-las'-so: to watch, i.e. be on guard (literally or figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

απωλετο verb - second aorist middle indicative - third person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απωλειας **noun - genitive singular feminine**

apoleia **ap-o'-li-a**: ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

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.

γραφη **noun - nominative singular feminine**

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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

John 17:13 .

.	Greek	Strong's	Origin
"But now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
I come	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
to You; and these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I speak	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
in the world	κόσμῳ (kosmō)	2889: order, the world	a prim. word
so	ἵνα	2443: in order that, that, so	a prim. conjunction denoting

	(ina)	that	purpose, definition or result
that they may have	ἔχωσιν (echōsin)	2192: to have, hold	a prim. verb
My joy	χαρὰν (charan)	5479: joy, delight	from chairó
made full	πεπληρωμένην (peplērōmenēn)	4137: to make full, to complete	from plérés
in themselves.	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

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.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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.

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.

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

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.

εχωσιν verb - present active subjunctive - third person

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.

χαραν noun - accusative singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

την definite article - accusative singular feminine

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.

πεπληρωμενην verb - perfect passive participle - accusative singular feminine

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

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

John 17:14 .

.	Greek	Strong's	Origin
"I have given	δέδωκα (dedōka)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them Your word;	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
and the world	κόσμος (kosmos)	2889: order, the world	a prim. word
has hated	ἐμίσησεν (emisēsen)	3404: to hate	from misos (hatred)
them, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they are not of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not of the world.	κόσμου (kosmou)	2889: order, the world	a prim. word

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

δεδωκα **verb - perfect 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)

αυτοις **personal pronoun - dative plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

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

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

μισησεν verb - aorist active indicative - third person singular

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

εισι verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

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.

καθως adverb

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

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.

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.

John 17:15 .

.	Greek	Strong's	Origin
"I do not ask	ἐρωτῶ (erōtō)	2065: to ask, question	akin to eromai (to ask)
You to take	ἄρῃς (arēs)	142: to raise, take up, lift	a prim. verb

them out of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
but to keep	τηρήσης (tērēsēs)	5083: to watch over, to guard	from a prim. word téros (a guard)
them from the evil	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)
[one].			

KJV Lexicon

οὐκ **particle - nominative**

ου οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ερωτω **verb - present active indicative - first person singular**

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

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.

αἶρο **verb - aorist active subjunctive - second person singular**

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

αὐτοὺς **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

κόσμου 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.

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.

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.

τηρησης verb - aorist active subjunctive - second person singular

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

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

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρου adjective - genitive singular masculine

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

John 17:16 .

.	Greek	Strong's	Origin
"They are not of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb

not of the world.

κόσμου
(kosmou)

2889: order, the world

a prim. word

KJV Lexicon

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.

κόσμου 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.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

καθως adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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.

κόσμου 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.

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.

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.

John 17:17 .

.	Greek	Strong's	Origin
"Sanctify	ἀγιάσον (agiason)	37: to make holy, consecrate, sanctify	from hagios
them in the truth;	ἀληθεία (alētheia)	225: truth	from alēthés
Your word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
is truth.	ἀλήθεια (alētheia)	225: truth	from alēthés

KJV Lexicon

αγιασον verb - aorist active middle - second person singular

hagiazoo hag-ee-ad'-zo: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to
venerate -- hallow, be holy, sanctify.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθεια noun - dative singular feminine
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σος possessive pronoun - second person nominative singular masculine
sos sos: thine -- thine (own), thy (friend).

αληθεια noun - nominative singular feminine
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

John 17:18 .

.	Greek	Strong's	Origin
"As You sent	ἀπέστειλας (apesteilas)	649: to send, send away	from apo and stelló
Me into the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
I also		2532: and, even, also	a prim. conjunction

have sent	ἀπέστειλα (apesteila)	649: to send, send away	from apo and stelló
them into the world.	κόσμον (kosmon)	2889: order, the world	a prim. word

KJV Lexicon

καθως **adverb**

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εμε **personal pronoun - first person accusative singular**

eme em-eh': me -- I, me, my(-self).

απεστειλας **verb - aorist active indicative - second person singular**

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κόσμον **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.

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

απεστειλα **verb - aorist 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).

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

John 17:19 .

.	Greek	Strong's	Origin
"For their sakes	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
I sanctify	ἀγιάζω (agiazō)	37: to make holy, consecrate, sanctify	from hagios
Myself,	ἐμαυτόν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
that they themselves	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
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
may be sanctified	ἡγιασμένοι (ēgiasmenoi)	37: to make holy, consecrate, sanctify	from hagios
in truth.	ἀληθεία (alētheia)	225: truth	from aléthés

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

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

εγω personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

αγιαζω verb - present active indicative - first person singular

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

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.

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

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

ωσιν verb - present subjunctive - third person

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

ηγιασμενοι verb - perfect passive participle - nominative plural masculine

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

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.

John 17:20 .

.	Greek	Strong's	Origin
"I do not ask	ἐρωτῶ (erōtō)	2065: to ask, question	akin to eromai (to ask)
on behalf	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
of these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
alone,		3441: alone	a prim. word
but for those	τῶν (tōn)	3588: the	the def. art.
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
who believe	πιστεύοντων (pisteuontōn)	4100: to believe, entrust	from pistis
in Me through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
their word;	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó

KJV Lexicon

ou **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τούτων demonstrative pronoun - genitive plural masculine

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ερωτω verb - present active indicative - first person singular

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

μονον adverb

monon mon'-on: merely -- alone, but, only.

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

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευοντων verb - present active participle - genitive plural masculine

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

λογου noun - genitive singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause,

communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

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

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

ἐμε **personal pronoun - first person accusative singular**

eme em-eh': me -- I, me, my(-self).

John 17:21 .

.	Greek	Strong's	Origin
that they may all	πάντες (pantes)	3956: all, every	a prim. word
be one;	ἐν (en)	1520: one	a primary number
even	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as You, Father,	πατὴρ (patēr)	3962: a father	a prim. word
[are] in Me and I in You, that they also	καὶ (kai)	2532: and, even, also	a prim. conjunction
may be in Us, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the world	κόσμος (kosmos)	2889: order, the world	a prim. word
may believe	πιστεύῃ (pisteuē)	4100: to believe, entrust	from pistis
that You sent	ἀπέστειλας (apesteilas)	649: to send, send away	from apo and stelló
Me.			

KJV Lexicon

ἵνα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

πάντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ἐν **adjective - nominative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ὦσιν **verb - present subjunctive - third person**

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

καθώς **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

σύ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

πάτερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἐμοί **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

καγὼ **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

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.

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

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.

εις adjective - nominative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ωσιν verb - present subjunctive - third person

o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

πιστευση verb - aorist active subjunctive - third person singular

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

ἀπεστείλας **verb - aorist active indicative - second person singular**
apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission)
 literally or figuratively -- put in, send (away, forth, out), set (at liberty).

John 17:22 .

.	Greek	Strong's	Origin
"The glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
which	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You have given	δέδωκας (dedōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me I have given	δέδωκα (dedōka)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to them, that they may be one,	ἓν (en)	1520: one	a primary number
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as We are one;	ἓν (en)	1520: one	a primary number

KJV Lexicon

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐγώ **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

τήν **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

δεδωκας verb - perfect active indicative - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

δεδωκα verb - perfect 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)

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ωσιν verb - present subjunctive - third person

o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

εν adjective - nominative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

καθως adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

εν adjective - nominative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εσμεν verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

John 17:23 .

.	Greek	Strong's	Origin
I in them and You in Me, that they may be perfected	τετελειωμένοι (teteleiōmenoi)	5048: to bring to an end, to complete, perfect	from teleios
in unity,	ἐν (en)	1520: one	a primary number
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the world	κόσμος (kosmos)	2889: order, the world	a prim. word
may know	γινώσκη (ginōskē)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that You sent	ἀπέστειλας (apesteilas)	649: to send, send away	from apo and stelló
Me, and loved	ἠγάπησας (ēgapēsas)	25: to love	of uncertain origin
them, even	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as You have loved	ἠγάπησας (ēgapēsas)	25: to love	of uncertain origin
Me.			

KJV Lexicon

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

εν **preposition**

en en: in, at, (up-)on, by, etc.

αυτοῖς personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σύ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

ἐν preposition

en en: in, at, (up-)on, by, etc.

ἐμοὶ personal pronoun - first person dative singular

emoi em-oy': to me -- I, me, mine, my.

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.

ὥσιν verb - present subjunctive - third person

o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

τετελειωμένοι verb - perfect passive participle - nominative plural masculine

teleioo tel-i-o'-o: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

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

εἷς adjective - accusative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

γινώσκει verb - present active subjunctive - third person singular

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος noun - nominative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

απεστειλας verb - aorist active indicative - second person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγαπησας verb - aorist active indicative - second person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

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

καθως adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

ηγαπησας verb - aorist active indicative - second person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

John 17:24 .

.	Greek	Strong's	Origin
"Father,	Πατήρ	3962: a father	a prim. word

	(patēr)		
I desire	θέλω (thelō)	2309: to will, wish	a prim. verb
that they also,	κακεῖνοι (kakeinoi)	2548: and that one	from kai and ekeinos
whom	ὁ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You have given	δέδωκας (dedōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me, be with Me where	ὅπου (opou)	3699: where	from hos, and pou
I am,	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may see	θεωρῶσιν (theōrōsin)	2334: to look at, gaze	from theōros (an envoy, spectator)
My glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeō
which	ἦν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You have given	δέδωκας (dedōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me, for You loved	ἠγάπησας (ēgapēsas)	25: to love	of uncertain origin
Me before	πρὸ (pro)	4253: before	a prim. preposition
the foundation	καταβολῆς (katabolēs)	2602: a laying down	from kataballō
of the world.	κόσμου (kosmou)	2889: order, the world	a prim. word

KJV Lexicon

πατερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δεδωκας **verb - perfect active indicative - second person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

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

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.

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

κακεινοι **demonstrative pronoun - nominative plural masculine - comparative or contracted**

kakeinos **kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

ωσιν **verb - present subjunctive - third person**

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

εμου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

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.

θεωρωσιν verb - present active subjunctive - third person

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

την definite article - accusative singular feminine

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.

την definite article - accusative singular feminine

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.

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.

εδωκας verb - aorist active indicative - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι personal pronoun - first person dative singular

moi moy: 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.

ηγαπησας verb - aorist active indicative - second person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

καταβολης noun - genitive singular feminine

katabole kat-ab-ol-ay': a deposition, i.e. founding; figuratively, conception -- conceive, foundation.

κοσμου noun - genitive singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

John 17:25 .

.	Greek	Strong's	Origin
"O righteous	δίκαιε (dikaie)	1342: correct, righteous, by impl. innocent	from diké
Father,	πατήρ (patēr)	3962: a father	a prim. word
although	καὶ (kai)	2532: and, even, also	a prim. conjunction
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
has not known	ἔγνω (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
You, yet	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I have known	ἔγνω (egnōn)	1097: to come to know, recognize, perceive	from a prim. root gnó-
You; and these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
have known	ἔγνωσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that You sent	ἀπέστειλας (apesteilas)	649: to send, send away	from apo and stelló
Me;			

KJV Lexicon

πατερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

δικαιε **adjective - vocative singular masculine**

dikaïos **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος **noun - nominative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

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.

γνω **verb - second aorist active indicative - third person singular**

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)

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).

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

εγνων verb - second aorist active indicative - first person singular

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουτοι demonstrative pronoun - nominative plural masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εγνωσαν verb - second aorist active indicative - third person

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

απεστειλας verb - aorist active indicative - second person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

John 17:26 .

.	Greek	Strong's	Origin
and I have made	ἐγνώρισα (egnōrisa)	1107: to come to know, to make known	from ginóskó
Your name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
known to them, and will make it known,	γνωρίσω (gnōrisō)	1107: to come to know, to make known	from ginóskó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the love	ἀγάπη (agapē)	26: love, goodwill	from agapaó

with which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You loved	ἠγάπησας (ēgapēsas)	25: to love	of uncertain origin
Me may be in them, and I in them."			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐγνώρισα verb - aorist active indicative - first person singular

gnorizo gno-rid'-zo: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

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

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὄνομα noun - accusative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γνώρισω verb - future active indicative - first person singular

gnorizo gno-rid'-zo: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

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.

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.

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.

ηγαπησας verb - aorist active indicative - second person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

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

ο verb - present subjunctive - third person singular

ο o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, 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

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

John 18:1 .

.	Greek	Strong's	Origin
When Jesus	Ἰησοῦς	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

	(iēsous)	three other Isr.	
had spoken		3004: to say	a prim. verb
these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
words, He went forth	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
with His disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
over	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
the ravine	χειμάρρου (cheimarrou)	5493: flowing in winter, a torrent	from the same as cheimazó and rheó
of the Kidron,	Κεδρῶν (kedrōn)	2748: Kidron, a brook and wadi near Jer.	of Hebrew origin Qidron
where	οὔπου (opou)	3699: where	from hos, and pou
there was a garden,	κῆπος (kēpos)	2779: a garden	a prim. word
in which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
with His disciples.	μαθηταὶ (mathētai)	3101: a disciple	from manthanó

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such,

that, then, these, they, this, those, thus.

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

μαθηταις **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παραν **adverb**

peran **per'-an**: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειμαρρου **noun - genitive singular masculine**

cheimarrhos **khi'-mar-hros**: a storm-runlet, i.e. winter-torrent -- brook.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεδρων **proper noun**

Kedron **ked-rone'**: Cedron (i.e. Kidron), a brook near Jerusalem -- Cedron.

οπου **adverb**

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

κηπος **noun - nominative singular masculine**

kepos kay'-pos: a garden -- garden.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ος **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

αυτος **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 18:2 .

	Greek	Strong's	Origin
Now	δὲ	1161: but, and, now, (a connective or adversative	a prim. word

	(de)	particle)	
Judas	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
who was betraying	παραδιδούς (paradidous)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him, knew		3609a: to have seen or perceived, hence to know	perf. of eidon
the place,	τόπον (topon)	5117: a place	a prim. word
for Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had often	πολλάκις (pollakis)	4178: often	adverb from polus
met	συνήχθη (sunēchthē)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
with His disciples.	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

KJV Lexicon

η̅δει **verb - pluperfect active indicative - third person singular**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε̅ **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

ιουδας noun - nominative singular masculine

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραδιδους verb - present active participle - nominative singular masculine

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπον noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πολλakis adverb

pollakis pol-lak'-is: many times, i.e. frequently -- oft(-en, -entimes, -times).

συνηχθη verb - aorist passive indicative - third person singular

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

[και] conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

Iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΕΚΕΙ **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ΜΕΤΑ **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

ΤΩΝ **definite article - genitive plural masculine**

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΑΘΗΤΩΝ **noun - genitive plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ΑΥΤΟΥ **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 18:3 .

.	Greek	Strong's	Origin
Judas	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
having received	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
the [Roman] cohort	σπεῖραν (speiran)	4686: anything wound up or coiled, by ext. a body (of soldiers), i.e. a cohort	of Latin origin
and officers	ὑπηρέτας (upēretas)	5257: an underling, servant	from hupo and eretés (a rower)
from the chief priests	ἀρχιερέων (archiereōn)	749: high priest	from archó and hierēus
and the Pharisees,	Φαρισαίων (pharisaíōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

with lanterns	φανῶν (phanōn)	5322: a torch or lantern	from phainó
and torches	λαμπάδων (lampadōn)	2985: a torch	from lampó
and weapons.	ὄπλων (oplōn)	3696: a tool, implement, weapon	a prim. word

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ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

Ιουδας noun - nominative singular masculine

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

λαβων verb - second aorist active participle - nominative singular masculine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπειραν noun - accusative singular feminine

speira spi'-rah: a coil (spira, spire), i.e. (figuratively) a mass of men (a Roman military cohort; also (by analogy) a squad of Levitical janitors) -- band.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερων **noun - genitive plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φαρισαιων **noun - genitive plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

υπηρετας **noun - accusative plural masculine**

huperetes **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εκει **adverb**

ekai **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

φανων **noun - genitive plural masculine**

phanos **fan-os'**: a lightener, i.e. light; lantern -- lantern.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαμπαδων **noun - genitive plural feminine**

lampas **lam-pas'**: a lamp or flambeau -- lamp, light, torch.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οπλων **noun - genitive plural neuter**

hoplon **hop'-lon**: an implement or utensil or tool (literally or figuratively, especially, offensive for war) -- armour, instrument, weapon.

John 18:4 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
all the things	πάντα (panta)	3956: all, every	a prim. word
that were coming	ἐρχόμενα (erchomena)	2064: to come, go	a prim. verb
upon Him, went forth	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "Whom	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
do you seek?"	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin

KJV Lexicon

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οὖν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εἶδως **verb - perfect active participle - nominative singular masculine**

eido i'-do: to see; by implication, (in the perfect tense only) to know

	παντα adjective - accusative plural neuter	
	pas pas : apparently a primary word; all, any, every, the whole	
	τα definite article - accusative plural neuter	
ho ho :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
	ερχομενα verb - present middle or passive deponent participle - accusative plural neuter	
erchomai er'-khom-ahee :	accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.	
	επι preposition	
epi ep-ee' :	meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.	
	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	
	εξελθων verb - second aorist active participle - nominative singular masculine	
exerchomai ex-er'-khom-ahee :	to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.	
	ειπεν verb - second aorist active indicative - third person singular	
epo ep'-o :	to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.	
	αυτοις personal pronoun - dative plural masculine	
autos ow-tos' :	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons	
	τινα interrogative pronoun - accusative singular masculine	
tis tis :	an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.	
	ζητειτε verb - present active indicative - second person	
zeteo dzay-teh'-o :	to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)	

John 18:5 .

	Greek	Strong's	Origin
They answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó

Him, "Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Nazarene."	Ναζωραῖον (nazōraion)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
[He]." And Judas	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
who was betraying	παραδιδούς (paradidous)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him, was standing	εἰστήκει (eistēkei)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
with them.			

KJV Lexicon

απεκριθῆσαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αὐτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἰησοῦν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιον noun - accusative singular masculine

Nazoraios nad-zo-rah'-yos: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ειστηκε verb - pluperfect active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιουδας noun - nominative singular masculine

loudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραδίδους **verb - present active participle - nominative singular masculine**
paradidomi **par-ad-id'-o-mee**: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μετ **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτων **personal pronoun - genitive plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 18:6 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He said		3004: to say	a prim. verb
to them, "I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
[He]," they drew	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
back	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
and fell	ἔπεσαν (epesan)	4098: to fall	from a redupl. of the prim. root pet
to the ground.	χαμαί (chamai)	5476: on or to the ground	a prim. adverb

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

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.

ἀπερχομαι **verb - second aorist active indicative - third person**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

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.

ὀπίσω **adverb**

opiso **op-is'-o**: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΠΤΕΣΘΩ **verb - second aorist active indicative - third person**
pipto pip'-to, : to fall -- fail, fall (down), light on.

χαμαι **adverb**
chamai kham-ah'-ee: earthward, i.e. prostrate -- on (to) the ground.

John 18:7 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
He again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
asked	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erōtaó
them, "Whom	τὶνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
do you seek?"	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
And they said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Nazarene."	Ναζωραῖον (nazōraion)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara

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παλιν **adverb**
palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or
(conjunctionally) furthermore or on the other hand -- again.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

επηρωτησεν **verb - aorist active indicative - third person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

τινα **interrogative pronoun - accusative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ζητειτε **verb - present active indicative - second person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ιησου **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιον **noun - accusative singular masculine**

Nazoraios **nad-zo-rah'-yos**: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

John 18:8 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

	(iēsous)	three other Isr.	
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"I told		3004: to say	a prim. verb
you that I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
[He]; so	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you seek	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
Me, let	ἄφετε (aphete)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
go their way,"	ὑπάγειν (upagein)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó

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ἀπεκρίθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εἶπον **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

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.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

ζητειτε **verb - present active indicative - second person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αφετε **verb - second aorist active middle - second person**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

τουτους **demonstrative pronoun - accusative plural masculine**

toutous **too'-tooce**: these (persons, as objective of verb or preposition) -- such, them, these, this.

υπαγειν **verb - present active infinitive**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

John 18:9 .

■			
.	Greek	Strong's	Origin

to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He spoke,		3004: to say	a prim. verb
"Of those whom	οὓς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You have given	δέδωκας (dedōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me I lost	ἀπώλεσα (apōlesa)	622: to destroy, destroy utterly	from apo and same as olethros
not one."	οὐδένα (oudena)	3762: no one, none	from oude and heis

KJV Lexicon

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

πληρωθῇ verb - aorist passive subjunctive - third person singular

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

ο definite article - nominative singular masculine

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.

οὗ relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

οὓς relative pronoun - accusative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δεδωκας verb - perfect active indicative - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

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.

ἀπώλεσα verb - aorist active indicative - first person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οὐδὲνα adjective - accusative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

John 18:10 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
having	ἔχων (echōn)	2192: to have, hold	a prim. verb
a sword,	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai
drew	ἐλκυσεν (eilkusen)	1670: to drag	a prim. verb
it and struck	ἔπαυσεν (epaisen)	3817: to strike, spec. to sting	a prim. verb
the high priest's	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierous
slave,	δοῦλον (doulon)	1401: a slave	of uncertain derivation
and cut off	ἀπέκοψεν (apekopsen)	609: to cut off	from apo and koptó
his right	δεξιόν (dexion)	1188: the right hand or side	perhaps a prim. word
ear;	ὠτάριον (ōtarion)	5621a: an ear	from ótion
and the slave's	δούλω (doulō)	1401: a slave	of uncertain derivation
name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

was Malchus.

Μάλχος
(malchos)

3124: Malchus, a slave of the of Hebrew origin Melek
high priest

KJV Lexicon

σιμων **noun - nominative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πετρος **noun - nominative singular masculine**

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

εχων **verb - present active participle - nominative singular masculine**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

μαχαιραν **noun - accusative singular feminine**

machaira makh'-ahee-rah: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

ειλκυσεν **verb - aorist active indicative - third person singular**

helkuo hel-koo'-o: to drag -- draw.

αυτην **personal pronoun - accusative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επαισεν **verb - aorist active indicative - third person singular**

paio pah'-yo: to hit ; specially, to sting (as a scorpion) -- smite, strike.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεως noun - genitive singular masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

δουλον noun - accusative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεκοψεν verb - aorist active indicative - third person singular

apokopto ap-ok-op'-to: to amputate; reflexively (by irony) to mutilate (the privy parts) -- cut off.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωτιον noun - accusative singular neuter

otion o-tee'-on: an earlet, i.e. one of the ears, or perhaps the lobe of the ear -- ear.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεξιον adjective - accusative singular neuter

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ονομα noun - nominative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλω **noun - dative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

μαλχος **noun - nominative singular masculine**

Malchos **mal'-khos**: Malchus, an Israelite -- Malchus.

John 18:11 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to Peter,	Πέτρῳ (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
"Put	βάλε (bale)	906: to throw, cast	a prim. word
the sword	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai
into the sheath;	θήκην (thēkēn)	2336: a receptacle	from tithēmi
the cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Father	πατήρ (patēr)	3962: a father	a prim. word
has given	δέδωκεν (dedōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me, shall I not drink	πίω (piō)	4095: to drink	a prim. word

it?"

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Πετρω **noun - dative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

βαλε **verb - second aorist active middle - second person singular**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαχαιραν **noun - accusative singular feminine**

machaira **makh'-ahee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θηκην noun - accusative singular feminine

theke thay'-kay: a receptacle, i.e. scabbard -- sheath.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποτηριον noun - accusative singular neuter

poterion pot-ay'-ree-on: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δεδωκεν verb - perfect 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.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πιω verb - second aorist active subjunctive - first person singular

pino pee'-no: to imbibe -- drink.

