

Romans 1:1 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
a bond-servant	δοῦλος (doulos)	1401: a slave	of uncertain derivation
of Christ	Ἰησοῦ (iēsou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Χριστοῦ (christou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
called	κλητὸς (klētos)	2822: called	from kaleó
[as] an apostle,	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
set apart	ἀφωρισμένος (aphōrismenos)	873: to mark off by boundaries from, i.e. set apart	from apo and horizó
for