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

John 18:12 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the [Roman] cohort	σπεῖρα (speira)	4686: anything wound up or coiled, by ext. a body (of soldiers), i.e. a cohort	of Latin origin
and the commander	χιλίαρχος (chiliarchos)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
and the officers	ὑπηρέται (upēretai)	5257: an underling, servant	from hupo and eretés (a rower)
of the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
arrested	συνέλαβον (sunelabon)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and bound	ἔδησαν (edēsan)	1210: to tie, bind	a prim. verb
Him,			

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.

ouv **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

σπειρα **noun - nominative singular feminine**

speira **spi'-rah**: a coil (spira, spire), i.e. (figuratively) a mass of men (a Roman military cohort; also (by analogy) a squad of Levitical janitors) -- band.

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.

χιλιαρχος **noun - nominative singular masculine**

chiliarchos **khil-ee'-ar-khos**: the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπηρεται **noun - nominative plural masculine**

huperetes **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

συνελαβον **verb - second aorist active indicative - third person**

sullambano **sool-lam-ban'-o**: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδησαν verb - aorist active indicative - third person

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 18:13 .

.	Greek	Strong's	Origin
and led	ἡγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
Him to Annas	Ἄνναν (annan)	452: Annas, a high priest	of Hebrew origin Chananyah
first;		4413: first, chief	contr. superl. of pro
for he was father-in-law	πενθερός (pentheros)	3995: a father-in-law	a prim. word
of Caiaphas,	Καϊάφα (kaiapha)	2533: Caiaphas, an Isr. high priest	of Aramaic origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierews
that year.	ἐνιαυτοῦ (eniautou)	1763: a cycle of time, a year	of uncertain origin

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηγαγον **verb - second aorist active indicative - third person**

apago **ap-ag'-o**: to take off (in various senses) -- bring, carry away, lead (away), put to death, take away.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ανναν **noun - accusative singular masculine**

Annas **an'-nas**: Annas, an Israelite -- Annas.

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πενθερος **noun - nominative singular masculine**

pentheros **pen-ther-os'**: a wife's father -- father in law.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιαφα **noun - genitive singular masculine**

Kaiaphas **kah-ee-af'-as**: the dell; Caiaphas (i.e. Cajepha), an Israelite -- Caiaphas.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

αρχιερεύς noun - nominative singular masculine archiereus ar-khee-er-yuce' : the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.
του definite article - genitive singular masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ενιαυτου noun - genitive singular masculine eniautos en-ee-ow-tos' : a year -- year.
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.

John 18:14 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Caiaphas	Καϊάφας (kaiaphas)	2533: Caiaphas, an Isr. high priest	of Aramaic origin
was the one who had advised	συμβουλευσας (sumbouleusas)	4823: to take counsel together, advise	from sun and bouleuó
the Jews	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
that it was expedient	συμφέρει (sumpherei)	4851a: to bring together, to be profitable	from sun and pheró
for one	ἓνα (ena)	1520: one	a primary number
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
to die	ἀποθανεῖν (apothanein)	599: to die	from apo and thnέskó
on behalf	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
of the people.	λαοῦ	2992: the people	a prim. word

(laou)

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καιαφας **noun - nominative singular masculine**

Kaiaphas **kah-ee-af'-as**: the dell; Caiaphas (i.e. Cajepha), an Israelite -- Caiaphas.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συμβουλευσας **verb - aorist active participle - nominative singular masculine**

sumbouleuo **soom-bool-yoo'-o**: to give (or take) advice jointly, i.e. recommend, deliberate or determine -- consult, (give, take) counsel (together).

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιις **adjective - dative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

συμφερει **verb - present active indicative - third person singular**

sumphero **soom-fer'-o**: to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

ενα **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ανθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

απολεσθαι **verb - second aorist middle middle or passive deponent**
apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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.

λαου **noun - genitive singular masculine**
laos **lah-os'**: a people -- people.

John 18:15 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was following	ἠκολούθει (ēkolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and [so] [was] another	ἄλλος (allos)	243: other, another	a prim. word
disciple.	μαθητής (mathētēs)	3101: a disciple	from manthanó
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
that disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó

was known	γνωστὸς (gnōstos)	1110: known	from ginóskó
to the high	ἀρχιερεῖ (archierei)	749: high priest	from archó and hiereus
priest,	ἀρχιερέως (archiereōs)	749: high priest	from archó and hiereus
and entered	συνεισῆλθεν (suneisēlthen)	4897: to enter together	from sun and eiserchomai
with Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
into the court	αὐλήν (aulēn)	833: a courtyard, a court	of uncertain origin
of the high priest,		749: high priest	from archó and hiereus

KJV Lexicon

ηκολουθει **verb - imperfect active indicative - third person singular**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

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.

ιησου **noun - dative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

σιμων **noun - nominative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

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.

αλλος **adjective - nominative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μαθητης **noun - nominative singular masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαθητης **noun - nominative singular masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

εκεινος **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

γνωστος **adjective - nominative singular masculine**

gnostos **gnoce-tos'**: well-known -- acquaintance, (which may be) known, notable.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερει **noun - dative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεισηλθεν **verb - second aorist active indicative - third person singular**
suneiserchomai **soon-ice-er'-khom-ahee**: to enter in company with -- go in with, go with
into.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - dative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other
Israelites -- Jesus.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or
(figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

αυλην **noun - accusative singular feminine**
aule **ow-lay'**: a yard (as open to the wind); by implication, a mansion -- court, (sheep-
)fold, hall, palace.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

αρχιερωσ **noun - genitive singular masculine**
archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by
extension a chief priest -- chief (high) priest, chief of the priests.

John 18:16 .

.	Greek	Strong's	Origin
but Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was standing	εἰστήκει (eistēkei)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
at the door	θύρα (thura)	2374: a door	a prim. word
outside.	ἔξω (exō)	1854: outside, without	from ek

So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the other	ἄλλος (allos)	243: other, another	a prim. word
disciple,	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
who was known	γνωστὸς (gnōstos)	1110: known	from ginóskó
to the high priest,	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierēus
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out and spoke		3004: to say	a prim. verb
to the doorkeeper,	θυρωρῶ (thurōrō)	2377: a doorkeeper	from thura and ouros (a guardian)
and brought	εἰσήγαγεν (eisēgagen)	1521: to bring in, to introduce	from eis and agó
Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
in.			

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ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

ειστηκε **verb - pluperfect active indicative - third person singular**

histemi **his'-tay-mee:** to stand (transitively or intransitively), used in various applications

προς **preposition**

pros **pros:** a preposition of direction; forward to, i.e. toward

τη **definite article - dative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρα **noun - dative singular feminine**

thura **thoo'-rah:** a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

εξω **adverb**

exo **ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahē:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

οὐν **conjunction**

oun **oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητης **noun - nominative singular masculine**

mathetes **math-ay-tes':** a learner, i.e. pupil -- disciple.

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλλος **adjective - nominative singular masculine**

allos **al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ος **relative pronoun - nominative singular masculine**

hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

γνωστος **adjective - nominative singular masculine**

gnostos **gnoce-tos'**: well-known -- acquaintance, (which may be) known, notable.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερει **noun - dative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρωρω **noun - dative singular feminine**

thuroros **thoo-ro-ros'**: a gate-warden -- that kept the door, porter.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισηγαγεν **verb - second aorist active indicative - third person singular**

eisago **ice-ag'-o**: to introduce -- bring in(-to), (+ was to) lead into.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρον **noun - accusative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

John 18:17 .

.	Greek	Strong's	Origin
Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word

the slave-girl	παιδίσκη (paidiskē)	3814: a young girl, maidservant	dim. of pais
who kept the door	θυρωρός (thurōros)	2377: a doorkeeper	from thura and ouros (a guardian)
said	λέγει (legei)	3004: to say	a prim. verb
to Peter,	Πέτρω (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
"You are not also	καὶ (kai)	2532: and, even, also	a prim. conjunction
[one] of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
man's	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
are you?" He said,	λέγει (legei)	3004: to say	a prim. verb
"I am	εἰμί (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not."			

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ΛΕΓΕΙ **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΟΥ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

παιδίσκη noun - nominative singular feminine

paidiske pahee-dis'-kay: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

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.

θυρωρος noun - nominative singular feminine

thuroros thoo-ro-ros': a gate-warden -- that kept the door, porter.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρω noun - dative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

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.

εκεινος demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

John 18:18 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
and the officers	υπηρέται (upēretai)	5257: an underling, servant	from hupo and eretés (a rower)
were standing	εἰστήκεισαν (eistēkeisan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
[there], having made	πεποιηκότες (pepoiēkotes)	4160: to make, do	a prim. word
a charcoal fire,	ἀνθρακιὰν (anthrakian)	439: a heap of burning coals	from anthrax
for it was cold	ψυχος	5592: cold	from psuchó

	(psuchos)		
and they were warming	ἐθερμαίνοντο (ethermainonto)	2328: to warm	from thermos (hot); from the same as theros
themselves; and Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was also	καὶ (kai)	2532: and, even, also	a prim. conjunction
with them, standing	ἐστῶς (estōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and warming	θερμαινόμενος (thermainomenos)	2328: to warm	from thermos (hot); from the same as theros
himself.			

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ειστηκεισαν **verb - pluperfect active indicative - third person**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλοι **noun - nominative plural masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

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.

υπηρεται noun - nominative plural masculine

huperetes hoop-ay-ret'-ace: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

ανθρακιαν noun - accusative singular feminine

anthrakia anth-rak-ee-ah': a bed of burning coals -- fire of coals.

πεποιηκοτες verb - perfect active participle - nominative plural masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ψυχος noun - nominative singular neuter

psuchos psoo'-khos: coolness -- cold.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθερμαινοντο verb - imperfect middle or passive deponent indicative - third person

thermaino ther-mah'-ee-no: to heat (oneself) -- (be) warm(-ed, self).

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ΕΣΤΩΣ **verb - perfect active participle - nominative singular masculine**
histemi **his'-tay-mee:** to stand (transitively or intransitively), used in various applications

και **conjunction**
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θερμαινόμενος **verb - present middle passive - nominative singular masculine**
thermaino **ther-mah'-ee-no:** to heat (oneself) -- (be) warm(-ed, self).

Parallel Verses

John 18:19 .

.	Greek	Strong's	Origin
The high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierous
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
questioned	ἠρώτησεν (ērōtēsen)	2065: to ask, question	akin to eromai (to ask)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
His disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
and about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
His teaching.	διδάχῃς (didachēs)	1322: doctrine, teaching	from didaskó

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ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αρχιερεὺς noun - nominative singular masculine

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

ἠρωτησεν verb - aorist active indicative - third person singular

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰησοῦν noun - accusative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

περί preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητῶν noun - genitive plural masculine

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

καί conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περί preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδαχης **noun - genitive singular feminine**
didache did-akh-ay': instruction (the act or the matter) -- doctrine, hath been taught.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 18:20 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
him, "I have spoken	λελάληκα (lélalēka)	2980: to talk	from lalos (talkative)
openly	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhésis (speech)
to the world;	κόσμῳ (kosmō)	2889: order, the world	a prim. word
I always	πάντοτε (pantote)	3842: at all times	from pas and tote
taught	ἐδίδαξα (edidaxa)	1321: to teach	a redupl. caus. form of daó (to learn)
in synagogues	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
all	πάντες (pantes)	3956: all, every	a prim. word

the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
come together;	συνέρχονται (sunerchontai)	4905: to come together, by ext. to accompany	from sun and erchomai
and I spoke	ἐλάλησα (elalēsa)	2980: to talk	from lalos (talkative)
nothing	οὐδέν (ouden)	3762: no one, none	from oude and heis
in secret.	κρυπτῶ (kruptō)	2927: hidden	from kruptó

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

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).

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.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμω noun - dative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

παντοτε adverb

pantote pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).

εδιδαξα verb - aorist active indicative - first person singular

didasko did-as'-ko: to teach (in the same broad application) -- teach.

εν preposition

en en: in, at, (up-)on, by, etc.

συναγωγη noun - dative singular feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

παντοτε adverb

pantote pan'-tot-eh: every when, i.e. at all times -- alway(-s), ever(-more).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

συνερχονται **verb - present middle or passive deponent indicative - third person**

sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

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.

κρυπτω **adjective - dative singular neuter**

kryptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

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.

ουδεν **adjective - accusative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

John 18:21 .

.	Greek	Strong's	Origin
"Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you question	ἐρωτᾷς (erōtas)	2065: to ask, question	akin to eromai (to ask)
Me? Question	ἐρώτησον (erōtēson)	2065: to ask, question	akin to eromai (to ask)
those	τοὺς (tous)	3588: the	the def. art.
who have heard	ἀκηκοότας (akēkootas)	191: to hear, listen	from a prim. word mean. hearing
what	τί	5101: who? which? what?	an interrog. pronoun related to tis

	(ti)		
I spoke	ἐλάλησα (elalēsa)	2980: to talk	from lalos (talkative)
to them; they know		3609a: to have seen or perceived, hence to know	perf. of eidon
what	ὅ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I said."		3004: to say	a prim. verb

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.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

επερωτας verb - present active indicative - second person singular

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

επερωτησον verb - aorist active middle - second person singular

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

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.

ακηκοοτας verb - second perfect active participle - accusative plural masculine - attic

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

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.

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

ιδε **verb - aorist active middle - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ουτοι **demonstrative pronoun - nominative plural masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

οιδασιν **verb - perfect active indicative - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

α **relative pronoun - accusative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειπον **verb - second aorist active indicative - first person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

John 18:22 .

■			
.	Greek	Strong's	Origin
When He had said		3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
one	εἰς (eis)	1520: one	a primary number
of the officers	ὑπηρετῶν (upēretōn)	5257: an underling, servant	from hupo and eretés (a rower)
standing nearby	παρεστηκώς (parestēkōs)	3936: to place beside, to present, stand by, appear	from para and histēmi

struck	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
saying,		3004: to say	a prim. verb
"Is that the way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
You answer	ἀποκρίνη (apokrinē)	611: to answer	from apo and krinó
the high priest?"	ἀρχιερεῖ (archierei)	749: high priest	from archó and hierous

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειποντος **verb - second aorist active participle - genitive singular masculine**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εις **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπηρετων **noun - genitive plural masculine**

huperetes hoop-ay-ret'-ace: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

παρεστηκως **verb - perfect active participle - nominative singular masculine**

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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)

ραπισμα **noun - accusative singular neuter**

rhapisma hrap'-is-mah: a slap -- (+ strike with the) palm of the hand, smite with the hand.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - dative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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.

αποκρινη **verb - present middle or passive deponent indicative - second person singular**

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερει **noun - dative singular masculine**

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

John 18:23 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

	(iēsous)	three other Isr.	
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
him, "If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I have spoken	ἐλάλησα (elalēsa)	2980: to talk	from lalos (talkative)
wrongly,	κακῶς (kakōs)	2560: badly	adverb from kakos
testify	μαρτύρησον (marturēson)	3140: to bear witness, testify	from martus
of the wrong;	κακοῦ (kakou)	2556: bad, evil	a prim. word
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
rightly,	καλῶς (kalōs)	2573: well	adverb from kalos
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you strike	δέξεις (dereis)	1194: to skin, to thrash	a prim. verb
Me?"			

KJV Lexicon

ἀπεκρίθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond;

by Hebraism to begin to speak (where an address is expected) -- answer.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

κακως adverb

kakos kak-oce': badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

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.

μαρτυρησον verb - aorist active middle - second person singular

martureo mar-too-reh'-o: to be a witness, i.e. testify

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακου adjective - genitive singular neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

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).

καλως adverb

kalos kal-oce': well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

δερεις verb - present active indicative - second person singular

dero der'-o: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

John 18:24 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Annas	Ἄννας (annas)	452: Annas, a high priest	of Hebrew origin Chananyah
sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
Him bound	δεδεμένον (dedemenon)	1210: to tie, bind	a prim. verb
to Caiaphas	Καϊάφαν (kaiaphan)	2533: Caiaphas, an Isr. high priest	of Aramaic origin
the high priest.	ἀρχιερέα (archierea)	749: high priest	from archó and hierous

KJV Lexicon

ἀΠΕΣΤΕΙΛΕΝ verb - aorist active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο	definite article - nominative singular masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αννας	noun - nominative singular masculine
Annas an'-nas:	Annas, an Israelite -- Annas.
δεδεμενον	verb - perfect passive participle - accusative singular masculine
deo deh'-o:	to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.
προς	preposition
pros pros:	a preposition of direction; forward to, i.e. toward
καιαφαν	noun - accusative singular masculine
Kaiaphas kah-ee-af'-as:	the dell; Caiaphas (i.e. Cajepha), an Israelite -- Caiaphas.
τον	definite article - accusative singular masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αρχιερεα	noun - accusative singular masculine
archiereus ar-khee-er-yuce':	the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

John 18:25 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was standing	ἐστῶς (estōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and warming	θερμαινόμενος (thermainomenos)	2328: to warm	from thermos (hot); from the same as theros
himself. So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word

they said		3004: to say	a prim. verb
to him, "You are not also	καὶ (kai)	2532: and, even, also	a prim. conjunction
[one] of His disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
are you?" He denied	ἡρνήσατο (ērnēsato)	720: to deny, say no	of uncertain origin
[it], and said,		3004: to say	a prim. verb
"I am not."	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σιμων **noun - nominative singular masculine**

Simon **see'-mone:** Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

εστως **verb - perfect active participle - nominative singular masculine**

histemi **his'-tay-mee:** to stand (transitively or intransitively), used in various applications

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θερμαινόμενος verb - present middle passive - nominative singular masculine
thermaino ther-mah'-ee-no: to heat (oneself) -- (be) warm(-ed, self).

εἶπον verb - second aorist active indicative - third person
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν conjunction
oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

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.

καί conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σύ personal pronoun - second person nominative singular
su soo: the person pronoun of the second person singular thou -- thou.

ἐκ preposition
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῶν definite article - genitive plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητῶν noun - genitive plural masculine
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αὐτοῦ personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἶ verb - present indicative - second person singular
ei i: thou art -- art, be.

ἠρνῆσατο verb - aorist middle deponent indicative - third person singular
arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

οὐν conjunction
oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

ΕΚΕΙΝΟΣ demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

John 18:26 .

.	Greek	Strong's	Origin
One	εἷς (eis)	1520: one	a primary number
of the slaves	δούλων (doulōn)	1401: a slave	of uncertain derivation
of the high priest,	ἀρχιερέως (archiereōs)	749: high priest	from archō and hierēus
being		1510: I exist, I am	a prol. form of a prim. and defective verb
a relative	συγγενῆς (sungenēs)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos
of the one whose	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
ear	ὠτίον (ōtion)	5621b: an ear	dim. of ous
Peter	Πέτρος	4074: "a stone" or "a boulder,"	a noun akin to petra, used as a

	(petros)	Peter, one of the twelve apostles	proper name
cut off,	ἀπέκοψεν (apekopsen)	609: to cut off	from apo and koptó
said,	λέγει (legei)	3004: to say	a prim. verb
"Did I not see		3708: to see, perceive, attend to	a prim. verb
you in the garden	κήπω (kēpō)	2779: a garden	a prim. word
with Him?"			

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εις **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλων **noun - genitive plural masculine**

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεως noun - genitive singular masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

συγγενης adjective - nominative singular masculine

suggenes soong-ghen-ace': a relative (by blood); by extension, a fellow countryman -- cousin, kin(-sfolk, -sman).

ων verb - present participle - nominative singular masculine

on oan: being -- be, come, have.

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.

αποκοψεν verb - aorist active indicative - third person singular

apokopto ap-ok-op'-to: to amputate; reflexively (by irony) to mutilate (the privy parts) -- cut off.

πετρος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωτιον noun - accusative singular neuter

otion o-tee'-on: an earlet, i.e. one of the ears, or perhaps the lobe of the ear -- ear.

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.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

ειδον verb - second aorist active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

εν preposition

en en: in, at, (up-)on, by, etc.

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.

κηπω **noun - dative singular masculine**
kepos **kay'-pos**: a garden -- garden.

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

John 18:27 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
denied	ἡρνήσατο (ērnēsato)	720: to deny, say no	of uncertain origin
[it] again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
and immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
a rooster	ἀλέκτωρ (alektōr)	220: a rooster	of uncertain origin
crowed.	ἐφώνησεν (ephōnēsen)	5455: to call out	from phóné

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.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἠρνησατο **verb - aorist middle deponent indicative - third person singular**
arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Πετρος **noun - nominative singular masculine**
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εὐθεως **adverb**
eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

αλεκτωρ **noun - nominative singular masculine**
alektor **al-ek'-tore**: a cock or male fowl -- cock.

ἐφώνησεν **verb - aorist active indicative - third person singular**
phoneo **fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

John 18:28 .

.	Greek	Strong's	Origin
Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they led	ἄγουσιν (agousin)	71: to lead, bring, carry	a prim. verb
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
from Caiaphas	Καϊάφα (kaiapha)	2533: Caiaphas, an Isr. high priest	of Aramaic origin
into the Praetorium,	πραιτώριον (praitōrion)	4232: Praetorium (official residence of a governor), praetorian guard	of Latin origin

and it was early;	πρωῖ (prōi)	4404: early	adverb from pro
and they themselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
did not enter	εἰσῆλθον (eisēlthon)	1525: to go in (to), enter	from eis and erchomai
into the Praetorium	πραιτώριον (praitōrion)	4232: Praetorium (official residence of a governor), praetorian guard	of Latin origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they would not be defiled,	μιανθῶσιν (mianthōsin)	3392: to stain, defile	a prim. verb
but might eat		2068: to eat	akin to edó (to eat)
the Passover.	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach

KJV Lexicon

αγουσιν **verb - present active indicative - third person**

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

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.

ιησου **noun - accusative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιαφα noun - genitive singular masculine

Kaiaphas kah-ee-af'-as: the dell; Caiaphas (i.e. Cajepha), an Israelite -- Caiaphas.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πραιτωριον noun - accusative singular neuter

praitorion prahee-to'-ree-on: the praetorium or governor's courtroom (sometimes including the whole edifice and camp) -- (common, judgment) hall (of judgment), palace, praetorium.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πρωι adverb

proi pro-ee': at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

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

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.

εισηλθον verb - second aorist active indicative - third person

eiserchomai ice-er'-khom-ah-ee: to enter -- arise, come (in, into), enter in(-to), go in

(through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πραιτωριον noun - accusative singular neuter

praitorion prahee-to'-ree-on: the praetorium or governor's courtroom (sometimes including the whole edifice and camp) -- (common, judgment) hall (of judgment), palace, praetorium.

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.

μιανθωσιν verb - aorist passive subjunctive - third person

miaino me-ah'-ee-no: to sully or taint, i.e. contaminate (ceremonially or morally) -- defile.

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.

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.

φαγωσιν verb - second aorist active subjunctive - third person

phago fag'-o: to eat -- eat, meat.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πασχα aramaic transliterated word

pascha pas'-khah: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

John 18:29 .

▪			
.	Greek	Strong's	Origin

Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out to them and said,	φησὶν (phēsīn)	5346: to declare, say	from a prim. root pha-
"What	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
accusation	κατηγορίαν (katēgorian)	2724: an accusation	probably from katégoreó
do you bring	φέρετε (pherete)	5342: to bear, carry, bring forth	a prim. word
against this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Man?"	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

ἐξελθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

οὖν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλάτος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

τινα interrogative pronoun - accusative 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.

κατηγοριαν noun - accusative singular feminine

kategoria **kat-ay-gor-ee'-ah**: a complaint (category), i.e. criminal charge -- accusation (-ed).

φερετε verb - present active indicative - second person

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

κατα preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τουτου demonstrative pronoun - genitive singular masculine

toutou **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

John 18:30 .

■			
.	Greek	Strong's	Origin

They answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
and said	εἶπαν (eipan)	3004: to say	a prim. verb
to him, "If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
this Man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
were not an evildoer,	κακὸν (kakon)	2556: bad, evil	a prim. word
we would not have delivered	παρεδώκαμεν (paredōkamen)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him to you."			

KJV Lexicon

ἀπεκρίθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ουτος demonstrative pronoun - nominative singular masculine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

κακοποιος adjective - nominative singular masculine

kakopoios **kak-op-oy-os'**: a bad-doer; (specially), a criminal -- evil-doer, malefactor.

ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

σοι personal pronoun - second person dative singular

soi **soy**: to thee -- thee, thine own, thou, thy.

παρεδωκαμεν verb - aorist active 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.

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

John 18:31 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said		3004: to say	a prim. verb
to them, "Take	λάβετε (labete)	2983: to take, receive	from a prim. root lab-

Him yourselves,		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
and judge	κρίνατε (krinate)	2919: to judge, decide	a prim. verb
Him according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to your law."	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
said		3004: to say	a prim. verb
to him, "We are not permitted	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
to put	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
anyone	οὐδένα (oudena)	3762: no one, none	from oude and heis
to death,"		615: to kill	from apo and kteinó (to kill)

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν οον conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς οω-tos' personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

λαβετε **verb - second aorist active middle - second person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

κρινατε **verb - aorist active middle - second person**

krino **kree'-no**: by implication, to try, condemn, punish

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

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουυ **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰουδαῖοι **adjective - nominative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ἡμῖν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐξεστὶν **verb - present impersonal active indicative - third person singular**

exesti **ex'-es-tee**: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

ἀποκτείνειν **verb - aorist active middle or passive deponent**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

οὐδὲνα **adjective - accusative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

John 18:32 .

.	Greek	Strong's	Origin
to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
which	ὅν	3739: usually rel. who, which, that, also demonstrative this,	a prim. pronoun

He spoke,	(on)	that	
		3004: to say	a prim. verb
signifying	σημαίνων (sēmainōn)	4591: to give a sign	from séma (a sign, mark)
by what kind	ποιῶ (poiō)	4169: of what sort?	from the same as posos
of death	θανάτῳ (thanatō)	2288: death	from thnέskó
He was about	ἤμελλεν (ēmellen)	3195: to be about to	a prim. verb
to die.	ἀποθνήσκειν (apothnēskein)	599: to die	from apo and thnέskó

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.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦ **noun - genitive singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

πληρωθῇ **verb - aorist passive subjunctive - third person singular**

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

ὃς **relative pronoun - accusative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εἶπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

σημαινων **verb - present active participle - nominative singular masculine**

semaino say-mah'-ee-no: to indicate -- signify.

ποῖω **interrogative pronoun - dative singular masculine**

poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

θανάτῳ **noun - dative singular masculine**

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ἠμελλεν **verb - imperfect active indicative - third person singular - attic**

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

ἀποθνήσκειν **verb - present active infinitive**

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

John 18:33 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
entered	Εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
into the Praetorium,	πραιτώριον	4232: Praetorium (official	of Latin origin

	(praitōrion)	residence of a governor), praetorian guard	
and summoned	ἐφώνησεν (ephōnēsen)	5455: to call out	from phóné
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and said		3004: to say	a prim. verb
to Him, "Are You the King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of the Jews?"	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

KJV Lexicon

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πραιτωριον **noun - accusative singular neuter**

praitorion **prahee-to'-ree-on**: the praetorium or governor's courtroom (sometimes including the whole edifice and camp) -- (common, judgment) hall (of judgment), palace, praetorium.

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πῖλατος noun - nominative singular masculine

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐφώνησεν verb - aorist active indicative - third person singular

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

σύ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

εἶ verb - present indicative - second person singular

ei i: thou art -- art, be.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεὺς noun - nominative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**
Ioudaios ee-oo-dah'-yos: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

John 18:34 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"Are you saying	λέγεις (legeis)	3004: to say	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
on your own initiative,		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.
did others	ἄλλοι (alloi)	243: other, another	a prim. word
tell		3004: to say	a prim. verb
you about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Me?"			

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

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).

λεγεις **verb - present active indicative - second person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

αλλοι **adjective - nominative plural masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

μου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

John 18:35 .

.	Greek	Strong's	Origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not a Jew,	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
am I? Your own nation	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
delivered	παρέδωκαν (paredōkan)	3860: to hand over, to give or deliver over, to betray	from para and didómi
You to me; what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
have You done?"	ἐποίησας (epoiēsas)	4160: to make, do	a prim. word

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

μητι **particle - interrogative**

meti **may'-tee**: whether at all -- not (the particle usually not expressed, except by the form of the question).

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ιουδαιος **adjective - nominative singular masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

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.

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.

εθνος **noun - nominative singular neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

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.

σου **possessive pronoun - second person nominative singular neuter**

sos **sos**: thine -- thine (own), thy (friend).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερείς noun - nominative plural masculine archiereus ar-khee-er-yuce' : the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.
παρεδωκαν verb - aorist active indicative - third person paradidomi par-ad-id'-o-mee : to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.
σε personal pronoun - second person accusative singular se seh : thee -- thee, thou, thy house.
εμοι personal pronoun - first person dative singular emoi em-oy' : to me -- I, me, mine, my.
τι interrogative pronoun - accusative singular neuter tis tis : an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.
εποίησας verb - aorist active indicative - second person singular poieo poi-eh'-o : to make or do (in a very wide application, more or less direct)

John 18:36 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"My kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
is not of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
world.	κόσμου (kosmou)	2889: order, the world	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

My kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
were of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
world,	κόσμου (kosmou)	2889: order, the world	a prim. word
then My servants	υπηρέται (upēretai)	5257: an underling, servant	from hupo and eretés (a rower)
would be fighting	ἡγωνίζοντο (ēgōnizonto)	75: to contend for a prize, struggle	from agón
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I would not be handed	παραδοθῶ (paradothō)	3860: to hand over, to give or deliver over, to betray	from para and didómi
over to the Jews;	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
but as it is, My kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
is not of this realm."	ἐντεῦθεν (enteuthen)	1782: from here, on each side, thereupon	akin to enthen

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other
Israelites -- Jesus.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

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.

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.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

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.

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.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασίλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπηρεται noun - nominative plural masculine

huperetes hoop-ay-ret'-ace: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμοι personal pronoun - first person dative singular

emoi em-oy': to me -- I, me, mine, my.

ηγωνιζοντο verb - imperfect middle or passive deponent indicative - third person

agonizomai ag-o-nid'-zom-ah-ee: to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something) -- fight, labor fervently, strive.

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.

παραδοθω verb - aorist passive subjunctive - first person singular

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις adjective - dative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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.

βασίλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εντεθεν adverb

enteuthen ent-yoo'-then: hence; (repeated) on both sides -- (from) hence, on either side.

John 18:37 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	λέγεις (legeis)	3004: to say	a prim. verb
to Him, "So	οὐκοῦν (oukoun)	3766: therefore, so then	from ou, and oun
You are a king?"	βασιλεὺς (basileus)	935: a king	of uncertain origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"You say		3004: to say	a prim. verb
[correctly] that I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
a king.	βασιλεύς (basileus)	935: a king	of uncertain origin
For this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
I have been born,	γεγέννημαι (gegennēmai)	1080: to beget, to bring forth	from genna (descent, birth)
and for this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
I have come	ἐλήλυθα (elēlutha)	2064: to come, go	a prim. verb
into the world,	κόσμον (kosmon)	2889: order, the world	a prim. word

to testify	μαρτυρήσω (marturēsō)	3140: to bear witness, testify	from martus
to the truth.	ἀληθεία (alētheia)	225: truth	from aléthés
Everyone	πᾶς (pas)	3956: all, every	a prim. word
who is of the truth	ἀληθείας (alētheias)	225: truth	from aléthés
hears	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
My voice."	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΛΑΤΟΣ **noun - nominative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

οὐκ οὐν **adverb**

oukoun ook-oon': is it not therefore that, i.e. (affirmatively) hence or so -- then.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

[ο] **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

λεγεις **verb - present active indicative - second person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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).

γεννημαι verb - perfect passive indicative - first person singular

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

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

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).

εληλυθα verb - second perfect 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

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον noun - accusative singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

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.

μαρτυρησω verb - aorist active subjunctive - first person singular

martureo mar-too-reh'-o: to be a witness, i.e. testify

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθεια noun - dative singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

πας adjective - nominative singular masculine pas pas: apparently a primary word; all, any, every, the whole
ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ων verb - present participle - nominative singular masculine on oan: being -- be, come, have.
εκ preposition ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)
της definite article - genitive singular feminine 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.
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.
μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.
της definite article - genitive singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
φωνης noun - genitive singular feminine phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

John 18:38 .

.	Greek	Strong's	Origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

is truth?"	ἀλήθεια (alētheia)	225: truth	from aléthés
And when he had said	λέγει (legei)	3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
he went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to the Jews	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
and said		3004: to say	a prim. verb
to them, "I find	εὕρισκω (euriskō)	2147: to find	a prim. verb
no	οὐδεμίαν (oudemian)	3762: no one, none	from oude and heis
guilt	αἰτίαν (aitian)	156: cause, reason	from aiteó
in Him.			

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

τι **interrogative pronoun - nominative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αληθεια **noun - nominative singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

ειπωv **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.

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.

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιους **adjective - accusative plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

ουδεμιαν adjective - accusative singular feminine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αιτιαν noun - accusative singular feminine

aitia ahee-tee'-a: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

ευρισκω verb - present active indicative - first person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

εν preposition

en en: in, at, (up-)on, by, etc.

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

John 18:39 .

.	Greek	Strong's	Origin
"But you have a custom	συνήθεια (sunētheia)	4914: habit, habitual use	from sun and éthos
that I release	ἀπολύσω (apolusō)	630: to set free, release	from apo and luó
someone	ἕνα (ena)	1520: one	a primary number
for you at the Passover;	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach

do you wish	βούλεσθε (boulesthe)	1014: to will	a prim. verb
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
that I release	ἀπολύσω (apolusō)	630: to set free, release	from apo and luó
for you the King	βασιλέα (basilea)	935: a king	of uncertain origin
of the Jews?"	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

KJV Lexicon

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

δε **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

συνηθεια **noun - nominative singular feminine**

sunetheia **soon-ay'-thi-ah'**: mutual habituation, i.e. usage -- custom.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

ενα **adjective - accusative singular masculine**

heis **hice'**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

απολυσω **verb - aorist active subjunctive - first person singular**

apoluo **ap-ol-oo'-o'**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

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.

πασχα **aramaic transliterated word**
pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

βουλεσθε **verb - present middle or passive deponent indicative - second person**
boulomai **boo'-lom-ahēe**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

οὐν **conjunction**
oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

απολυσω **verb - aorist active subjunctive - first person singular**
apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεα **noun - accusative singular masculine**
basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

John 18:40 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they cried	ἐκράυγασαν	2905: to cry out	from kraugé

	(ekraugasan)		
out again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Not this Man,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
but Barabbas."	Βαραββᾶν (barabban)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Barabbas	Βαραββᾶς (barabbas)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba
was a robber.	ληστής (lēstēs)	3027: a robber	from léis (booty)

KJV Lexicon

εκραυγασαν **verb - aorist active indicative - third person**
kraugazo **krow-gad'-zo**: to clamor -- cry out.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τουτον **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

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.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαραββαν **noun - accusative singular masculine**

Barabbas bar-ab-bas': son of Abba; Bar-abbas, an Israelite -- Barabbas.

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαραββας **noun - nominative singular masculine**

Barabbas bar-ab-bas': son of Abba; Bar-abbas, an Israelite -- Barabbas.

ληστης **noun - nominative singular masculine**

leistes lace-tace': a brigand -- robber, thief.

John 19:1 .

.	Greek	Strong's	Origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
then	οὕτω (oun)	3767: therefore, then, (and) so	a prim. word
took	ἔλαβεν	2983: to take, receive	from a prim. root lab-

	(elaben)		
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and scourged	ἐμαστίγωσεν (emastigōsen)	3146: to scourge	from mastix
Him.			

KJV Lexicon

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ΟΥΝ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ελάβεν **verb - second aorist active indicative - third person singular**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος **noun - nominative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμαστιγώσεν **verb - aorist active indicative - third person singular**
 mastigoo **mas-tig-o'-o:** to flog -- scourge.

John 19:2 .

.	Greek	Strong's	Origin
And the soldiers	στρατιῶται (stratiōtai)	4757: a soldier	from stratia
twisted	πλέξαντες (plexantes)	4120: to plait	a prim. verb
together a crown	στέφανον (stephanon)	4735: that which surrounds, i.e. a crown	from stephó (to encircle)
of thorns	ἀκανθῶν (akanthōn)	173: a prickly plant, thorn	from aké (a point, edge)
and put	ἐπέθηκαν (epethēkan)	2007: to lay upon, to place upon	from epi and tithémi
it on His head,	κεφαλῇ (kephalē)	2776: the head	a prim. word
and put		2007: to lay upon, to place upon	from epi and tithémi
a purple	πορφυροῦν (porphuroun)	4210: purple	from porphura
robe	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
on Him;			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατιῶται **noun - nominative plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

πλεξαντες **verb - aorist active participle - nominative plural masculine**

pleko **plek'-o**: to twine or braid -- plait.

στεφάνον **noun - accusative singular masculine**

stephanos **stef'-an-os**: a chaplet, literally or figuratively -- crown.

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)

ακανθῶν **noun - genitive plural feminine**

akantha **ak'-an-thah**: a thorn -- thorn.

ἐπιθήκαν **verb - aorist active indicative - third person**

epitithemi **ep-ee-tith'-ay-mee**: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

αυτοῦ **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

κεφαλῇ **noun - dative singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἱματίον **noun - accusative singular neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

πορφύρου **adjective - accusative singular neuter**

porphurous **por-foo-rooce'**: purpureal, i.e. bluish red -- purple.

περιέβαλον **verb - second aorist active indicative - third person**

periballo **per-ee-bal'-lo**: to throw all around, i.e. invest (with a palisade or with clothing) -- array, cast about, clothe(-d me), put on.

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

John 19:3 .

.	Greek	Strong's	Origin
and they [began] to come	ἤρχοντο (ērchonto)	2064: to come, go	a prim. verb
up to Him and say,	ἔλεγον (elegon)	3004: to say	a prim. verb
"Hail,	χαῖρε (chaire)	5463: to rejoice, be glad	a prim. verb
King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of the Jews!"	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
and to give	ἐδίδοσαν (edidosan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Him slaps	ράπίσματα (rapsmata)	4475: a blow (with a stick or the palm of the hand)	from rhapizó
[in the face].			

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

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

χαίρει verb - present active imperative - second 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

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεὺς noun - nominative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

τῶν definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰουδαίων adjective - genitive plural masculine

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐδίδουν verb - imperfect 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)

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

ραπίσματα noun - accusative plural neuter

rhapisma hrap'-is-mah: a slap -- (+ strike with the) palm of the hand, smite with the hand.

John 19:4 .

.	Greek	Strong's	Origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
came	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

and said	λέγει (legei)	3004: to say	a prim. verb
to them, "Behold,		2396: see! behold!	from eidon, used as an interj.
I am bringing	ἄγω (agō)	71: to lead, bring, carry	a prim. verb
Him out to you so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may know	γνῶτε (gnōte)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that I find	εὕρισκω (euriskō)	2147: to find	a prim. verb
no	οὐδεμίαν (oudemian)	3762: no one, none	from oude and heis
guilt	αἰτίαν (aitian)	156: cause, reason	from aiteó
in Him."			

KJV Lexicon

ἐξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ἐξω **adverb**

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος noun - nominative singular masculine

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιδε verb - aorist active middle - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

αγω verb - present active indicative - first person singular

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

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)

οτι conjunction

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.

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

ουδεμιαν adjective - accusative singular feminine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αιτιαν noun - accusative singular feminine

aitia ahee-tee'-a: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

ευρισκω verb - present active indicative - first person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

John 19:5 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
came	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out, wearing	φορῶν (phorōn)	5409: to bear constantly, to wear	from pheró
the crown	στέφανον (stephanon)	4735: that which surrounds, i.e. a crown	from stephó (to encircle)
of thorns	ἀκάνθινον (akanthinon)	174: of thorns	from akantha
and the purple	πορφυροῦν (porphuroun)	4210: purple	from porphura
robe.	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)

[Pilate] said	λέγει (legei)	3004: to say	a prim. verb
to them, "Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the Man!"	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)

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ἐξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἐξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

φορῶν **verb - present active participle - nominative singular masculine**

phoreo **for-eh'-o**: to have a burden, i.e. (by analogy) to wear as clothing or a constant accompaniment -- bear, wear.

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.

ἀκανθίνον **adjective - accusative singular masculine**

akanthinos **ak-an'-thee-nos**: thorny -- of thorns.

στεφανον **noun - accusative singular masculine**
stephanos **stef'-an-os**: a chaplet, literally or figuratively -- crown.

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.

πορφυρουν **adjective - accusative singular neuter**
porphurous **por-foo-rooce'**: purpureal, i.e. bluish red -- purple.

ιματιον **noun - accusative singular neuter**
himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει **verb - present active indicative - third person singular**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιδε **verb - aorist active middle - second 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.

ανθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

John 19:6 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὅτε (ote)	3753: when	from hos, and te

the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hiereus
and the officers	ὑπηρέται (upēretai)	5257: an underling, servant	from hupo and eretés (a rower)
saw		3708: to see, perceive, attend to	a prim. verb
Him, they cried	ἐκραύγασαν (ekraugasan)	2905: to cry out	from kraugé
out saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Crucify,	σταύρωσον (staurōson)	4717: to fence with stakes, to crucify	from stauros
crucify!"	σταύρωσον (staurōson)	4717: to fence with stakes, to crucify	from stauros
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Take	λάβετε (labete)	2983: to take, receive	from a prim. root lab-
Him yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
and crucify	σταυρώσατε (staurōsate)	4717: to fence with stakes, to crucify	from stauros
Him, for I find	εὕρισκω (euriskō)	2147: to find	a prim. verb
no	οὐχ (ouch)	3756: not, no	a prim. word
guilt	αἰτίαν (aitian)	156: cause, reason	from aiteó
in Him."			

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οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ου **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ειδον **verb - second aorist active indicative - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεις **noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπηρεται **noun - nominative plural masculine**

huperetes **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

εκραυγασαν **verb - aorist active indicative - third person**

kraugazo **krow-gad'-zo**: to clamor -- cry out.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σταυρωσον **verb - aorist active middle - second person singular**

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

σταυρωσον verb - aorist active middle - second person singular

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

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

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος noun - nominative singular masculine

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

λαβετε verb - second aorist active middle - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σταυρωσατε verb - aorist active middle - second person

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

οὐ oo : no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
εὐρίσκω verb - present active indicative - first person singular heurisko hyoo-ris'-ko : find, get, obtain, perceive, except the present and imperfect see.
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
αἰτίαν noun - accusative singular feminine aitia ahee-tee'-a : a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

John 19:7 .

.	Greek	Strong's	Origin
The Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
him, "We have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
a law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and by that law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
He ought	οφείλει (opheilei)	3784: to owe	a prim. word
to die	ἀποθανεῖν (apothanein)	599: to die	from apo and thnéskó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He made	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word

Himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
out [to] [be] the Son	υἱὸν (uion)	5207: a son	a prim. word
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

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ἀπεκρίθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαῖοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

νόμον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ἔχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατὰ **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νόμον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ὀφείλει 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

ἀποθάνειν verb - second aorist active middle or passive deponent

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

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.

υἱὸν noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

θεοῦ noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἐποίησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

John 19:8 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word

when	Ὅτε (ote)	3753: when	from hos, and te
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
statement,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
he was [even] more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
afraid;	ἐφοβήθη (ephobēthē)	5399: to put to flight, to terrify, frighten	from phobos

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οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος **noun - nominative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

τουτον **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

εφοβηθη verb - aorist passive deponent indicative - third person singular

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

John 19:9 .

.	Greek	Strong's	Origin
and he entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
into the Praetorium	πραιτώριον (praitōrion)	4232: Praetorium (official residence of a governor), praetorian guard	of Latin origin
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
and said	λέγει (legei)	3004: to say	a prim. verb
to Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
"Where	πόθεν (pothen)	4159: from where	adverb from the same as posos

are You from?" But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him no	οὐκ (ouk)	3756: not, no	a prim. word
answer.	ἀπόκρισιν (apokrisin)	612: an answering	from apokrinomai

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισελθεν verb - second aorist active indicative - third person singular

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πραιτωριον noun - accusative singular neuter

praitorion prahee-to'-ree-on: the praetorium or governor's courtroom (sometimes including the whole edifice and camp) -- (common, judgment) hall (of judgment), palace, praetorium.

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.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ΛΕΓΕΙ **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΤΩ **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥ **noun - dative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΠΟΘΕΝ **adverb - interrogative**

pothen **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

ΕΙ **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

ΣΥ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

Ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΕ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΙΗΣΟΥΣ **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΑΠΟΚΡΙΣΙΝ **noun - accusative singular feminine**

apokrisis **ap-ok'-ree-sis**: a response -- answer.

ΟΥΚ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΔΩΚΕΝ **verb - aorist active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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

John 19:10 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Pilate	Πιλᾶτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "You do not speak	λαλεῖς (laleis)	2980: to talk	from lalos (talkative)
to me? Do You not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that I have	ἔχω (echō)	2192: to have, hold	a prim. verb
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to release	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó
You, and I have	ἔχω (echō)	2192: to have, hold	a prim. verb
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to crucify	σταυρῶσαι (staurōsai)	4717: to fence with stakes, to crucify	from stauros
You?"			

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.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Πιλάτος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

ἐμοὶ **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

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.

λαλεῖς **verb - present active indicative - second person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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.

οἶδας **verb - perfect active indicative - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐξουσίαν **noun - accusative singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ἐχω **verb - present active indicative - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

σταυρῶσαι **verb - aorist active middle or passive deponent**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or

selfishness -- crucify.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εχω **verb - present active indicative - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

απολυσαι **verb - aorist active middle or passive deponent**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

John 19:11 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"You would have	εἶχες (eiches)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
over	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
Me, unless	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
it had been		1510: I exist, I am	a prol. form of a prim. and defective verb
given	δεδομένον (dedomenon)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you from above;	ἄνωθεν (anōthen)	509: from above	from anó
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
he who delivered	παράδους (paradous)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Me to you has	ἔχει (echei)	2192: to have, hold	a prim. verb
[the] greater	μείζονα (meizona)	3173: great	a prim. word
sin."	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó

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απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ειχες **verb - imperfect active indicative - second person singular**
echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

εξουσιαν **noun - accusative singular feminine**
exousia **ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

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.

κατ **preposition**
kata **kat-ah':** (prepositionally) down (in place or time), in varied relations

μου **personal pronoun - first person genitive singular**
emou **em-oo':** of me -- me, mine, 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.

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.

σοι **personal pronoun - second person dative singular**
soi **soy:** to thee -- thee, thine own, thou, thy.

δεδομενον **verb - perfect passive participle - nominative singular neuter**
didomi **did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ανωθεν **adverb**
anohen **an'-o-then:** from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

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).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παράδιδους **verb - present active participle - nominative singular masculine**
paradidomi **par-ad-id'-o-mee**: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

μειζονα **adjective - accusative singular feminine - comparative or contracted**
megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

αμαρτιαν **noun - accusative singular feminine**
hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

εχει **verb - present active indicative - third person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

John 19:12 .

.	Greek	Strong's	Origin
As a result	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
made efforts	ἐζήτηει (ezētei)	2212: to seek	of uncertain origin
to release	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó
Him, but the Jews	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
cried	ἐκράυγασαν (ekraugasan)	2905: to cry out	from kraugé
out saying,	λέγοντες	3004: to say	a prim. verb

	(legontes)		
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you release	ἀπολύσης (apolusēs)	630: to set free, release	from apo and luó
this Man,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
you are no	οὐκ (ouk)	3756: not, no	a prim. word
friend	φίλος (philos)	5384: beloved, dear, friendly	a prim. word
of Caesar;	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin
everyone	πᾶς (pas)	3956: all, every	a prim. word
who makes	ποιῶν (poiōn)	4160: to make, do	a prim. word
himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
out [to be] a king	βασιλέα (basilea)	935: a king	of uncertain origin
opposes	ἀντιλέγει (antilegei)	483: to speak against, hence to contradict, oppose	from anti and legó
Caesar."	Καίσαρι (kaisari)	2541: Caesar, a Roman emperor	of Latin origin

ΕΚ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΟΥΤΟΥ demonstrative pronoun - genitive singular neuter

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

ΕΖΗΤΕΙ verb - imperfect active indicative - third person singular

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

Ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΛΑΤΟΣ noun - nominative singular masculine

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

ΑΠΟΛΥΣΑΙ verb - aorist active middle or passive deponent

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

ΑΥΤΟΝ personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ΟΙ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΙΟΥΔΑΙΟΙ adjective - nominative plural masculine

Ioudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

ΕΚΡΑΖΩΝ verb - imperfect active indicative - third person

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

ΛΕΓΟΝΤΕΣ verb - present active participle - nominative plural masculine

Iego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΕΑΝ conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ΤΟΥΤΟΝ demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

απολυσης verb - aorist active subjunctive - second person singular
apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

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.

ει verb - present indicative - second person singular
ei i: thou art -- art, be.

φιλος adjective - nominative singular masculine
philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καισαρος noun - genitive singular masculine
Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

πας adjective - nominative singular masculine
pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεα noun - accusative singular masculine
basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

εαυτον reflexive pronoun - third person accusative singular masculine
heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ποιων verb - present active participle - nominative singular masculine
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

αντιλεγει verb - present active indicative - third person singular
antilego an-til'-eg-o: to dispute, refuse -- answer again, contradict, deny, gainsay(-er), speak against.

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.

καίσαρι **noun - dative singular masculine**
Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

John 19:13 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when Pilate	Πιλᾶτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
words,	λόγων (logōn)	3056: a word (as embodying an idea), a statement, a speech	from legó
he brought	ἤγαγεν (ēgagen)	71: to lead, bring, carry	a prim. verb
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
out, and sat down	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai
on the judgment seat	βήματος (bēmatos)	968: a step, raised place, by impl. a tribunal	from the same as basis
at a place	τόπον (topon)	5117: a place	a prim. word
called	λεγόμενον (legomenon)	3004: to say	a prim. verb
The Pavement,	λιθόστρωτον (lithostrōton)	3038: stone pavement, mosaic	from lithos and strótos (spread, covered)
but in Hebrew,	Ἑβραϊστὶ (ebraisti)	1447: in Hebrew, in Aramaic	adverb from Hebrais
Gabbatha.	Γαββαθα (gabbatha)	1042: stone pavement	of Aramaic origin

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ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πῖλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

ἀκούσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τοῦτον **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

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.

ἡγαγεν **verb - second aorist active indicative - third person singular**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

ἐξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

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.

ιησους **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

εκαθισεν **verb - aorist active indicative - third person singular**

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βηματος **noun - genitive singular neuter**

bema **bay'-ma**: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοπον **noun - accusative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

λεγομενον **verb - present passive participle - accusative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

λιθοστρωτον **adjective - accusative singular neuter**

lithostrotos **lith-os'-tro-tos**: stone-strewed, i.e. a tessellated mosaic on which the Roman tribunal was placed -- Pavement.

εβραιστι **adverb**

Hebraisti **heb-rah-is-tee'**: Hebraistically or in the Jewish (Chaldee) language -- in (the) Hebrew (tongue).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γαββαθα **proper noun**
gabbatha **gab-bath-ah'**: the knoll; gabbatha, a vernacular term for the Roman tribunal in Jerusalem -- Gabbatha.

John 19:14 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
it was the day of preparation	παράσκευῃ (paraskeuē)	3904: preparation, the day of preparation (for a Sabbath or feast)	from paraskeuazó
for the Passover;	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
it was about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the sixth	ἕκτῃ (ektē)	1623: sixth	ord. from hex
hour.	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
And he said	λέγει (legei)	3004: to say	a prim. verb
to the Jews,	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas
"Behold,		2396: see! behold!	from eidon, used as an interj.
your King!"	βασιλεὺς (basileus)	935: a king	of uncertain origin

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρασκευή **noun - nominative singular feminine**

paraskeue **par-ask-yoo-ay':** readiness -- preparation.

του **definite article - genitive singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πάσχα **aramaic transliterated word**

pascha **pas'-khah:** the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

ωρα **noun - nominative singular feminine**

hora **ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ωσει **adverb**

hosei **ho-si':** as if -- about, as (it had been, it were), like (as).

εκτη **adjective - nominative singular feminine**

hektos **hek'-tos:** sixth -- sixth.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει **verb - present active indicative - third person singular**

lego **leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τοις **definite article - dative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις **adjective - dative plural masculine**

loudaios **ee-oo-dah'-yos:** Judaeans, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ιδε **verb - aorist active middle - second 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.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

John 19:15 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they cried	ἐκράύγασαν (ekraugasan)	2905: to cry out	from kraugé
out, "Away	ἄρον (aron)	142: to raise, take up, lift	a prim. verb
with [Him], away	ἄρον (aron)	142: to raise, take up, lift	a prim. verb
with [Him], crucify	σταύρωσον (staurōson)	4717: to fence with stakes, to crucify	from stauros
Him!" Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Shall I crucify	σταυρώσω (staurōsō)	4717: to fence with stakes, to crucify	from stauros
your King?"	βασιλέα (basilea)	935: a king	of uncertain origin
The chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierews
answered,	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
"We have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
no	οὐκ	3756: not, no	a prim. word

	(ouk)		
king	βασιλέα (basilea)	935: a king	of uncertain origin
but Caesar."	Καίσαρα (kaisara)	2541: Caesar, a Roman emperor	of Latin origin

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οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κραυγασαν **verb - aorist active indicative - third person**

kraugazo **krow-gad'-zo**: to clamor -- cry out.

αρον **verb - aorist active middle - second person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

αρον **verb - aorist active middle - second person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

σταυρωσον **verb - aorist active middle - second person singular**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

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

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.

αυτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πῖλατος **noun - nominative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεα **noun - accusative singular masculine**

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

σταυρωσω **verb - future active indicative - first person singular**

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

απεκριθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεις **noun - nominative plural masculine**

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχομεν **verb - present active indicative - first person**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

βασιλεα **noun - accusative singular masculine**

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

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.

καίσαρα **noun - accusative singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

John 19:16 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
he then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
handed	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him over to them to be crucified.	σταυρωθῇ (staurōthē)	4717: to fence with stakes, to crucify	from stauros

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τοτε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

παρέδωκεν **verb - aorist active indicative - third person singular**

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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

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.

σταυρωθη verb - aorist passive subjunctive - third person singular

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

παρελαβον verb - second aorist active indicative - third person

paralambano par-al-am-ban'-o: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

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.

ιησουν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγαγον verb - second aorist active indicative - third person

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

John 19:17 .

.	Greek	Strong's	Origin
They took		3880: to receive from	from para and lambanó
Jesus,		2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
therefore,		3767: therefore, then, (and) so	a prim. word

and He went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out, bearing	βαστάζων (bastazōn)	941: to take up, carry	of uncertain origin
His own	ἑαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
cross,	σταυρόν (stauron)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histēmi
to the place called	λεγόμενον (legomenon)	3004: to say	a prim. verb
the Place	τόπον (topon)	5117: a place	a prim. word
of a Skull,	Κρανίου (kraniou)	2898: a skull	from kara (the head)
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is called	λέγεται (legetai)	3004: to say	a prim. verb
in Hebrew,	Ἑβραϊστὶ (ebraisti)	1447: in Hebrew, in Aramaic	adverb from Hebrais
Golgotha.	Γολγοθα (golgotha)	1115: Golgotha, a hill near Jer.	of Hebrew origin

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καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βασταζων **verb - present active participle - nominative singular masculine**

bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) -
- bear, carry, take up.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρον **noun - accusative singular masculine**

stauros stow-ros': a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοπον **noun - accusative singular masculine**

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

λεγομενον **verb - present passive participle - accusative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κρανιου **noun - genitive singular neuter**

kranion kran-ee'-on: a skull (cranium) -- Calvary, skull.

τοπον **noun - accusative singular masculine**

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

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.

λεγεται **verb - present passive indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εβραιστι **adverb**

Hebraisti heb-rah-is-tee': Hebraistically or in the Jewish (Chaldee) language -- in (the) Hebrew (tongue).

γολγοθα **noun - accusative singular feminine**

Golgotha **gol-goth-ah'**: the skull; Golgotha, a knoll near Jerusalem -- Golgotha.

John 19:18 .

.	Greek	Strong's	Origin
There	οπου (opou)	3699: where	from hos, and pou
they crucified	εσταυρωσαν (estaurōsan)	4717: to fence with stakes, to crucify	from stauros
Him, and with Him two	δύο (duo)	1417: two	a primary number
other men,	αλλους (allous)	243: other, another	a prim. word
one on either	εντευθεν (enteuthen)	1782: from here, on each side, thereupon	akin to enthen
side,	εντευθεν (enteuthen)	1782: from here, on each side, thereupon	akin to enthen
and Jesus	Ιησουν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
in between.	μεσον (meson)	3319: middle, in the midst	a prim. word

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οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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

εσταυρωσαν **verb - aorist active indicative - third person**

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

αλλους adjective - accusative plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

εντευθεν adverb

enteuthen ent-yoo'-then: hence; (repeated) on both sides -- (from) hence, on either side.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εντευθεν adverb

enteuthen ent-yoo'-then: hence; (repeated) on both sides -- (from) hence, on either side.

μεσον adjective - accusative singular neuter

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

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.

ιησουν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 19:19 .

.	Greek	Strong's	Origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
wrote	ἔγραψεν (egrapsen)	1125: to write	a prim. verb
an inscription	τίτλον (titlon)	5102b: a title, an inscription	of Latin origin
and put	ἔθηκεν (ethēken)	5087: to place, lay, set	from a prim. root the-
it on the cross.	σταυροῦ (staurou)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histēmi
It was written,	γεγραμμένον (gegrammenon)	1125: to write	a prim. verb
"JESUS	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
THE NAZARENE,	Ναζωραῖος (nazōraios)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara
THE KING	βασιλεὺς (basileus)	935: a king	of uncertain origin
OF THE JEWS."	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

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ἔγραψεν **verb - aorist active indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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

τιτλον noun - accusative singular masculine

titlos **tit'-los**: a titulus or title (placard) -- title.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος noun - nominative singular masculine

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθηκεν verb - aorist active indicative - third person singular

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρου noun - genitive singular masculine

stauros **stow-ros'**: a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γεγραμμενον verb - perfect passive participle - nominative singular neuter

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ιησους noun - nominative singular masculine

Iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιος **noun - nominative singular masculine**

Nazoraios nad-zo-rah'-yos: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλευς **noun - nominative singular masculine**

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios ee-oo-dah'-yos: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

John 19:20 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
many	πολλοὶ (polloi)	4183: much, many	a prim. word
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
read	ἀνέγνωσαν (anegnōsan)	314: to know certainly, know again, read	from ana and ginóskó
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
inscription,	τίτλον (titlon)	5102b: a title, an inscription	of Latin origin

for the place	τόπος (topos)	5117: a place	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was crucified	ἐσταυρώθη (estaurōthē)	4717: to fence with stakes, to crucify	from stauros
was near	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
the city;	πόλεως (poleōs)	4172: a city	a prim. word
and it was written	γεγραμμένον (gegrammenon)	1125: to write	a prim. verb
in Hebrew,	Ἑβραϊστί (ebraisti)	1447: in Hebrew, in Aramaic	adverb from Hebrais
Latin	Ρωμαϊστί (rōmaisti)	4515: in Latin	adverb from Rhómaios
[and] in Greek.	Ἑλληνιστί (ellēnisti)	1676: in Greek	adverb from the same as Hellénistés

KJV Lexicon

ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ΟΥ **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.

τιτλον **noun - accusative singular masculine**
titlos **tit'-los**: a titulus or title (placard) -- title.

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.

ανεγνωσαν **verb - second aorist active indicative - third person**
anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeian, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγγυς **adverb**
eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

ην **verb - imperfect indicative - third person singular**
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπος **noun - nominative singular masculine**
topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

οπου **adverb**
hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

γεγραμμενον verb - perfect passive participle - nominative singular neuter

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

εβραϊστι adverb

Hebraisti heb-rah-is-tee': Hebraistically or in the Jewish (Chaldee) language -- in (the) Hebrew (tongue).

ελληνιστι adverb

Hellenisti hel-lay-nis-tee': Hellenistically, i.e. in the Grecian language -- Greek.

ρωμαιστι adverb

Rhomaisti hro-mah-is-tee': Romaistically, i.e. in the Latin language -- Latin.

John 19:21 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
of the Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
were saying	ἔλεγον (elegon)	3004: to say	a prim. verb

to Pilate,	Πιλάτω (pilatō)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
"Do not write,	γράφε (graphe)	1125: to write	a prim. verb
The King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of the Jews;	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
but that He said,		3004: to say	a prim. verb
I am	εἰμί (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of the Jews."	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

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ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

πιλατω **noun - dative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεῖς **noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

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.

γραφει **verb - present active imperative - second 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.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

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.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εκεινος **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

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.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

John 19:22 .

.	Greek	Strong's	Origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinō
"What	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have written	γέγραφα (gegrapha)	1125: to write	a prim. verb
I have written."	γέγραφα (gegrapha)	1125: to write	a prim. verb

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ἀπεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

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.

γεγραφα **verb - perfect active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γεγραφα **verb - perfect active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

John 19:23 .

.	Greek	Strong's	Origin
Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the soldiers,	στρατιῶται (stratiōtai)	4757: a soldier	from stratia
when	ὅτε (ote)	3753: when	from hos, and te
they had crucified	ἐσταύρωσαν (estaurōsan)	4717: to fence with stakes, to crucify	from stauros
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
took	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
His outer garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and made	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word

four	τέσσαρα (tessara)	5064: four	a prim. cardinal number
parts,	μέρη (merē)	3313: a part, share, portion	from meiromai (to receive one's portion)
a part	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)
to every	ἐκάστω (ekastō)	1538: each, every	a prim. word
soldier	στρατιώτη (stratiōtē)	4757: a soldier	from stratia
and [also] the tunic;	χιτῶνα (chitōna)	5509: a tunic	of Semitic origin, cf. kethoneth
now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the tunic	χιτῶν (chitōn)	5509: a tunic	of Semitic origin, cf. kethoneth
was seamless,		690a: unsewn, i.e. without seam	from a comp. of alpha (as a neg. prefix) and rhapsō (to sew)
woven	ὑφαντός (uphantos)	5307: woven	from huphainō; a prim. verb (to weave)
in one piece.	ὅλου (olou)	3650: whole, complete	a prim. word

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οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

στρατιῶται **noun - nominative plural masculine**

stratiotes **strat-ee-o'-tace:** a camper-out, i.e. a (common) warrior -- soldier.

οτε **adverb**

hote **hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

εσταυρωσαν **verb - aorist active indicative - third person**

stauroo **stow-ro'-o:** to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ελαβον **verb - second aorist active indicative - third person**

lambano **lam-ban'-o:** to take (in very many applications, literally and figuratively)

τα **definite article - accusative plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματια **noun - accusative plural neuter**

himation **him-at'-ee-on:** a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εποιησαν **verb - aorist active indicative - third person**

poieo **poy-eh'-o:** to make or do (in a very wide application, more or less direct)

τεσσαρα **adjective - accusative plural neuter**

tessares **tes'-sar-es:** four -- four.

μερη **noun - accusative plural neuter**

meros **mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

εκαστω **adjective - dative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

στρατιωτη **noun - dative singular masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

μερος **noun - nominative singular neuter**

meros **mer'-os**: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιτωνα **noun - accusative singular masculine**

chiton **khee-tone'**: a tunic or shirt -- clothes, coat, garment.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιτων **noun - nominative singular masculine**

chiton **khee-tone'**: a tunic or shirt -- clothes, coat, garment.

αραφος **adjective - nominative singular masculine**

arrhaphos **ar'-hhraf-os**: unsewed, i.e. of a single piece -- without seam.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανωθεν **adverb**

anthen **an'-o-then**: from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

υφαντος **adjective - nominative singular masculine**
huphantos **hoo-fan-tos'**: woven, i.e. (perhaps) knitted -- woven.

δι **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ολου **adjective - genitive singular masculine**
holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

John 19:24 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they said	εἶπαν (eipan)	3004: to say	a prim. verb
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
"Let us not tear	σχίσωμεν (schisōmen)	4977: to cleave, split	from a prim. root schid-
it, but cast lots	λάχωμεν (lachōmen)	2975: to obtain by lot	from a prim. root lach-
for it, [to decide] whose	τίνος (tinος)	5101: who? which? what?	an interrog. pronoun related to tis
it shall be"; [this was] to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
the Scripture:	γραφὴ (graphē)	1124: a writing, scripture	from graphó
"THEY DIVIDED	διεμερίσαντο (diemerisanto)	1266: to distribute, to divide	from dia and merizó
MY OUTER GARMENTS	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
AMONG		1266: to distribute, to divide	from dia and merizó
THEM, AND FOR	ἱματισμόν	2441: clothing	from himatizó

MY CLOTHING	(imatismōn)		
THEY CAST	ἔβαλον (ebalon)	906: to throw, cast	a prim. word
LOTS."	κληῖρον (klēron)	2819: a lot	of uncertain origin

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εἶπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

ἀλλήλους **reciprocal pronoun - accusative plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

σχισωμεν **verb - aorist active subjunctive - first person**

schizo skhid'-zo: to split or sever -- break, divide, open, rend, make a rent.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ἀλλα **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.

λαχωμεν **verb - second aorist active subjunctive - first person**

lagchano lang-khan'-o: to lot, i.e. determine (by implication, receive) especially by lot --

his lot be, cast lots, obtain.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τινος interrogative pronoun - genitive singular masculine

tis tis': an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

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.

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.

γραφη noun - nominative singular feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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

η definite article - nominative singular feminine

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγουσα verb - present active participle - nominative singular feminine

lego leg'-o': ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διεμερισαντο verb - aorist middle indicative - third person

diamerizo dee-am-er-id'-zo': to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.

τα definite article - accusative plural neuter

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἱμάτια **noun - accusative plural neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

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.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

ἱματισμόν **noun - accusative singular masculine**

himatismos **him-at-is-mos'**: clothing -- apparel (-led), array, raiment, vesture.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

εβαλον **verb - second aorist active indicative - third person**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

κλήρον **noun - accusative singular masculine**

kleros **klay'-ros**: a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

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.

μέν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

στρατιῶται **noun - nominative plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

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.

εποιησαν **verb - aorist active indicative - third person**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

John 19:25 .

.	Greek	Strong's	Origin
Therefore		3767: therefore, then, (and) so	a prim. word
the soldiers		4757: a soldier	from stratia
did		4160: to make, do	a prim. word
these things.		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
But standing	Εἰστήκεισαν (eistēkeisan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
by the cross	σταυρῶ (staurō)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histēmi
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
were His mother,	μήτηρ (mētēr)	3384: mother	a prim. word
and His mother's	μητρὸς (mētros)	3384: mother	a prim. word
sister,	ἀδελφῇ (adelphē)	79: sister	fem. from adelphos

Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
the [wife] of Clopas,	Κλωπᾶ (klōpa)	2832: Clopas, an Isr.	of Aramaic origin
and Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
Magdalene.	Μαγδαληνή (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos

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ΕΙΣΤΗΚΕΙΣΑΝ **verb - pluperfect active indicative - third person**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρά **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

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.

σταυρω **noun - dative singular masculine**

stauros **stow-ros'**: a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

του **definite article - genitive singular masculine**

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.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ noun - nominative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

αδελφη noun - nominative singular feminine

adelphe ad-el-fay': a sister (naturally or ecclesiastically) -- sister.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητρος noun - genitive singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μαρια noun - nominative singular feminine

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλωπα noun - genitive singular masculine

Klopas klo-pas': Clopas, an Israelite -- Cleophas.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαρια noun - nominative singular feminine Maria mar-ee'-ah : Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.
η definite article - nominative singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
μαγδαληνη noun - nominative singular feminine Magdalene mag-dal-ay-nay' : a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

John 19:26 .

.	Greek	Strong's	Origin
When Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
saw		3708: to see, perceive, attend to	a prim. verb
His mother,	μητέρα (mētera)	3384: mother	a prim. word
and the disciple	μαθητὴν (mathētēn)	3101: a disciple	from manthanó
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He loved	ἠγάπα (ēgapá)	25: to love	of uncertain origin
standing nearby,	παρεστῶτα (parestōta)	3936: to place beside, to present, stand by, appear	from para and histémi
He said	λέγει (legei)	3004: to say	a prim. verb
to His mother,	μητρὶ (mētri)	3384: mother	a prim. word

"Woman,	γύναι (gunai)	1135: a woman	a prim. word
behold,		2396: see! behold!	from eidon, used as an interj.
your son!"	υἱός (uios)	5207: a son	a prim. word

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ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἰδὼν **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητέρα **noun - accusative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητην **noun - accusative singular masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

παρεστώτα **verb - perfect active participle - accusative singular masculine - contracted form**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present,

prove, provide, shew, stand (before, by, here, up, with), yield.

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.

ηγαπα verb - imperfect active indicative - third person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

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.

η definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητρι noun - dative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γυναι noun - vocative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

John 19:27 .

.	Greek	Strong's	Origin
Then	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
He said	λέγει	3004: to say	a prim. verb

	(legei)		
to the disciple,	μαθητῇ (mathētē)	3101: a disciple	from manthanó
"Behold,		2396: see! behold!	from eidon, used as an interj.
your mother!"	μήτηρ (mētēr)	3384: mother	a prim. word
From that hour	ώρας (ōras)	5610: a time or period, an hour	a prim. word
the disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
took	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
her into his own	ἴδια (idia)	2398: one's own, distinct	a prim. word
[household].			

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ΕΙΤΑ **adverb**

eita i'-tah: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

ΛΕΓΕΙ **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΤΩ **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΑΘΗΤΗ **noun - dative singular masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ιδου **verb - second aorist active middle - second person singular**
idou id-oo': used as imperative lo!; -- behold, lo, see.

η **definite article - nominative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ **noun - nominative singular feminine**
meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απ **preposition**
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

εκεινης **demonstrative pronoun - genitive singular feminine**
ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρας **noun - genitive singular feminine**
hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ελαβεν **verb - second aorist active indicative - third person singular**
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητης **noun - nominative singular masculine**
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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

εις **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.

ἴδια **adjective - accusative plural neuter**
idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

John 19:28 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that all things	πάντα (panta)	3956: all, every	a prim. word
had already	ἤδη (ēdē)	2235: already	a prim. adverb of time
been accomplished,	τετέλεσται (tetelestai)	5055: to bring to an end, complete, fulfill	from telos
to fulfill	τελειωθῇ (teleiōthē)	5048: to bring to an end, to complete, perfect	from teleios
the Scripture,	γραφή (graphē)	1124: a writing, scripture	from graphó
said,	λέγει (legei)	3004: to say	a prim. verb
"I am thirsty."	διψῶ (dipsō)	1372: to thirst	from dipsa (thirst)

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μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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).

ἰδων **verb - second aorist active participle - nominative singular masculine**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

ΤΕΤΕΛΕΣΤΑΙ **verb - perfect passive indicative - third person singular**

teleo **tel-eh'-o**: to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.

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.

ΤΕΛΕΙΩΘΗ **verb - aorist passive subjunctive - third person singular**

teleioo **tel-i-o'-o**: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

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.

γραφη noun - nominative singular feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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.

διψω verb - present active indicative - first person singular - contracted form

dipsao dip-sah'-o': to thirst for -- (be, be a-)thirst(-y).

John 19:29 .

.	Greek	Strong's	Origin
A jar	σκεῦος (skeuos)	4632: a vessel, implement, pl. goods	a prim. word
full	μεστόν (meston)	3324: full	of uncertain origin
of sour	ὄξους (oxous)	3690: sour wine	from oxus
wine	ὄξους (oxous)	3690: sour wine	from oxus
was standing	ἔκειτο (ekeito)	2749: to be laid, lie	a prim. verb
there; so	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they put	περιθέντες (perithentes)	4060: to place around	from peri and tithémi
a sponge	σπόγγον (spongon)	4699: a sponge	a prim. word
full	μεστόν (meston)	3324: full	of uncertain origin
of the sour wine		3690: sour wine	from oxus
upon [a branch] [of] hyssop	ύσσώπω (ussōpō)	5301: hyssop	of Semitic origin, cf. ezob

and brought	προσήνεγκαν (prosēnenkan)	4374: to bring to, i.e. to offer	from pros and pheró
it up to His mouth.	στόματι (stomati)	4750: the mouth	a prim. word

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σκευος **noun - nominative singular neuter**

skeuos **skyoo'-os**: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐκειτο **verb - imperfect middle or passive deponent indicative - third person singular**

keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

οξους **noun - genitive singular neuter**

oxos **oz-os**: vinegar, i.e. sour wine -- vinegar.

μεστον **adjective - nominative singular neuter**

mestos **mes-tos'**: replete -- full.

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πλησαντες **verb - aorist active participle - nominative plural masculine**

pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

σπογγον **noun - accusative singular masculine**

spoggos **spong'-gos**: a sponge -- sponge.

οξους **noun - genitive singular neuter**

oxos **oz-os**: vinegar, i.e. sour wine -- vinegar.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υσσωπω noun - dative singular masculine
hussopos hoos'-so-pos: hyssop -- hyssop.

περιθεντες verb - second aorist active participle - nominative plural masculine
peritithemi per-ee-tith'-ay-mee: to place around; by implication, to present -- bestow upon, hedge round about, put about (on, upon), set about.

προσθηεντων verb - aorist active indicative - third person
prosphero pros-fer'-o: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τω definite article - dative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοματι noun - dative singular neuter
stoma stom'-a: edge, face, mouth.

John 19:30 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when	ὅτε (ote)	3753: when	from hos, and te
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had received	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
the sour wine,	ὄξος (oxos)	3690: sour wine	from oxus
He said,		3004: to say	a prim. verb

"It is finished!"	τετελέσται (tetelestai)	5055: to bring to an end, complete, fulfill	from telos
And He bowed	κλίνας (klinas)	2827: to cause to bend	a prim. verb
His head	κεφαλὴν (kephalēn)	2776: the head	a prim. word
and gave	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
up His spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ου **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ελαβεν **verb - second aorist active indicative - third person singular**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οξος **noun - accusative singular neuter**

oxos oz-os: vinegar, i.e. sour wine -- vinegar.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΤΕΤΕΛΕΣΤΑΙ **verb - perfect passive indicative - third person singular**

teleo **tel-eh'-o**: to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κλινας **verb - aorist active participle - nominative singular masculine**

klino **klee'-no**: to slant or slope, i.e. incline or recline -- bow (down), be far spent, lay, turn to flight, wear away.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλην **noun - accusative singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

παρεδωκεν **verb - aorist active indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - accusative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

John 19:31 .

.	Greek	Strong's	Origin
Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the Jews,	Ἰουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
because		1893: when, because	from epi and ei
it was the day of	παρασκευῇ	3904: preparation, the day of	from paraskeuazó

preparation,	(paraskeuē)	preparation (for a Sabbath or feast)	
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the bodies	σώματα (sōmata)	4983: a body	of uncertain origin
would not remain	μείνῃ (meinē)	3306: to stay, abide, remain	a prim. verb
on the cross	σταυροῦ (staurou)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histēmi
on the Sabbath	σαββάτῳ (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
(for that Sabbath	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
was a high	μεγάλη (megalē)	3173: great	a prim. word
day),		3904: preparation, the day of preparation (for a Sabbath or feast)	from paraskeuazō
asked	ἠρώτησαν (ērōtēsan)	2065: to ask, question	akin to eromai (to ask)
Pilate	Πιλάτον (pilaton)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
that their legs	σκέλη (skelē)	4628: the leg (from the hip down)	a prim. word
might be broken,	κατέαγωσιν (kateagōsin)	2608a: to break in pieces	from kata and agnumi (to break, splinter)
and [that] they might be taken away.	ἀρθῶσιν (arthōsin)	142: to raise, take up, lift	a prim. verb

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.

ου **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ιουδαιοι **adjective - nominative plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

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.

μεινη **verb - aorist active subjunctive - 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.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρου **noun - genitive singular masculine**

stauros **stow-ros'**: a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

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.

σωματα **noun - nominative plural neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

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.

σαββατω **noun - dative singular neuter**

sabbaton sab'-bat-on: sabbath (day), week.

επει **conjunction**

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.

παρασκευη **noun - nominative singular feminine**

paraskeue par-ask-yoo-ay': readiness -- preparation.

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.

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

μεγαλη **adjective - nominative singular feminine**

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα **noun - nominative singular feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εκεινου **demonstrative pronoun - genitive singular neuter**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

σαββατου **noun - genitive singular neuter**

sabbaton sab'-bat-on: sabbath (day), week.

ηρωτησαν **verb - aorist active indicative - third person**
erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατον **noun - accusative singular masculine**
Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

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.

κατεαγωσιν **verb - second aorist passive subjunctive - third person**
katagnumi **kat-ag'-noo-mee**: to rend in pieces, i.e. crack apart -- break.

αυτων **personal pronoun - genitive plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τα **definite article - 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.

σκελη **noun - nominative plural neuter**
skelos **skel'-os**: through the idea of leanness); the leg (as lank) -- leg.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρθωσιν **verb - aorist passive subjunctive - third person**
airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

John 19:32 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the soldiers	στρατιῶται (stratiōtai)	4757: a soldier	from stratia

came,	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
and broke	κατέαξαν (kateaxan)	2608a: to break in pieces	from kata and agnumi (to break, splinter)
the legs	σκέλη (skelē)	4628: the leg (from the hip down)	a prim. word
of the first man	πρώτου (prōtou)	4413: first, chief	contr. superl. of pro
and of the other	ἄλλου (allou)	243: other, another	a prim. word
who was crucified with Him;	συσταυρωθέντος (sustaurōthentos)	4957: to crucify together with	from sun and stauroó

KJV Lexicon

ἦλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

στρατιῶται **noun - nominative plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

καὶ **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.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

πρωτου **adjective - genitive singular masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

κατεαξαν **verb - aorist active indicative - third person**

katagnumi **kat-ag'-noo-mee**: to rend in pieces, i.e. crack apart -- break.

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.

σκελη **noun - accusative plural neuter**

skelos **skel'-os**: through the idea of leanness); the leg (as lank) -- leg.

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.

αλλου **adjective - genitive singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συσταυρωθεντος **verb - aorist passive participle - genitive singular masculine**

sustauroo **soos-tow-ro'-o**: to impale in company with -- crucify with.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 19:33 .

■			
.	Greek	Strong's	Origin

but coming	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
to Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they saw		3708: to see, perceive, attend to	a prim. verb
that He was already	ἤδη (ēdē)	2235: already	a prim. adverb of time
dead,	τεθνηκότα (tethnēkota)	2348: to die	from a prim. root than-
they did not break	κατέαξαν (kateaxan)	2608a: to break in pieces	from kata and agnumi (to break, splinter)
His legs.	σκέλη (skelē)	4628: the leg (from the hip down)	a prim. word

KJV Lexicon

ἐπι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

ιησουν **noun - accusative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ως **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ειδον **verb - second aorist active indicative - third person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

ηδη **adverb**
ede **ay'-day**: even now -- already, (even) now (already), by this time.

τεθνηκοτα **verb - perfect active participle - accusative singular masculine**
thnesko **thnay'-sko**: to die -- be dead, die.

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.

κατεαξαν **verb - aorist active indicative - third person**
katagnumi **kat-ag'-noo-mee**: to rend in pieces, i.e. crack apart -- break.

αυτου **personal pronoun - genitive 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.

σκελη **noun - accusative plural neuter**
skelos **skel'-os**: through the idea of leanness); the leg (as lank) -- leg.

John 19:34 .

.	Greek	Strong's	Origin
But one	εἷς (eis)	1520: one	a primary number
of the soldiers	στρατιωτῶν (stratiōtōn)	4757: a soldier	from stratia

pierced	ἔνυξεν (enuxen)	3572: to pierce	a prim. word
His side	πλευράν (pleuran)	4125: the side	a prim. word
with a spear,	λόγχη (lonchē)	3057: a lance or spear	a prim. word
and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
blood	αἷμα (aima)	129: blood	of uncertain origin
and water	ὕδωρ (udōr)	5204: water	a prim. word
came	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out.			

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.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατιωτων noun - genitive plural masculine

stratiotes strat-ee-o'-tace: a camper-out, i.e. a (common) warrior -- soldier.

λογχη noun - dative singular feminine

logche long'-khay: a lance -- spear.

αυτου personal pronoun - genitive 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.
πλευραν noun - accusative singular feminine pleura plyoo-rah': a rib, i.e. (by extension) side -- side.
ενυξεν verb - aorist active indicative - third person singular nusso noos'-so: to prick (nudge) -- pierce.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ευθεως adverb eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.
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.
αιμα noun - nominative singular neuter haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
υδωρ noun - nominative singular neuter hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

John 19:35 .

.	Greek	Strong's	Origin
And he who has seen	ἑώρακώς (eōrakōs)	3708: to see, perceive, attend to	a prim. verb
has testified, and his testimony	μεμαρτύρηκεν (memarturēken)	3140: to bear witness, testify	from martus

is TRUE;	ἀληθινῇ (alēthinē)	228: true.	from aléthés
and he knows		3609a: to have seen or perceived, hence to know	perf. of eidon
that he is telling	λέγει (legei)	3004: to say	a prim. verb
the truth,	ἀληθῇ (alēthē)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
may believe.	πιστεύητε (pisteuēte)	4100: to believe, entrust	from pistis

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εωρακως verb - perfect active participle - nominative singular masculine - attic

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

μεμαρτυρηκεν verb - perfect active indicative - third person singular

martureo mar-too-reh'-o: to be a witness, i.e. testify

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αληθινη adjective - nominative singular feminine
alethinos al-ay-thee-nos': truthful -- true.

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η definite article - nominative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρια noun - nominative singular feminine
marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

κακεινος demonstrative pronoun - nominative singular masculine - comparative or contracted
kakeinos kak-i'-nos: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

οιδεν verb - perfect active indicative - third person singular
eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αληθη adjective - accusative plural neuter
alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

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.

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.

πιστευσητε verb - aorist active subjunctive - second person
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

John 19:36 .

.	Greek	Strong's	Origin
For these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
came to pass	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
to fulfill	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
the Scripture,	γραφή (graphē)	1124: a writing, scripture	from graphó
"NOT A BONE	ὀστοῦν (ostoun)	3747: a bone	a prim. word
OF HIM SHALL BE BROKEN."	συντριβήσεται (suntribēsetai)	4937: to break in pieces, crush	from sun and the same as tribos

KJV Lexicon

ἐγένετο **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.)

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ταῦτα **demonstrative pronoun - nominative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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.

γραφη **noun - nominative singular feminine**

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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

οστων **noun - nominative singular neuter - comparative or contracted**

osteon os-teh'-on: a bone -- bone.

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.

συντριβησεται **verb - second future passive indicative - third person singular**

suntribo soon-tree'-bo: to crush completely, i.e. to shatter -- break (in pieces), broken to shivers (+ -hearted), bruise.

απ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 19:37 .

.	Greek	Strong's	Origin
And again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
another	ἑτέρα (etera)	2087: other	of uncertain origin
Scripture	γραφῇ (graphē)	1124: a writing, scripture	from graphó
says,	λέγει (legei)	3004: to say	a prim. verb
"THEY SHALL LOOK		3708: to see, perceive, attend to	a prim. verb
ON HIM WHOM	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

THEY PIERCED." ἐξεκέντησαν 1574: to prick out, to pierce from ek and the same as kentron
(exekentēsan)

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

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.

ετερα **adjective - nominative singular feminine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

γραφη **noun - nominative singular feminine**

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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.

οφονται **verb - future middle deponent indicative - third person**

optanomai **op-tan'-om-ahee**: appear, look, see, shew 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

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.

εξεκεντησαν **verb - aorist active indicative - third person**

ekkenteo **ek-ken-teh'-o**: to transfix -- pierce.

John 19:38 .

▪			
.	Greek	Strong's	Origin

After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
these things	ταῦτα (tauta)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
of Arimathea,	Ἀριμαθαίας (arimathaias)	707: Arimathea, probably a city near Jer.	of Hebrew origin, cf. Ramah
being		1510: I exist, I am	a prol. form of a prim. and defective verb
a disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
of Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
but a secret	κεκρυμμένος (kekrummenos)	2928: to hide	a prim. verb
[one] for fear	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
of the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
asked	ἠρώτησεν (ērōtēsen)	2065: to ask, question	akin to eromai (to ask)
Pilate	Πιλάτον (pilaton)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
that he might take	ἄρῃ (arē)	142: to raise, take up, lift	a prim. verb
away	ἦρεν (ēren)	142: to raise, take up, lift	a prim. verb
the body	σῶμα (sōma)	4983: a body	of uncertain origin
of Jesus;	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

and Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
granted permission.	ἐπέτρεψεν (epetrepsen)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
he came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
and took away		142: to raise, take up, lift	a prim. verb
His body.	σῶμα (sōma)	4983: a body	of uncertain origin

KJV Lexicon

μετα **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

ταυτα **demonstrative pronoun - accusative plural neuter**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ηρωτησεν **verb - aorist active indicative - third person singular**

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατον **noun - accusative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

[ο] **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωσηφ **proper noun**

Ioseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αριμαθαιας **noun - genitive singular feminine**

Arimathaia **ar-ee-math-ah'-ee-ah**: Arimathaea (or Ramah), a place in Palestine -- Arimathaea.

ων **verb - present participle - nominative singular masculine**

on **oan**: being -- be, come, have.

μαθητης **noun - nominative singular masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - genitive singular masculine**

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

κεκρυμμενος **verb - perfect passive participle - nominative singular masculine**

krup̄to **kroop'-to**: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φοβον **noun - accusative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

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.

αρη verb - aorist active subjunctive - third person singular

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα noun - accusative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επετρεπεν verb - aorist active indicative - third person singular

epitrepo ep-ee-trep'-o: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος noun - nominative singular masculine

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

ηλθεν verb - second aorist active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἤεν verb - aorist active indicative - third person singular

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα noun - accusative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰησοῦ noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 19:39 .

.	Greek	Strong's	Origin
Nicodemus,	Νικόδημος (nikodēmos)	3530: Nicodemus, an Isr.	from nikos and démos
who had first	πρῶτον (prōton)	4413: first, chief	contr. superl. of pro
come	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to Him by night,	νυκτὸς (nuktos)	3571: night, by night	a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
came,	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
bringing	φέρων	5342: to bear, carry, bring	a prim. word

	(pherōn)	forth	
a mixture	ἔλιγμα (eligma)	3395: a mixture	from mignumi
of myrrh	σμύρνης (smurnēs)	4666: myrrh (used as an ointment and for embalming)	of foreign origin
and aloes,	ἰαλός (aloēs)	250: aloes	of uncertain origin
about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a hundred	ἑκατόν (ekaton)	1540: a hundred	a prim. word
pounds	λίτρας (litrās)	3046: a pound (in weight, by Rom. standards)	of Latin origin
[weight].			

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ἦλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νικοδημος **noun - nominative singular masculine**

Nikodemos **nik-od'-ay-mos**: victorious among his people; Nicodemus, an Israelite -- Nicodemus.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ελθων verb - second aorist active participle - nominative singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

νυκτος noun - genitive singular feminine

nux noox: night -- (mid-)night.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτον adjective - accusative singular neuter

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

φερων verb - present active participle - nominative singular masculine

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

μιγμα noun - accusative singular neuter

migma mig'-mah: a compound -- mixture.

σμυρνης noun - genitive singular feminine

smurna smoor'-nah: myrrh -- myrrh.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλοης noun - genitive singular feminine

aloe al-o-ay': aloes (the gum) -- aloes.

ως adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

λιτρας noun - accusative plural feminine

litra lee'-trah: a pound in weight -- pound.

ἑκατόν **numeral (adjective)**
hekaton **hek-at-on'**: a hundred -- hundred.

John 19:40 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
they took	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
the body	σῶμα (sōma)	4983: a body	of uncertain origin
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and bound	ἔδησαν (edēsan)	1210: to tie, bind	a prim. verb
it in linen wrappings	ὀθονίοις (othoniois)	3608: a piece of fine linen	dim. of othoné
with the spices,	ἀρωμάτων (arōmatōn)	759: a spice	of uncertain origin
as is the burial	ἐνταφιάζειν (entaphiazein)	1779: to prepare for burial	from a comp. of en and taphos
custom	ἔθος (ethos)	1485: custom, a usage (prescribed by habit or law)	from ethó
of the Jews.	Ἰουδαίοις (ioudaiois)	2453: Jewish, a Jew, Judea	from Ioudas

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ελαβον **verb - second aorist active indicative - third person**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σῶμα noun - accusative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦ noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐδησαν verb - aorist active indicative - third person

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

αὐτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐν preposition

en en: in, at, (up-)on, by, etc.

ὀθονίῳς noun - dative plural neuter

othonion oth-on'-ee-on: a linen bandage -- linen clothes.

μετά preposition

meta met-ah': denoting accompaniment; amid (local or causal);

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.

ἀρωμάτων noun - genitive plural neuter

aroma ar'-o-mah: an aromatic -- (sweet) spice.

καθως **adverb**

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εθος **noun - nominative singular neuter**

ethos eth'-os: a usage (prescribed by habit or law) -- custom, manner, be wont.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιοις **adjective - dative plural masculine**

loudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ενταφιαζειν **verb - present active infinitive**

entaphiazō en-taf-ee-ad'-zo: to inswathe with cerements for interment -- bury.

John 19:41 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in the place	τόπω (topō)	5117: a place	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
He was crucified	ἐσταυρώθη (estaurōthē)	4717: to fence with stakes, to crucify	from stauros
there was a garden,	κήπος (kēpos)	2779: a garden	a prim. word
and in the garden	κήπῳ (kēpō)	2779: a garden	a prim. word
a new	καινὸν (kainon)	2537: new, fresh	a prim. word
tomb	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé

in which	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
had yet	οὐδέπω (oudepō)	3764: not yet	from oude and #NAME?
been		1510: I exist, I am	a prol. form of a prim. and defective verb
laid.	τεθειμένος (tetheimenos)	5087: to place, lay, set	from a prim. root the-

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ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπω **noun - dative singular masculine**

topos **top'-os:** coast, licence, place, plain, quarter, + rock, room, where.

οπου **adverb**

hopou **hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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.

κηπος **noun - nominative singular masculine**

kepos **kay'-pos**: a garden -- garden.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κητω **noun - dative singular masculine**

kepos **kay'-pos**: a garden -- garden.

μνημειον **noun - nominative singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

καινον **adjective - nominative singular neuter**

kainos **kahee-nos'**: new (especially in freshness) -- new.

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.

ουδετω **adverb**

oudepo **oo-dep'-o**: not even yet -- as yet not, never before (yet), (not) yet.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ετεθη **verb - aorist passive 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.

John 19:42 .

.	Greek	Strong's	Origin
Therefore	οὕτως (oun)	3767: therefore, then, (and) so	a prim. word

because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the Jewish	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
day of preparation,	παρασκευὴν (paraskeuēn)	3904: preparation, the day of preparation (for a Sabbath or feast)	from paraskeuazó
since	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the tomb	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
was nearby,	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
they laid	ἐθηκαν (ethēkan)	5087: to place, lay, set	from a prim. root the-
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

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ΕΚΕΙ **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ΟΥΝ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

παρασκευην **noun - accusative singular feminine**
paraskeue **par-ask-yoo-ay'**: readiness -- preparation.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**
Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγγυς **adverb**
eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

ην **verb - imperfect indicative - third person singular**
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημειον **noun - nominative singular neuter**
mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

εθηκαν **verb - aorist active indicative - third person**
tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 20:1 .

	Greek	Strong's	Origin
Now	ὁ	1161: but, and, now, (a	a prim. word

	(de)	connective or adversative particle)	
on the first	μὴ (mia)	1520: one	a primary number
[day] of the week	σαββάτων (sabbatōn)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
Magdalene	Μαγδαληνὴ (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos
came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
early	πρῶτῃ (prōi)	4404: early	adverb from pro
to the tomb,	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
while it was still	ἔτι (eti)	2089: still, yet	a prim. adverb
dark,	σκοτίας (skotias)	4653: darkness	from skotos
and saw	βλέπει (blepei)	991: to look (at)	a prim. verb
the stone	λίθον (lithon)	3037: a stone	a prim. word
[already] taken away	ἡρμένον (ērmenon)	142: to raise, take up, lift	a prim. verb
from the tomb.	μνημείου (mnēmeiou)	3419: a memorial, a monument	from mnémé

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τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μια **adjective - dative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατων **noun - genitive plural neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

μαρια **noun - nominative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαγδαληνη **noun - nominative singular feminine**

Magdalene **mag-dal-ay-nay'**: a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

πρωι **adverb**

proi **pro-ee'**: at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

σκοτιας **noun - genitive singular feminine**

skotia **skot-ee'-ah**: dimness, obscurity -- dark(-ness).

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.

ουσης **verb - present participle - genitive singular feminine**

on **oan**: being -- be, come, have.

εις **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.

μνημειον **noun - accusative singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βλεπτει **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.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λιθον **noun - accusative singular masculine**

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

ηρμενον **verb - perfect passive participle - accusative singular masculine**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

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.

μνημειου **noun - genitive singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

John 20:2 .

.			
.	Greek	Strong's	Origin
So	Οὕν (oun)	3767: therefore, then, (and) so	a prim. word

she ran	τρέχει (trechei)	5143: to run	a prim. verb
and came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to Simon	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and to the other	ἄλλον (allon)	243: other, another	a prim. word
disciple	μαθητὴν (mathētēn)	3101: a disciple	from manthanó
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
loved,	ἐφίλει (ephilei)	5368: to love	from philos
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "They have taken away	ἔραν (ēran)	142: to raise, take up, lift	a prim. verb
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
out of the tomb,	μνημείου (mnēmeiou)	3419: a memorial, a monument	from mnémé
and we do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
they have laid	ἔθηκαν (ethēkan)	5087: to place, lay, set	from a prim. root the-

Him."

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τρέχει **verb - present active indicative - third person singular**
trecho **trekh'-o**: to run or walk hastily -- have course, run.

οὐν **conjunction**
oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

καὶ **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

σιμωνα **noun - accusative singular masculine**
Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρον **noun - accusative singular masculine**
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

καὶ **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

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλλον **adjective - accusative singular masculine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some

an-)other(-s, -wise).

μαθητην noun - accusative singular masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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.

εφιλει verb - imperfect active indicative - third person singular

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηραν verb - aorist active indicative - third person

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον definite article - accusative singular masculine

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.

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.
μνημείου	noun - genitive singular neuter
mnemeion mnay-mi'-on:	a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.
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.
οιδαμεν	verb - perfect active indicative - first person
eido i'-do:	to see; by implication, (in the perfect tense only) to know
που	particle - interrogative
pou poo:	as adverb of place; at (by implication, to) what locality -- where, whither.
εθηκαν	verb - aorist active indicative - third person
tithemi tith'-ay-mee:	advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.
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

John 20:3 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and the other	ἄλλος (allos)	243: other, another	a prim. word
disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
went forth,	Ἐξῆλθεν	1831: to go or come out of	from ek and erchomai

	(exēlthen)		
and they were going	ἔρχοντο	2064: to come, go	a prim. verb
	(ērchonto)		
to the tomb.	μνημεῖον	3419: a memorial, a monument	from mnémé
	(mnēmeion)		

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ἐξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πέτρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἄλλος **adjective - nominative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μαθητής **noun - nominative singular masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ἤρχοντο **verb - imperfect middle or passive deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

μνημεῖον **noun - accusative singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

John 20:4 .

.	Greek	Strong's	Origin
The two	δύο (duo)	1417: two	a primary number
were running	ἔτρεχον (etrechon)	5143: to run	a prim. verb
together;	όμοῦ (omou)	3674: together	adverb from gen. of homos (the same)
and the other	ἄλλος (allos)	243: other, another	a prim. word
disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
ran ahead	προέδραμεν (proedramen)	4390: to run forward, i.e. run in advance	from pro and trechó
faster		5036: quick, swift	a prim. word
than Peter	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb

to the tomb	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
first;	πρώτος (prōtos)	4413: first, chief	contr. superl. of pro

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ετρεχον **verb - imperfect active indicative - third person**
trecho **trekh'-o**: to run or walk hastily -- have course, run.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δuo **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

ομου **adverb**

homou **hom-oo'**: as adverb; at the same place or time -- together.

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.

αλλος **adjective - nominative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μαθητης **noun - nominative singular masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

προεδραμεν **verb - second aorist active indicative - third person singular**

protrecho **prot-rekh'-o**: to run forward, i.e. outstrip, precede -- outrun, run before.

ταχίον adverb - contracted form

tachion takh'-ee-on: more swiftly, i.e. (in manner) more rapidly, or (in time) more speedily -- out (run), quickly, shortly, sooner.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρου noun - genitive singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθεν verb - second aorist active indicative - third person singular

erchomai er'-khom-ah-ee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

πρωτος adjective - nominative singular masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

εις 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.

μνημειον noun - accusative singular neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

John 20:5 .

.	Greek	Strong's	Origin
and stooping and looking	παράκυσας (parakupsas)	3879: to stoop sideways, to stoop to look	from para and kuptó
in, he saw	βλέπει (blepei)	991: to look (at)	a prim. verb
the linen wrappings	ὀθόνια (othonia)	3608: a piece of fine linen	dim. of othoné
lying	κείμενα	2749: to be laid, lie	a prim. verb

	(keimena)		
[there]; but he did not go	εἰσῆλθεν (eiselthen)	1525: to go in (to), enter	from eis and erchomai
in.			

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακυψας verb - aorist active participle - nominative singular masculine

parakupto par-ak-ooop'-to: to bend beside, i.e. lean over (so as to peer within) -- look (into), stoop down.

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.

κειμενα verb - present middle or passive deponent participle - accusative plural neuter

keimai ki'-mahee: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

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.

οθονια noun - accusative plural neuter

othonion oth-on'-ee-on: a linen bandage -- linen clothes.

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.

μεντοι conjunction

mentoi men'-toy: indeed though, i.e. however -- also, but, howbeit, nevertheless, yet.

εισηλθεν verb - second aorist active indicative - third person singular

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

John 20:6 .

.	Greek	Strong's	Origin
And so	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
came,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
following	ἀκολουθῶν (akolouthōn)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
him, and entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the tomb;	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
and he saw	θεωρεῖ (theōrei)	2334: to look at, gaze	from theóros (an envoy, spectator)
the linen wrappings	ὀθόνια (othonia)	3608: a piece of fine linen	dim. of othoné
lying	κείμενα (keimena)	2749: to be laid, lie	a prim. verb
[there],			

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ἐρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

σιμων **noun - nominative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πेत्रος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ακολουθων **verb - present active participle - nominative singular masculine**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ahēe**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημειον **noun - accusative singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεωρει **verb - present active indicative - third person singular**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

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.

οθονια **noun - accusative plural neuter**

othonion oth-on'-ee-on: a linen bandage -- linen clothes.

κειμενα **verb - present middle or passive deponent participle - accusative plural neuter**

keimai ki'-mahee: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

John 20:7 .

.	Greek	Strong's	Origin
and the face-cloth	σουδάριον (soudarion)	4676: a handkerchief, a head cloth (for the dead)	of Latin origin
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
had been		1510: I exist, I am	a prol. form of a prim. and defective verb
on His head,	κεφαλῆς (kephalēs)	2776: the head	a prim. word
not lying	κείμενον (keimenon)	2749: to be laid, lie	a prim. verb
with the linen wrappings,	ὀθονίων (othoniōn)	3608: a piece of fine linen	dim. of othoné
but rolled	ἐντετυλιγμένον (entetuligmenon)	1794: to wrap up	from en and tulissó (to twist)
up in a place	τόπον (topon)	5117: a place	a prim. word
by itself.	χωρίς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)

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και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σουδαριον noun - accusative singular neuter

soudarion **soo-dar'-ee-on**: a sudarium (sweat-cloth), i.e. towel (for wiping the perspiration from the face, or binding the face of a corpse) -- handkerchief, napkin.

ο relative pronoun - nominative singular neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλης noun - genitive singular feminine

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

οθονιων **noun - genitive plural neuter**
othonion **oth-on'-ee-on**: a linen bandage -- linen clothes.

κειμενον **verb - present middle or passive deponent participle - accusative singular neuter**
keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

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.

χωρις **adverb**
choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

εντετυλιγμενον **verb - perfect passive participle - accusative singular neuter**
entulisso **en-too-lis'-so**: to entwine, i.e. wind up in -- wrap in (together).

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ενα **adjective - accusative singular masculine**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

τοπον **noun - accusative singular masculine**
topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

John 20:8 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the other	ἄλλος (allos)	243: other, another	a prim. word
disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
who had first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
come	ἐλθῶν (elthōn)	2064: to come, go	a prim. verb

to the tomb	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
entered,	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
and he saw		3708: to see, perceive, attend to	a prim. verb
and believed.	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis

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τοτε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εἰσῆλθεν **verb - second aorist active indicative - third person singular**

eisrchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἄλλος **adjective - nominative singular masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some

an-)other(-s, -wise).

μαθητης **noun - nominative singular masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελθων **verb - second aorist active participle - nominative singular masculine**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

πρωτος **adjective - nominative singular masculine**
protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

εις **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.

μνημειον **noun - accusative singular neuter**
mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειδεν **verb - second aorist active indicative - third person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστευσεν **verb - aorist active indicative - third person singular**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

John 20:9 .

.	Greek	Strong's	Origin
For as yet	Οὐδὲ πω	3764: not yet	from oude and #NAME?

	(oudepō)		
they did not understand		3609a: to have seen or perceived, hence to know	perf. of eidon
the Scripture,	γραφῆν (graphēn)	1124: a writing, scripture	from graphó
that He must	δεῖ (dei)	1163: it is necessary	a form of deó
rise again	ἀναστῆναι (anastēnai)	450: to raise up, to rise	from ana and histēmi
from the dead.	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

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οὐδεπῶ **adverb**

oudepo oo-dep'-o: not even yet -- as yet not, never before (yet), (not) yet.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ᾤδισαν **verb - pluperfect active indicative - third person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

γραφὴν **noun - accusative singular feminine**

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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.

δεῖ **verb - present impersonal active indicative - third person singular**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful),

ought, should.

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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)

νεκρων **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

αναστηναι **verb - second aorist active middle or passive deponent**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

John 20:10 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
the disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó
went away	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to their own		1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
homes.		848:	see heautou

απηλθον **verb - second aorist active indicative - third person**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

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.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

John 20:11 .

.	Greek	Strong's	Origin
But Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
was standing	εἰστήκει (eistēkei)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
outside	ἔξω (exō)	1854: outside, without	from ek
the tomb	μνημεῖον (mnēmeiō)	3419: a memorial, a monument	from mnémé
weeping;	κλαίουσα (klaiousa)	2799: to weep	a prim. verb
and so,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word

as she wept,	ἐκλαίεν (eklaïen)	2799: to weep	a prim. verb
she stooped and looked	παρέκυψεν (parekupsen)	3879: to stoop sideways, to stoop to look	from para and kuptó
into the tomb;	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé

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μαρια **noun - nominative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εἰστηκε **verb - pluperfect active indicative - third person singular**

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

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.

μνημεῖον **noun - accusative singular neuter**

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

κλαιουσα **verb - present active participle - nominative singular feminine**

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

ἐξω **adverb**

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εκλαίειν verb - imperfect active indicative - third person singular

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

παρεκυψεν verb - aorist active indicative - third person singular

parakupto par-ak-ooP'-to: to bend beside, i.e. lean over (so as to peer within) -- look (into), stoop down.

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.

μνημεῖον noun - accusative singular neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

John 20:12 .

.	Greek	Strong's	Origin
and she saw	θεωρεῖ (theōrei)	2334: to look at, gaze	from theóros (an envoy, spectator)
two	δύο (duo)	1417: two	a primary number
angels	ἀγγέλους (angelous)	32a: a messenger, angel	a prim. word
in white	λευκοῖς (leukois)	3022: bright, white	a prim. adjective
sitting,	καθεζομένους (kathezomenous)	2516: to sit down	from kata and hezomai (to seat oneself, sit)
one	ἓνα (ena)	1520: one	a primary number
at the head	κεφαλῇ (kephalē)	2776: the head	a prim. word
and one	ἓνα	1520: one	a primary number

	(ena)		
at the feet,	ποσίν (posin)	4228: a foot	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
the body	σῶμα (sōma)	4983: a body	of uncertain origin
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had been lying.	ἔκειτο (ekeito)	2749: to be laid, lie	a prim. verb

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεωρεῖ verb - present active indicative - third person singular

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

αγγελους noun - accusative plural masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

εν preposition

en en: in, at, (up-)on, by, etc.

λευκοις adjective - dative plural neuter

leukos lyoo-kos': white -- white.

καθεζομενους verb - present middle or passive deponent participle - accusative plural masculine

kathedomai kath-ed'-zom-ahee: to sit down -- sit.

ενα adjective - accusative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλη noun - dative singular feminine

kephale kef-al-ay': the head (as the part most readily taken hold of), literally or figuratively -- head.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενα adjective - accusative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποσιν noun - dative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

εκειτο verb - imperfect middle or passive deponent indicative - third person singular

keimai ki'-mahee: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα noun - nominative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦ **noun - genitive singular masculine**
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 20:13 .

.	Greek	Strong's	Origin
And they said	λέγουσιν (legousin)	3004: to say	a prim. verb
to her, "Woman,	γύναι (gunai)	1135: a woman	a prim. word
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you weeping?"	κλαίεις (klaieis)	2799: to weep	a prim. verb
She said	λέγει (legei)	3004: to say	a prim. verb
to them, "Because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they have taken away	ἔραν (ēran)	142: to raise, take up, lift	a prim. verb
my Lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)
and I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
they have laid	ἔθηκαν (ethēkan)	5087: to place, lay, set	from a prim. root the-
Him."			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκεινοι **demonstrative pronoun - nominative plural masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

γυναι **noun - vocative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

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.

κλαιεις **verb - present active indicative - second person singular**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηραν **verb - aorist active indicative - third person**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

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.
κύριον 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.
μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.
καί conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
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
που particle - interrogative pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.
ἐθηκεν verb - aorist active indicative - third person tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.
αὐτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 20:14 .

.	Greek	Strong's	Origin
When she had said		3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
she turned	ἐστράφη (estraphē)	4762: to turn, i.e. to change	a prim. verb
around	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen

and saw	θεωρεῖ (theōrei)	2334: to look at, gaze	from theóros (an envoy, spectator)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
standing	ἐστῶτα (estōta)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
[there], and did not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that it was Jesus.	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταῦτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εἰπούσα verb - second aorist active participle - nominative singular feminine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εστραφή verb - second aorist passive indicative - third person singular

strefho stref'-o: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

ΟΠΙΣΩ **adverb**

opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΘΕΩΡΕΙ **verb - present active indicative - third person singular**

theoero theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

ΤΟΝ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥΣ **noun - accusative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΕΣΤΩΤΑ **verb - perfect active participle - accusative singular masculine**

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΥΚ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΗΔΕΙ **verb - pluperfect active indicative - third person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ΟΤΙ **conjunction**

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.

ΕΣΤΙ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

John 20:15 .

■			
.	Greek	Strong's	Origin

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to her, "Woman,	γύναι (gunai)	1135: a woman	a prim. word
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you weeping?	κλαίεις (klaieis)	2799: to weep	a prim. verb
Whom	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
are you seeking?"	ζητεῖς (zēteis)	2212: to seek	of uncertain origin
Supposing	δοκοῦσα (dokousa)	1380: to have an opinion, to seem	from dokos (opinion)
Him to be the gardener,	κηπουρός (kēpouros)	2780: a gardener	from képos and ouros (a watcher)
she said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Sir,	κύριε (kurie)	2962: lord, master	from kuros (authority)
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you have carried Him away,	ἐβάστασας (ebastasas)	941: to take up, carry	of uncertain origin
tell		3004: to say	a prim. verb
me where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
you have laid	ἔθηκας (ethēkas)	5087: to place, lay, set	from a prim. root the-

Him, and I will take Him away." ἀρῶ 142: to raise, take up, lift a prim. verb
(arō)

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.

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

γυναι **noun - vocative singular feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

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.

κλαιεις **verb - present active indicative - second person singular**

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

τινα **interrogative pronoun - accusative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ζητεις **verb - present active indicative - second person singular**

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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.

δοκουσα verb - present active participle - nominative singular feminine

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κηπουρος noun - nominative singular masculine

kepouros kay-poo-ros': a garden-keeper, i.e. gardener -- gardener.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

εβαστασας verb - aorist active indicative - second person singular

bastazo bas-tad'-zo: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπτε verb - second aorist active middle - second person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μοι personal pronoun - first person dative singular
moi moy: to me -- I, me, mine, my.

που particle - interrogative
pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

εθηκες verb - aorist active indicative - second person singular
tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καγω personal pronoun - first person nominative singular - contracted form
kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

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

αρω verb - future active indicative - first person singular
airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

John 20:16 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to her, "Mary!"	Μαριάμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
She turned	στραφεῖσα (strapheisa)	4762: to turn, i.e. to change	a prim. verb
and said	λέγει (legei)	3004: to say	a prim. verb
to Him in Hebrew,	Ἑβραϊστί	1447: in Hebrew, in Aramaic	adverb from Hebrais

	(ebraisti)		
"Rabboni!"	ράββουνι (rabbouni)	4462: my master, my teacher	of Aramaic origin, cf. rab
(which		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
means,	λεγεται (legetai)	3004: to say	a prim. verb
Teacher).	διδασκαλε) (didaskale)	1320: an instructor	from didaskó

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.

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μαρια **noun - vocative singular feminine**

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

στραφεισα **verb - second aorist passive participle - nominative singular feminine**

strepheo stref'-o: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

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.

ΛΕΓΕΙ **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΡΑΒΒΟΥΝΙ **aramaic transliterated word**

rhabboni hrab-bon-ee': Lord, Rabboni.

Ο **relative pronoun - nominative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΛΕΓΕΤΑΙ **verb - present passive indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΔΙΔΑΣΚΑΛΕ **noun - vocative singular masculine**

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

John 20:17 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to her, "Stop	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
clinging		681: to fasten to, lay hold of	from a prim. root haph-
to Me, for I have not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
ascended	ἀναβέβηκα (anabebēka)	305: to go up, ascend	from ana and the same as basis
to the Father;	πατέρα	3962: a father	a prim. word

	(patera)		
but go	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
to My brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and say		3004: to say	a prim. verb
to them, I ascend	ἀναβαίνω (anabainō)	305: to go up, ascend	from ana and the same as basis
to My Father	πατέρα (patera)	3962: a father	a prim. word
and your Father,	πατέρα (patera)	3962: a father	a prim. word
and My God	θεόν (theon)	2316: God, a god	of uncertain origin
and your God."	θεὸν (theon)	2316: God, a god	of uncertain origin

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.

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

αππου **verb - present middle imperative - second person singular**

haptomai hap'-tom-ahē: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

ουπω **adverb**

oupo oo'-po: not yet -- hitherto not, (no...) as yet, not yet.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

αναβεβηκα **verb - perfect active indicative - first person singular**

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

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.

πατερα **noun - accusative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

πορευου **verb - present middle or passive deponent imperative - second person singular**

poreuomai por-yoo'-om-ahē: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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

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.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπε **verb - second aorist active middle - second person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

αναβαινω **verb - present active indicative - first person singular**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

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.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

<p>θεον noun - accusative singular masculine</p> <p>theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).</p>
<p>μου personal pronoun - first person genitive singular</p> <p>mou moo: of me -- I, me, mine (own), my.</p>
<p>και conjunction</p> <p>kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>θεον noun - accusative singular masculine</p> <p>theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).</p>
<p>υμων personal pronoun - second person genitive plural</p> <p>humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).</p>

John 20:18 .

.	Greek	Strong's	Origin
Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
Magdalene	Μαγδαληνή (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos
came,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
announcing		31b: to announce, report	from aggelos
to the disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"I have seen	έώρακα (eōraka)	3708: to see, perceive, attend to	a prim. verb
the Lord,"	κύριον (kurion)	2962: lord, master	from kuros (authority)
and [that] He had said		3004: to say	a prim. verb

these things

3778: this

probably from a redupl. of ho.,
used as a demonstrative pronoun

to her.

KJV Lexicon

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

μαρια **noun - nominative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαγδαληνη **noun - nominative singular feminine**

Magdalene **mag-dal-ay-nay'**: a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

απαγγελλουσα **verb - present active participle - nominative singular feminine**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταις **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εωρακεν **verb - perfect active indicative - third person singular - attic**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον noun - accusative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 20:19 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when it was evening	ὀψίας (opsias)	3798: evening	from opse
on that day,	ἡμέρα (ēmera)	2250: day	a prim. word
the first	μῑά (mia)	1520: one	a primary number
[day] of the week,	σαββάτων (sabbatōn)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
and when the doors	θυρῶν (thurōn)	2374: a door	a prim. word
were shut	κεκλεισμένων (kekleisimenōn)	2808: to shut	of uncertain origin

where	ὅπου (opou)	3699: where	from hos, and pou
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were, for fear	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
of the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
and stood	ἔστη (estē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in their midst	μέσον (meson)	3319: middle, in the midst	a prim. word
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "Peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
[be] with you."			

KJV Lexicon

ουσης **verb - present participle - genitive singular feminine**

on **oan**: being -- be, come, have.

ου **oun** **conjunction**

oun oan: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οψιας adjective - genitive singular feminine
opsios op'-see-os: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide)).

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα noun - dative singular feminine
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εκεινη demonstrative pronoun - dative singular feminine
ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μια adjective - dative singular feminine
heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των definite article - genitive plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατων noun - genitive plural neuter
sabbaton sab'-bat-on: sabbath (day), week.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των definite article - genitive plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρων noun - genitive plural feminine
thura thoo'-rah: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

κεκλεισμενων verb - perfect passive participle - genitive plural masculine
kleio kli'-o: to close -- shut (up).

οπου adverb
hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ησαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

συνηγμενοι **verb - perfect passive participle - nominative plural masculine**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φοβον **noun - accusative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εστη **verb - second aorist active indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

εις preposition			
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases			
το definite article - accusative singular neuter			
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
μεσον adjective - accusative singular neuter			
mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.			
και conjunction			
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words			
λεγει verb - present active indicative - third person singular			
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.			
αυτοις personal pronoun - dative plural masculine			
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons			
ειρηνη noun - nominative singular feminine			
eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.			
υμιν personal pronoun - second person dative plural			
humin hoo-min': to (with or by) you -- ye, you, your(-selves).			

John 20:20 .

.	Greek	Strong's	Origin
And when He had said		3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He showed	ἔδειξεν (edeixen)	1166: to show	from a prim. root deik-
them both	καὶ (kai)	2532: and, even, also	a prim. conjunction
His hands	χεῖρας	5495: the hand	a prim. word

	(cheiras)		
and His side.	πλευρὰν (pleuran)	4125: the side	a prim. word
The disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
rejoiced	ἐχάρησαν (echarēsan)	5463: to rejoice, be glad	a prim. verb
when they saw		3708: to see, perceive, attend to	a prim. verb
the Lord.	κύριον (kurion)	2962: lord, master	from kuros (authority)

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΙΠΩΝ verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΕΔΕΙΞΕΝ verb - aorist active indicative - third person singular

deiknuo dike-noo'-o: to show -- shew.

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

ΤΑΣ definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλευραν noun - accusative singular feminine

pleura plyoo-rah': a rib, i.e. (by extension) side -- side.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εχαρησαν verb - second aorist passive deponent indicative - third 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

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ιδοντες verb - second aorist active participle - nominative plural masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

John 20:21 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
"Peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
[be] with you; as the Father	πατήρ (patēr)	3962: a father	a prim. word
has sent	ἀπέσταλκεν (apestalken)	649: to send, send away	from apo and stelló
Me, I also		2532: and, even, also	a prim. conjunction
send	πέμπω (pempō)	3992: to send	a prim. word
you."			

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὖν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ειρηνη **noun - nominative singular feminine**

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

καθως **adverb**

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

απεσταλκεν **verb - perfect active indicative - third person singular**

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

ο **definite article - nominative singular masculine**

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.

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

πεμπω **verb - present active indicative - first person singular**

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

υμας **personal pronoun - second person accusative plural**

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

John 20:22 .

.	Greek	Strong's	Origin
And when He had said	λέγει (legei)	3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He breathed	ἐνεφύσησεν (enephusēsen)	1720: to breathe into or upon	from en and phusaó (to blow)
on them and said		3004: to say	a prim. verb
to them, "Receive	λάβετε (labete)	2983: to take, receive	from a prim. root lab-
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

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καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΙΠΩΝ verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ἐνεφύσησεν **verb - aorist active indicative - third person singular**
emphusao **em-foo-sah'-o**: to blow at or on -- breathe on.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λέγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λάβετε **verb - second aorist active middle - second person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

πνεῦμα **noun - accusative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ἅγιον **adjective - accusative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

John 20:23 .

.	Greek	Strong's	Origin
"If	ἄν (an)	302: usually untranslatable, but generally denoting supposition, wish, possibility or uncertainty	a prim. conditional particle
you forgive	ἀφῆτε (aphēte)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the sins	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
of any,	τινῶν (tinōn)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
[their sins] have been forgiven	ἀφεόνται (apheōntai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)

them; if	ἄν (an)	302: usually untranslatable, but generally denoting supposition, wish, possibility or uncertainty	a prim. conditional particle
you retain	κρατῆτε (kratēte)	2902: to be strong, rule	from kratos
the [sins] of any,	τινῶν (tinōn)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
they have been retained."	κεκρατήνται (kekratēntai)	2902: to be strong, rule	from kratos

KJV Lexicon

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

τινῶν indefinite pronoun - genitive plural masculine

tis **tis**: some or any person or object

αφητε verb - second aorist active subjunctive - second person

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

τας definite article - accusative plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτίας noun - accusative plural feminine

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

αφιενται verb - present passive indicative - third person

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

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

	αν particle
an an:	denoting a supposition, wish, possibility or uncertainty
	τινων indefinite pronoun - genitive plural masculine
tis tis:	some or any person or object
	κρατητε verb - present active subjunctive - second person
krateo krat-eh'-o:	to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).
	κεκρατηνται verb - perfect passive indicative - third person
krateo krat-eh'-o:	to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

John 20:24 .

.	Greek	Strong's	Origin
But Thomas,	Θωμᾶς (thōmas)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
one	εἷς (eis)	1520: one	a primary number
of the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
called	λεγόμενος (legomenos)	3004: to say	a prim. verb
Didymus,	Δίδυμος (didumos)	1324:	"twin," Didymus, Gr. surname of the apostle Thomas (cf. Thómas)
was not with them when	ὅτε (ote)	3753: when	from hos, and te
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came.	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb

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θωμας **noun - nominative singular masculine**

Thomas **tho-mas'**: the twin; Thomas, a Christian -- Thomas.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγομενος **verb - present passive participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διδυμος **noun - nominative singular masculine**

Didumos **did'-oo-mos**: double, i.e. twin; Didymus, a Christian -- Didymus.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

John 20:25 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the other	ἄλλοι (alloi)	243: other, another	a prim. word
disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to him, "We have seen	ἑωράκαμεν (eōrakamen)	3708: to see, perceive, attend to	a prim. verb
the Lord!"	κύριον (kurion)	2962: lord, master	from kuros (authority)
But he said		3004: to say	a prim. verb
to them, "Unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I see		3708: to see, perceive, attend to	a prim. verb

in His hands	χερσὶν (chersin)	5495: the hand	a prim. word
the imprint	τύπον (tupon)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
of the nails,	ἥλων (ēlōn)	2247: a nail	a prim. word
and put	βάλω (balō)	906: to throw, cast	a prim. word
my finger	δάκτυλον (daktulon)	1147: a finger	of uncertain origin
into the place		5117: a place	a prim. word
of the nails,	ἥλων (ēlōn)	2247: a nail	a prim. word
and put	βάλω (balō)	906: to throw, cast	a prim. word
my hand	χεῖρα (cheira)	5495: the hand	a prim. word
into His side,	πλευρὰν (pleuran)	4125: the side	a prim. word
I will not believe."	πιστεύσω (pisteusō)	4100: to believe, entrust	from pistis

KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλλοι **adjective - nominative plural masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μαθηται **noun - nominative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

εωρακαμεν **verb - perfect active indicative - first person - attic**

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εαν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἰδω verb - second aorist active subjunctive - first person singular
eido i'-do: to see; by implication, (in the perfect tense only) to know

ἐν preposition
en en: in, at, (up-)on, by, etc.

ταῖς definite article - dative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χερσίν noun - dative 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

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τυπον noun - accusative singular masculine
tupos too'-pos: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

των definite article - genitive plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλων noun - genitive plural masculine
helos hay'-los: a stud, i.e. spike -- nail.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαλω verb - second aorist active subjunctive - first person singular
ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δακτυλον noun - accusative singular masculine
daktulos dak'-too-los: a finger -- finger.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τυπον **noun - accusative singular masculine**
tupos too'-pos: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλων **noun - genitive plural masculine**
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και **conjunction**
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βαλω **verb - second aorist active subjunctive - first person singular**
ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρα **noun - accusative singular feminine**
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πλευρὰν **noun - accusative singular feminine**

pleura **plyoo-rah'**: a rib, i.e. (by extension) side -- side.

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

οὐ **particle - nominative**

ou **oo'**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη **particle - nominative**

me **may'**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πιστεύσω **verb - future 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)

John 20:26 .

.	Greek	Strong's	Origin
After	μεθ' (meth)	3326: with, among, after	a prim. preposition
eight	ὀκτῶ (oktō)	3638: eight	a prim. cardinal number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
inside,	ἔσω (esō)	2080: within	adverb from eis
and Thomas	Θωμᾶς (thōmas)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
with them. Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

came,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
the doors	θυρῶν (thurōn)	2374: a door	a prim. word
having been shut,	κεκλεισμένων (kekleismenōn)	2808: to shut	of uncertain origin
and stood	ἔστη (estē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in their midst	μέσον (meson)	3319: middle, in the midst	a prim. word
and said,		3004: to say	a prim. verb
"Peace [be] with you."	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eirō (to join): lit. or fig. peace, by impl. welfare

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεθ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

οκτω numeral (adjective)

oktos ok-to': eight -- eight.

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.

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εσω **adverb**

eso **es'-o**: inside (as preposition or adjective) -- (with-)in(-ner, -to, -ward).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θωμας **noun - nominative singular masculine**

Thomas **tho-mas'**: the twin; Thomas, a Christian -- Thomas.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

των **definite article - genitive plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρών **noun - genitive plural feminine**

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

κεκλεισμένων **verb - perfect passive participle - genitive plural masculine**

kleio **kli'-o**: to close -- shut (up).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εστη **verb - second aorist active indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεσον **adjective - accusative singular neuter**

mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ειρηνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

υμιν **personal pronoun - second person dative plural**

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

John 20:27 .

.	Greek	Strong's	Origin
Then	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
He said	λέγει	3004: to say	a prim. verb

	(legei)		
to Thomas,	Θωμᾶ (thōma)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
"Reach	φέρει (phere)	5342: to bear, carry, bring forth	a prim. word
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
with your finger,	δάκτυλον (daktulon)	1147: a finger	of uncertain origin
and see		3708: to see, perceive, attend to	a prim. verb
My hands;	χεῖρας (cheiras)	5495: the hand	a prim. word
and reach	φέρει (phere)	5342: to bear, carry, bring forth	a prim. word
here your hand	χεῖρα (cheira)	5495: the hand	a prim. word
and put	βάλε (bale)	906: to throw, cast	a prim. word
it into My side;	πλευράν (pleuran)	4125: the side	a prim. word
and do not be unbelieving,	ἄπιστος (apistos)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
but believing."	πιστός (pistos)	4103: faithful, reliable	from peithó

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εἰτα **adverb**

eita i'-tah: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θωμα **noun - dative singular masculine**

Thomas **tho-mas'**: the twin; Thomas, a Christian -- Thomas.

φερε **verb - present active imperative - second person singular**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δακτυλον **noun - accusative singular masculine**

daktulos **dak'-too-los**: a finger -- finger.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ωδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδε **verb - aorist active middle - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φερε verb - present active imperative - second person singular

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρα noun - accusative singular feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαλε verb - second aorist active middle - second person singular

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις 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.

πλευραν noun - accusative singular feminine

pleura plyoo-rah': a rib, i.e. (by extension) side -- side.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

γινου verb - present middle or passive deponent imperative - second 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.)

απιστος **adjective - nominative singular masculine**

apistos **ap'-is-tos**: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

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.

πιστος **adjective - nominative singular masculine**

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

John 20:28 .

.	Greek	Strong's	Origin
Thomas	Θωμᾶς (thōmas)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to Him, "My Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
and my God!"	θεός (theos)	2316: God, a god	of uncertain origin

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

θωμας **noun - nominative singular masculine**

Thomas **tho-mas'**: the twin; Thomas, a Christian -- Thomas.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

John 20:29 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει	3004: to say	a prim. verb

	(legei)		
to him, "Because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you have seen	ἑώρακας (eōrakas)	3708: to see, perceive, attend to	a prim. verb
Me, have you believed?	πεπίστευκας (pepisteukas)	4100: to believe, entrust	from pistis
Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
[are] they who did not see,		3708: to see, perceive, attend to	a prim. verb
and [yet] believed."	πιστεύσαντες (pisteusantes)	4100: to believe, entrust	from pistis

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εωρακας **verb - perfect active indicative - second person singular - attic**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

ΠΙΣΤΕΥΕΥΚΑΣ **verb - perfect active indicative - second person singular**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

μακάριοι **adjective - nominative plural masculine**
makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ΙΔΟΝΤΕΣ **verb - second aorist active participle - nominative plural masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΙΣΤΕΥΣΑΝΤΕΣ **verb - aorist active participle - nominative plural masculine**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

John 20:30 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
many	Πολλὰ (polla)	4183: much, many	a prim. word
other	ἄλλα (alla)	243: other, another	a prim. word
signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
also	καί (kai)	2532: and, even, also	a prim. conjunction
performed	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
in the presence	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of the disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are not written	γεγραμμένα (gegrammena)	1125: to write	a prim. verb
in this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
book;	βιβλίῳ (bibliō)	975: a paper, book	from biblos

KJV Lexicon

πολλα **adjective - accusative plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλα adjective - accusative plural neuter

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

σημεια noun - accusative plural neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

εποιησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ενωπιον adverb

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

α relative pronoun - nominative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

γεγραμμενα verb - perfect passive participle - nominative plural neuter

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-

ing, -ten).

εν preposition

en en: in, at, (up-)on, by, etc.

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.

βιβλιω noun - dative singular neuter

biblion bib-lee'-on: a roll -- bill, book, scroll, writing.

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.

John 20:31 .

.	Greek	Strong's	Origin
but these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
have been written	γέγραπται (gegraptai)	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 you may believe	πιστεύητε (pisteuēte)	4100: to believe, entrust	from pistis
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
is the Christ,	χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
the Son	υἱὸς (uios)	5207: a son	a prim. word
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
and that believing	πιστεύοντες (pisteuontes)	4100: to believe, entrust	from pistis

you may have	ἔχητε (echēte)	2192: to have, hold	a prim. verb
life	ζωήν (zōēn)	2222: life	from zaó
in His name.	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word

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ταυτα **demonstrative pronoun - nominative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γεγραπται **verb - perfect passive indicative - third 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.

πιστευσητε **verb - aorist active subjunctive - second person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

πιστευοντες **verb - present active participle - nominative plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ζωην **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

εχητε **verb - present active subjunctive - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

John 21:1 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
manifested	ἐφάνερωσεν (ephanerōsen)	5319: to make visible, make clear	from phaneros
Himself	ἐαυτὸν (eauton)	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
to the disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
at the Sea	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
of Tiberias,	Τιβεριάδος (tiberiados)	5085: Tiberias, a city of Galilee, also another name for the Sea of Galilee (NG1056)	from Tiberios
and He manifested	ἐφάνερωσεν (ephanerōsen)	5319: to make visible, make clear	from phaneros
[Himself] in this way.	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εφανερωσεν **verb - aorist active indicative - third person singular**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταις **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

[αυτου] **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θαλασσης noun - genitive singular feminine

thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιβεριαδος noun - genitive singular feminine

Tiberias tib-er-ee-as': Tiberias, the name of a town and a lake in Palestine -- Tiberias.

εφανερωσεν verb - aorist active indicative - third person singular

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

John 21:2 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter,	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and Thomas	Θωμᾶς (thōmas)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
called	λεγόμενος (legomenos)	3004: to say	a prim. verb
Didymus,	Δίδυμος (didumos)	1324:	"twin," Didymus, Gr. surname of the apostle Thomas (cf. Thōmas)
and Nathanael	Ναθαναήλ (nathanaēl)	3482: Nathanael (probably the same as Bartholomew, see NG0918)	of Hebrew origin Nethanel
of Cana	Κανὰ (kana)	2580: Cana, a city in Galilee	of Hebrew origin

in Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and the [sons] of Zebedee,	Ζεβεδαίου (zebedaiou)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah
and two	δύο (duo)	1417: two	a primary number
others	ἄλλοι (alloi)	243: other, another	a prim. word
of His disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
were together.	όμοῦ (omou)	3674: together	adverb from gen. of homos (the same)

KJV Lexicon

ησαν **verb - imperfect indicative - third person**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ομου **adverb**

homou **hom-oo':** as adverb; at the same place or time -- together.

σιμων **noun - nominative singular masculine**

Simon **see'-mone:** Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θωμας **noun - nominative singular masculine**

Thomas **tho-mas':** the twin; Thomas, a Christian -- Thomas.

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

λεγομενος verb - present passive participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διδυμος noun - nominative singular masculine

Didumos did'-oo-mos: double, i.e. twin; Didymus, a Christian -- Didymus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ναθαναηλ proper noun

Nathanael nath-an-ah-ale': Nathanael (i.e. Nathanel), an Israelite and Christian -- Nathanael.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

κανα proper noun

Kana kan-ah': Cana, a place in Palestine -- Cana.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας noun - genitive singular feminine

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζεβεδαιου noun - genitive singular masculine

Zebedaios dzeb-ed-ah'-yos: Zebedaeus, an Israelite -- Zebedee.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλοι adjective - nominative plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δυο numeral (adjective)

duo doo'-o: two -- both, twain, two.

John 21:3 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said	λέγει (legei)	3004: to say	a prim. verb
to them, "I am going	ὑπάγω (upagō)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
fishing."	ἀλιεύειν (alieuein)	232: to fish	from halieus
They said	λέγουσιν (legousin)	3004: to say	a prim. verb

to him, "We will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
come	ἐρχόμεθα (erchometha)	2064: to come, go	a prim. verb
with you." They went	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
out and got	ἐνέβησαν (enebēsan)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into the boat;	πλοῖον (ploion)	4143: a boat	from pleó
and that night	νυκτὶ (nukti)	3571: night, by night	a prim. word
they caught	ἐπιάσαν (epiasan)	4084: to lay hold of, to take	a late form of piezó
nothing.	οὐδέν (ouden)	3762: no one, none	from oude and heis

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σιμων **noun - nominative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρος **noun - nominative singular masculine**

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

υπαγω **verb - present active indicative - first person singular**

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of

sight), literally or figuratively -- depart, get hence, go (a-)way.

αλιευειν verb - present active infinitive

halieuo hal-ee-yoo'-o: to be a fisher, i.e. (by implication) to fish -- go a-fishing.

λεγουσιν verb - present active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ερχομεθα verb - present middle or passive deponent indicative - first person

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

εξηλθον verb - second aorist active indicative - third person

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενεβησαν verb - second aorist active indicative - third person

embaino em-ba'-hee-no: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιον **noun - accusative singular neuter**
ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

ευθους **adverb**
euthus **yoo-thoos'**: straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once -- anon, by and by, forthwith, immediately, straightway.

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.

εκεινη **demonstrative pronoun - dative singular feminine**
ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτι **noun - dative singular feminine**
nux **noox**: night -- (mid-)night.

επιασαν **verb - aorist active indicative - third person**
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.

ουδεν **adjective - accusative singular neuter**
oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

John 21:4 .

.	Greek	Strong's	Origin
But when the day		4407: at early morning	from prói
was now	ἤδη (ēdē)	2235: already	a prim. adverb of time
breaking,	γινομένης (ginomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
stood	ἔστη (estē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
on the beach;	αἰγιαλόν (aigialon)	123: the seashore	from aix (a wave)
yet	μέντοι (mentoi)	3305: yet, however	from men and toi
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
did not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that it was Jesus.	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

πρωιας **noun - genitive singular feminine**
proia **pro-ee'-ah:** day-dawn -- early, morning.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηδη **adverb**
ede ay'-day: even now -- already, (even) now (already), by this time.

γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**
ginomai **ghin'-om-ahēe:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εστη **verb - second aorist active indicative - third person singular**
histemi **his'-tay-mee:** to stand (transitively or intransitively), used in various applications

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εἰς **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

αἰγιαλόν **noun - accusative singular masculine**
aigialos **ahee-ghee-al-os'**: a beach (on which the waves dash) -- shore.

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.

μεντοί **conjunction**
mentoi **men'-toy**: indeed though, i.e. however -- also, but, howbeit, nevertheless, yet.

ᾤδισαν **verb - pluperfect active indicative - third person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οἱ **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταί **noun - nominative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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.

ἰησοῦς **noun - nominative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἐστὶν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 21:5 .

.	Greek	Strong's	Origin
So	οὕν	3767: therefore, then, (and) so	a prim. word

	(oun)		
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Children,	παιδία (paidia)	3813: a young child	dim. of pais
you do not have	ἔχετε (echete)	2192: to have, hold	a prim. verb
any	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
fish,	προσφάγιον (prosphagion)	4371: a relish (eaten with bread), spec. fish	from pros and phagomai
do you?" They answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
Him, "No."	οὐ (ou)	3756: not, no	a prim. word

KJV Lexicon

λέγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

παιδία **noun - vocative plural neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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

προσφαγιον **noun - accusative singular neuter**

prosphagion **pros-fag'-ee-on**: something eaten in addition to bread, i.e. a relish (specially, fish) -- meat.

εχετε **verb - present active indicative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

απεκριθησαν **verb - aorist middle deponent indicative - third person**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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

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.

John 21:6 .

■			
.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "Cast	βάλετε	906: to throw, cast	a prim. word
	(balete)		

the net	δίκτυον (diktuon)	1350: a net	from dikein (to cast)
on the right-hand	δεξιὰ (dexia)	1188: the right hand or side	perhaps a prim. word
side	μέρη (merē)	3313: a part, share, portion	from meiromai (to receive one's portion)
of the boat	πλοῖου (ploiou)	4143: a boat	from pleó
and you will find	εὐρήσετε (eurēsete)	2147: to find	a prim. verb
[a catch]." So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they cast,	ἔβαλον (ebalon)	906: to throw, cast	a prim. word
and then	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
they were not able	ἰσχυον (ischuon)	2480: to be strong, have power	from ischus
to haul	ἐλκύσαι (elkusai)	1670: to drag	a prim. verb
it in because	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
of the great number	πλήθους (plēthous)	4128: a great number	from plēthó (to be full)
of fish.	ἰχθύων (ichthuōn)	2486: a fish	a prim. word

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).

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βαλετε verb - second aorist active middle - second person

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις 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.

δεξια adjective - accusative plural neuter

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

μερη noun - accusative plural neuter

meros mer'-os: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιου noun - genitive singular neuter

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικτυον noun - accusative singular neuter

diktuon dik'-too-on: a seine (for fishing) -- net.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρησετε verb - future active indicative - second person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

εβαλον verb - second aorist active indicative - third person

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

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

ελκυσαι verb - aorist active middle or passive deponent

helkuo hel-koo'-o: to drag -- draw.

ισχυσαν verb - aorist active indicative - third person

ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθους noun - genitive singular neuter

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιχθυων noun - genitive plural masculine

ichthus **ikh-thoos'**: a fish -- fish.

John 21:7 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
that disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
loved	ἠγάπα (ēgapá)	25: to love	of uncertain origin
said	λέγει (legei)	3004: to say	a prim. verb
to Peter,	Πέτρῳ (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
"It is the Lord."	κύριος (kurios)	2962: lord, master	from kuros (authority)
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
that it was the Lord,	κύριος (kurios)	2962: lord, master	from kuros (authority)

he put	διεζώσατο (diezōsato)	1241: to gird around	from dia and zónnumi
his outer garment	ἐπενδύτην (ependutēn)	1903: an outer tunic	from ependuomai
on (for he was stripped	γυμνός (gumnos)	1131: naked, poorly clothed	a prim. word
[for work]), and threw	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
into the sea.	θάλασσαν (thalassan)	2281: the sea	of uncertain origin

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.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητης **noun - nominative singular masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

εκεινος **demonstrative pronoun - nominative singular masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

ἠγάπα **verb - imperfect 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.

ἰησοῦς **noun - nominative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τῷ **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Πέτρῳ **noun - dative singular masculine**
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος **noun - nominative singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἐστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Σίμων **noun - nominative singular masculine**
Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

οὐν **conjunction**
oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

Πέτρος **noun - nominative singular masculine**
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ἀκούσας **verb - aorist active participle - nominative singular masculine**
akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ὅτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

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.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επενδυτην noun - accusative singular feminine

ependutes ep-en-doo'-tace: a wrapper, i.e. outer garment -- fisher's coat.

διεζωσατο verb - aorist middle indicative - third person singular

diazonnumi dee-az-own'-noo-mee: to gird tightly -- gird.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

γυμνος adjective - nominative singular masculine

gumnos goom-nos': nude (absolute or relative, literal or figurative) -- naked.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εβαλεν verb - second aorist active indicative - third person singular

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εαυτον reflexive pronoun - third person accusative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσαν **noun - accusative singular feminine**
thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

John 21:8 .

.	Greek	Strong's	Origin
But the other	ἄλλοι (alloi)	243: other, another	a prim. word
disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
in the little boat,	πλοιαρίῳ (ploiariō)	4142: a little boat	dim. of ploion
for they were not far	μακρὰν (makran)	3112: a long way, far	fem. acc. sing. of makros
from the land,	γῆς (gēs)	1093: the earth, land	a prim. word
but about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
one hundred	διακοσίων (diakosiōn)	1250: two hundred	pl. cardinal number from dis and hekaton
yards	πηχῶν (pēchōn)	4083: the forearm, i.e. a cubit	a prim. word
away,	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
dragging	σύροντες (surontes)	4951: to draw, drag	a prim. word
the net	δίκτυον (diktuon)	1350: a net	from dikein (to cast)
[full] of fish.	ἰχθυῶν (ichthuōn)	2486: a fish	a prim. word

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οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αλλοι **adjective - nominative plural masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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.

πλοιαριω **noun - dative singular neuter**

plouiarion **ploy-ar'-ee-on**: a boat -- boat, little (small) ship.

ηλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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)

ησαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

μακραν **adverb**

makran **mak-ran'**: at a distance -- (a-)far (off), good (great) way off.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine	
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 noun - genitive singular feminine	
ge	ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.
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)
απο preposition	
apo	apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
πηχων noun - genitive plural masculine	
pechus	pay'-khoos: the fore-arm, i.e. (as a measure) a cubit -- cubit.
διακοσιων adjective - genitive plural masculine	
diakosioi	dee-ak-os'-ee-oy: two hundred -- two hundred.
συροντες verb - present active participle - nominative singular masculine	
suro	soo'-ro: to trail -- drag, draw, hale.
το definite article - accusative singular neuter	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δικτυον noun - accusative singular neuter	
diktuon	dik'-too-on: a seine (for fishing) -- net.
των definite article - genitive plural masculine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ιχθυων noun - genitive plural masculine	
ichthus	ikh-thoos': a fish -- fish.

John 21:9 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word

when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they got	ἀπέβησαν (apebēsan)	576: to step off, disembark	from apo and the same as basis
out on the land,	γῆν (gēn)	1093: the earth, land	a prim. word
they saw	βλέπουσιν (blepousin)	991: to look (at)	a prim. verb
a charcoal fire	ἀνθρακιὰν (anthrakian)	439: a heap of burning coals	from anthrax
[already] laid	κειμένην (keimenēn)	2749: to be laid, lie	a prim. verb
and fish	ὀψάριον (opsarion)	3795: fish	dim. of opson (cooked food)
placed	ἐπικείμενον (epikeimenon)	1945: to lie on	from epi and keimai
on it, and bread.	ἄρτον (arton)	740: bread, a loaf	of uncertain origin

KJV Lexicon

ὥς **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἀπεβησαν **verb - second aorist active indicative - third person**

apobaino **ap-ob-ah'-ee-no**: literally, to disembark; figuratively, to eventuate -- become, go out, turn.

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

βλεπουσιν **verb - present active indicative - third person**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

ανθρακιαν **noun - accusative singular feminine**

anthrakia **anth-rak-ee-ah'**: a bed of burning coals -- fire of coals.

κειμενην **verb - present middle or passive deponent participle - accusative singular feminine**

keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οψαρion **noun - accusative singular neuter**

opsarion **op-sar'-ee-on**: a relish to other food (as if cooked sauce), i.e. (specially), fish (presumably salted and dried as a condiment) -- fish.

επικειμενον **verb - present middle or passive deponent participle - accusative singular neuter**

epikeimai **ep-ik'-i-mahee**: to rest upon -- impose, be instant, (be) laid (there-, up-)on, (when) lay (on), lie (on), press upon.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρον **noun - accusative singular masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

John 21:10 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb

to them, "Bring	ἐνέγκατε (enenkate)	5342: to bear, carry, bring forth	a prim. word
some	ἀπό (apo)	575: from, away from	a preposition and a prim. particle
of the fish	ὀψάριων (opsariōn)	3795: fish	dim. of opson (cooked food)
which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
caught."	ἐπιάσατε (epiasate)	4084: to lay hold of, to take	a late form of piezō

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ενεγκατε **verb - aorist active middle - second person**

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or

relation; literal or figurative)

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οψαριων noun - genitive plural neuter

opsarion op-sar'-ee-on: a relish to other food (as if cooked sauce), i.e. (specially), fish (presumably salted and dried as a condiment) -- fish.

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.

επιισατε verb - aorist active indicative - second person

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.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

John 21:11 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
went	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up and drew	εἴλκυσεν (eilkusen)	1670: to drag	a prim. verb
the net	δίκτυον (diktuon)	1350: a net	from dikein (to cast)
to land,	γῆν (gēn)	1093: the earth, land	a prim. word
full	μεστὸν (meston)	3324: full	of uncertain origin
of large	μεγάλων	3173: great	a prim. word

	(megalōn)		
fish,	ἰχθύων (ichthuōn)	2486: a fish	a prim. word
a hundred	ἑκατὸν (ekaton)	1540: a hundred	a prim. word
and fifty-three;	πεντήκοντα (pentēkonta)	4004: fifty	a cardinal number from pente and a modified form of deka
and although there were so many,	τοσούτων (tosoutōn)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
the net	δίκτυον (diktun)	1350: a net	from dikein (to cast)
was not torn.	ἐσχίσθη (eschisthē)	4977: to cleave, split	from a prim. root schid-

KJV Lexicon

ἀνέβη **verb - second aorist active indicative - third person singular**

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

σιμων **noun - nominative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πेत्रος **noun - nominative singular masculine**

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐλκυσεν **verb - aorist active indicative - third person singular**

helkuo hel-koo'-o: to drag -- draw.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δίκτυον **noun - accusative singular neuter**
diktuon dik'-too-on: a seine (for fishing) -- net.

ἐπὶ **preposition**
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τῆς **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς **noun - genitive singular feminine**
ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

μέστων **adjective - accusative singular neuter**
mestos mes-tos': replete -- full.

ἰχθῶν **noun - genitive plural masculine**
ichthus ikh-thoos': a fish -- fish.

μεγάλων **adjective - genitive plural masculine**
megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ἑκατόν **numeral (adjective)**
hekaton hek-at-on': a hundred -- hundred.

πεντηκόντα **numeral (adjective)**
pentekonta pen-tay'-kon-tah: fifty -- fifty.

τρίων **adjective - genitive plural masculine**
treis trice: three -- three.

καί **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοσούτων **demonstrative pronoun - genitive plural masculine**
tosoutos tos-oo'-tos: so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

ὄντων **verb - present participle - genitive plural masculine**
on oan: being -- be, come, have.

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.

εσχισθη **verb - aorist passive indicative - third person singular**
schizo skhid'-zo: to split or sever -- break, divide, open, rend, make a rent.

το **definite article - nominative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικτυον **noun - nominative singular neuter**
diktuon dik'-too-on: a seine (for fishing) -- net.

John 21:12 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Come	δεῦτε (deute)	1205: come!	pl. of deuro
[and] have breakfast."	ἀριστήσατε (aristēsate)	709: to breakfast, hence to take a meal	from ariston
None	οὐδείς (oudeis)	3762: no one, none	from oude and heis
of the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
ventured	ἐτόλμα (etolma)	5111: to have courage, to be bold	from tolma (boldness)
to question	ἐξετάσαι (exetasai)	1833: to examine closely	from ek and etazó (to examine)
Him, "Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
are You?" knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that it was the Lord.	κύριος (kurios)	2962: lord, master	from kuros (authority)

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

δευτε **verb - adverbial imperative imperative - second person**

deute **dyoo'-teh**: come hither! -- come, follow.

αρισθησατε **verb - aorist active middle - second person**

aristao **ar-is-tah'-o**: to take the principle meal -- dine.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ετοлма **verb - imperfect active indicative - third person singular**

tolmao **tol-mah'-o**: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

εξετασαι **verb - aorist active middle or passive deponent**

exetazo **ex-et-ad'-zo**: to test thoroughly (by questions), i.e. ascertain or interrogate -- ask, enquire, search.

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

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

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.

ο **definite article - nominative singular masculine**

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.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

John 21:13 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and took	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-

the bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
and gave	δίδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[it] to them, and the fish	ὀψάριον (opsarion)	3795: fish	dim. of opson (cooked food)
likewise.	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios

KJV Lexicon

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οὐν **oov conjunction**
oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὁ **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.

ἰησοῦς **noun - nominative singular masculine**
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

καὶ **kai conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαμβάνει **verb - present active indicative - third person singular**
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἄρτον **noun - accusative singular masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διδωσιν **verb - present active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

οψαριον **noun - accusative singular neuter**

opsarion **op-sar'-ee-on**: a relish to other food (as if cooked sauce), i.e. (specially), fish (presumably salted and dried as a condiment) -- fish.

ομοιως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

John 21:14 .

■			
.	Greek	Strong's	Origin
This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is now	ἤδη (ēdē)	2235: already	a prim. adverb of time
the third time	τρίτον (triton)	5154: third	ord. num. from treis
that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was manifested	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros

to the disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
after He was raised	ἐγερεθεῖς (egertheis)	1453: to waken, to raise up	a prim. verb
from the dead.	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

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).

ἤδη adverb

ede ay'-day: even now -- already, (even) now (already), by this time.

ΤΡΙΤΟΝ 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).

ἐφανερώθη verb - aorist passive indicative - third person singular

phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τοῖς definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταῖς noun - dative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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

εγερθεις verb - aorist passive participle - nominative singular masculine
egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

John 21:15 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
when	Ὅτε (ote)	3753: when	from hos, and te
they had finished breakfast,	ἡρίστησαν (ēristēsan)	709: to breakfast, hence to take a meal	from ariston
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to Simon	Σίμωνι (simōni)	4613: Simon, the name of several Isr.	of uncertain origin
Peter,	Πέτρω (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
"Simon,	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
[son] of John,	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
do you love	ἀγαπᾷς (agapas)	25: to love	of uncertain origin
Me more		4183: much, many	a prim. word

than these?"		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
Lord;	κύριε (kurie)	2962: lord, master	from kuros (authority)
You know		3609a: to have seen or perceived, hence to know	perf. of eidon
that I love	φιλῶ (philō)	5368: to love	from philos
You." He said	λέγει (legei)	3004: to say	a prim. verb
to him, "Tend	βόσκει (boske)	1006: to feed	from the root bot-
My lambs."	ἀρνία (arnia)	721b: a little lamb	dim. from arén

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ου **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἠρίστησαν **verb - aorist active indicative - third person**

aristao ar-is-tah'-o: to take the principle meal -- dine.

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιμωνι noun - dative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρω noun - dative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

σιμων noun - vocative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ιωνα noun - genitive singular masculine

lonas ee-o-nas': Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

αγαπας verb - present active indicative - second person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

πλειον adjective - accusative singular neuter - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

τουτων demonstrative pronoun - genitive plural neuter

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ναι particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

κυριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

συ **personal pronoun - second person nominative singular**

su soo: the person pronoun of the second person singular thou -- thou.

οιδας **verb - perfect active indicative - second person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

φιλω **verb - present active indicative - first person singular**

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βοσκει **verb - present active middle - second person singular**

bosko bos'-ko: to pasture; by extension to, fodder; reflexively, to graze -- feed, keep.

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.

αρνια **noun - accusative plural neuter**

arnion ar-nee'-on: a lambkin -- lamb.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

John 21:16 .

.			
.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb

to him again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
a second time,	δεύτερον (deuteron)	1208: second	cptv. adjective, perhaps from duo
"Simon,	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
[son] of John,	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
do you love	ἀγαπᾷς (agapas)	25: to love	of uncertain origin
Me?" He said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
Lord;	κύριε (kurie)	2962: lord, master	from kuros (authority)
You know		3609a: to have seen or perceived, hence to know	perf. of eidon
that I love	φιλῶ (philō)	5368: to love	from philos
You." He said	λέγει (legei)	3004: to say	a prim. verb
to him, "Shepherd	ποιμαίνε (poimaine)	4165: to act as a shepherd	from poimén
My sheep."	προβάτια (probatia)	4263a: a little sheep	dim. from probaton

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

δευτερον adverb

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

σιμων noun - vocative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ιωνα noun - genitive singular masculine

lonas ee-o-nas': Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

αγαπας verb - present active indicative - second person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ναι particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

οιδας verb - perfect active indicative - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

φιλω verb - present active indicative - first person singular

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ποιμαινε verb - present active imperative - second person singular

poimaino poy-mah'-ee-no: to tend as a shepherd of (figuratively, supervisor) -- feed (cattle), rule.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατα noun - accusative plural neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

John 21:17 .

.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb
to him the third	τρίτον (triton)	5154: third	ord. num. from treis
time,	τρίτον (triton)	5154: third	ord. num. from treis
"Simon,	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
[son] of John,	Ἰωάννου	2491: John, the name of	of Hebrew origin Yochanan

	(iōannou)	several Isr.	
do you love	φιλεῖς (phileis)	5368: to love	from philos
Me?" Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was grieved	ἐλυπήθη (elupēthē)	3076: to distress, to grieve	from lupé
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He said	εἶπεν (eipen)	3004: to say	a prim. verb
to him the third time,		5154: third	ord. num. from treis
"Do you love	φιλεῖς (phileis)	5368: to love	from philos
Me?" And he said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
You know		3609a: to have seen or perceived, hence to know	perf. of eidon
all things;	πάντα (panta)	3956: all, every	a prim. word
You know	γινώσκεις (ginōskeis)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that I love	φιλῶ (philō)	5368: to love	from philos
You." Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "Tend	βόσκει	1006: to feed	from the root bot-

	(boske)		
My sheep.	προβάτια (probatia)	4263a: a little sheep	dim. from probaton

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριτον **adjective - accusative singular neuter**

tritots tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

σιμων **noun - vocative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ιωνα **noun - genitive singular masculine**

lonas ee-o-nas': Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

φιλεις **verb - present active indicative - second person singular**

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

ελυπηθη **verb - aorist passive indicative - third person singular**

lupeo loo-peh'-o: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πετρος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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φιλεις verb - present active indicative - second person singular

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

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κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

οιδας **verb - perfect active indicative - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

γινωσκεις **verb - present active indicative - second 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)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

φιλω **verb - present active indicative - first person singular**

phileo **fil-eh'-o**: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

βοσκει **verb - present active middle - second person singular**

bosko **bos'-ko**: to pasture; by extension to, fodder; reflexively, to graze -- feed, keep.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατα **noun - accusative plural neuter**

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep

-- sheep(-fold).

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

John 21:18 .

.	Greek	Strong's	Origin
"Truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
truly,	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, when	ὅτε (ote)	3753: when	from hos, and te
you were younger,	νεώτερος (neōteros)	3501b: young, new	a prim. word
you used to gird	ἐζώννυες (ezōnnues)	2224: to gird	a prim. verb
yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
and walk	περιεπάτεῖς (periepateis)	4043: to walk	from peri and pateó
wherever	ὅπου (opou)	3699: where	from hos, and pou
you wished;	ἤθελες (ētheles)	2309: to will, wish	a prim. verb
but when	ὅταν (otan)	3752: whenever	from hote and an
you grow old,	γηράσης (gērasēs)	1095: to grow old	from gēras
you will stretch	ἐκτενεῖς (ekteneis)	1614: to extend	from ek and teinó (to stretch)
out your hands	χεῖρας	5495: the hand	a prim. word

	(cheiras)		
and someone else	ἄλλος (allos)	243: other, another	a prim. word
will gird	σε (se)	2224: to gird	a prim. verb
you, and bring	οἶσει (oisei)	5342: to bear, carry, bring forth	a prim. word
you where	οὗ (opou)	3699: where	from hos, and pou
you do not wish	θέλεις (theleis)	2309: to will, wish	a prim. verb
to [go]."			

KJV Lexicon

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σοι **personal pronoun - second person dative singular**

soi soy: to thee -- thee, thine own, thou, thy.

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ης **verb - imperfect indicative - second person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

νεωτερος **adjective - nominative singular masculine - comparative or contracted**
neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate
-- new, young.

εζωννυες **verb - imperfect active indicative - second person singular**
zonnumi **dzone'-noo-mi**: to bind about (especially with a belt) -- gird.

σεαυτον **reflexive pronoun - second person accusative singular masculine**
seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιπαταις **verb - imperfect active indicative - second person singular**
peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

οπου **adverb**
hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ηθελες **verb - imperfect active indicative - second person singular**
thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

οταν **conjunction**
hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γηρασης **verb - aorist active subjunctive - second person singular**
gerasko **ghay-ras'-ko**: to be senescent -- be (wax) old.

εκτενεις **verb - future active indicative - second person singular**
ekteino **ek-ti'-no**: to extend -- cast, put forth, stretch forth (out).

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.

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

αλλος **adjective - nominative singular masculine**
allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

σε **personal pronoun - second person accusative singular**
se seh: thee -- thee, thou, thy house.

ζωσει **verb - future active indicative - third person singular**
zonnumi dzone'-noo-mi: to bind about (especially with a belt) -- gird.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οισει **verb - future active indicative - third person singular**
phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

οπου **adverb**
hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

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.

θελεις **verb - present active indicative - second person singular**
thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

John 21:19 .

.	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

He said,	λέγει (legei)	3004: to say	a prim. verb
signifying	σημαίνων (sēmainōn)	4591: to give a sign	from séma (a sign, mark)
by what kind	ποίῳ (poiō)	4169: of what sort?	from the same as posos
of death	θανάτῳ (thanatō)	2288: death	from thnέskó
he would glorify	δοξάσει (doxasei)	1392: to render or esteem glorious (in a wide application)	from doxa
God.	θεὸν (theon)	2316: God, a god	of uncertain origin
And when He had spoken		3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He said		3004: to say	a prim. verb
to him, "Follow Me!"	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

σημαινων verb - present active participle - nominative singular masculine

semaino say-mah'-ee-no: to indicate -- signify.

ΠΟΙΩ interrogative pronoun - dative singular masculine

poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

θανατω noun - dative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

δοξασει verb - future active indicative - third person singular

doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΙΠΩΝ verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΛΕΓΕΙ verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ακολουθει verb - present active imperative - second person singular

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι **personal pronoun - first person dative singular**
moi moy: to me -- I, me, mine, my.

John 21:20 .

.	Greek	Strong's	Origin
Peter,	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
turning around,	Ἐπιστραφεῖς (epistraphéis)	1994: to turn, to return	from epi and strephó
saw	βλέπει (blepei)	991: to look (at)	a prim. verb
the disciple	μαθητὴν (mathētēn)	3101: a disciple	from manthanó
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
loved	ἠγάπα (ēgapa)	25: to love	of uncertain origin
following	ἀκολουθοῦντα (akolouthounta)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
[them]; the one who	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
had leaned back	ἀνέπεσεν (anepesen)	377: to fall back	from ana and piptó
on His bosom	στήθος (stēthos)	4738: the breast	a prim. word
at the supper	δεῖπνῳ (deipnō)	1173: dinner, supper	from the same as dapané
and said,		3004: to say	a prim. verb

"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the one who betrays	παραδιδούς (paradidous)	3860: to hand over, to give or deliver over, to betray	from para and didómi
You?"			

KJV Lexicon

ἐπιστράφεις **verb - second aorist passive participle - nominative singular masculine**
epistrefho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again,
 convert, (re-)turn (about, again).

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
 idiom) -- the, this, that, one, he, she, it, etc.

πέτρος **noun - nominative singular masculine**
Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

βλεπεί **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.

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
 idiom) -- the, this, that, one, he, she, it, etc.

μαθητην **noun - accusative singular masculine**
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

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.

ηγαπα **verb - imperfect 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.

ιησους **noun - nominative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ακολουθουντα **verb - present active participle - accusative singular masculine**
akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

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

ανεπεσεν **verb - second aorist active indicative - third person singular**
anapipto **an-ap-ip'-to**: to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

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.

δειπνω **noun - dative singular neuter**
deipnon **dipe'-non**: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

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.

στηθος **noun - accusative singular neuter**
stethos **stay'-thos**: the (entire external) bosom, i.e. chest -- breast.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

κυριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραδιδους **verb - present active participle - nominative singular masculine**

paradidomi par-ad-id'-o-mee: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

John 21:21 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
seeing		3708: to see, perceive, attend to	a prim. verb

him said	λέγει (legei)	3004: to say	a prim. verb
to Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
and what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
about this man?"	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ἰδὼν **verb - second aorist active participle - nominative singular masculine**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ΛΕΓΕΙ **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΤΩ **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥ **noun - dative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

κύριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

οὗτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τί interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

John 21:22 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I want	θέλω (thelō)	2309: to will, wish	a prim. verb
him to remain	μένειν (menein)	3306: to stay, abide, remain	a prim. verb
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I come,	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
[is that] to you? You	ακολουθεῖ	190: to follow	from alpha (as a cop. prefix) and

follow

(akolouthei)

keleuthos (a road, way)

Me!"

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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).

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

θελω **verb - present 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

μενειν **verb - present active infinitive**

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εως **conjunction**

heos beh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to,

while(-s).

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.

τι **interrogative pronoun - nominative singular neuter**
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

προς **preposition**
pros pros: a preposition of direction; forward to, i.e. toward

σε **personal pronoun - second person accusative singular**
se seh: thee -- thee, thou, thy house.

συ **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

ακολουθει **verb - present active imperative - second person singular**
akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι **personal pronoun - first person dative singular**
moi moy: to me -- I, me, mine, my.

John 21:23 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
saying	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out among	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the brethren	ἀδελφούς	80: a brother	from alpha (as a cop. prefix) and

	(adelphous)		delphus (womb)
that that disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó
would not die;	ἀποθνήσκει (apothnēskei)	599: to die	from apo and thnéskó
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
did not say		3004: to say	a prim. verb
to him that he would not die,	ἀποθνήσκει (apothnēskei)	599: to die	from apo and thnéskó
but [only], "If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I want	θέλω (thelō)	2309: to will, wish	a prim. verb
him to remain	μένειν (menein)	3306: to stay, abide, remain	a prim. verb
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I come,	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
[is that] to you?"			

KJV Lexicon

ἐξῆλθεν **verb - second aorist active indicative - third person singular**

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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

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.

ἀδελφους **noun - accusative plural masculine**

adephos ad-el-fos': a brother near or remote -- brother.

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.

μαθητης **noun - nominative singular masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ΕΚΕΙΝΟΣ demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

ΑΠΟΘΝΗΣΚΕΙ verb - present active indicative - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

επο ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΑΥΤΩ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥΣ noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

ΑΠΟΘΝΗΣΚΕΙ verb - present active indicative - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

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).

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

θελω verb - present 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

μενειν verb - present active middle or passive deponent

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

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).

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.

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

John 21:24 .

.	Greek	Strong's	Origin
This	Οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the disciple	μαθητῆς (mathētēs)	3101: a disciple	from manthanó

who is testifying	μαρτυρῶν (marturōn)	3140: to bear witness, testify	from martus
to these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and wrote	γράψας (grapsas)	1125: to write	a prim. verb
these things,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that his testimony	μαρτυρία (marturia)	3141: testimony	from martureó
is TRUE.	ἀληθῆς (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐστί **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.

μαθητής **noun - nominative singular masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρῶν **verb - present active participle - nominative singular masculine**

martureo mar-too-reh'-o: to be a witness, i.e. testify

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τούτων demonstrative pronoun - genitive plural neuter

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γραψας verb - aorist active participle - nominative singular masculine

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οιδαμεν verb - perfect active indicative - first person

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αληθης adjective - nominative singular feminine

alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

μαρτυρια noun - nominative singular feminine

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

John 21:25 .

.	Greek	Strong's	Origin
And there are also	καὶ (kai)	2532: and, even, also	a prim. conjunction
many	πολλὰ (polla)	4183: much, many	a prim. word
other	ἄλλα (alla)	243: other, another	a prim. word
things		4183: much, many	a prim. word
which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
did,	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
which	ἅτινα (atina)	3748: whoever, anyone who	from hos, and tis
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
they were written	γράφεται (graphētai)	1125: to write	a prim. verb
in detail,	ἐν (en)	1520: one	a primary number
I suppose	οἶμαι (oimai)	3633: to suppose, expect	a prim. verb
that even	οὐδ' (oud)	3761: and not, neither	from ou, and de
the world	κόσμον (kosmon)	2889: order, the world	a prim. word

itself	αὐτόν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
would not contain	χωρήσειν (chōrēsein)	5562: to make room, advance, hold	from chóros (a definite space, place)
the books	βιβλία (biblia)	975: a paper, book	from biblos
that would be written.	γραφόμενα (graphomena)	1125: to write	a prim. verb

KJV Lexicon

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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

αλλα adjective - nominative plural neuter

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

πολλα adjective - nominative plural neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

οσα correlative pronoun - nominative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

ΕΠΟΙΗΣΕΝ verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οἷτις **relative pronoun - nominative plural neuter**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

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).

γράφεται **verb - present passive subjunctive - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

εἷς **adjective - accusative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

οὐδὲ **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.

αὐτόν **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἶμαι **verb - present middle or passive deponent indicative - first person singular - contracted form**

oiomai **oy'-om-ahee**: to make like (oneself), i.e. imagine (be of the opinion) -- suppose, think.

τόν **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κόσμον **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.

χωρησάι **verb - aorist active middle or passive deponent**

choreo **kho-reh'-o**: to be in (give) space, i.e. (intransitively) to pass, enter, or (transitively) to hold, admit

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.

γραφόμενα **verb - present passive participle - accusative plural neuter**
grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

βιβλία **noun - accusative plural neuter**
biblion bib-lee'-on: a roll -- bill, book, scroll, writing.

αμην **hebrew transliterated word**
amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.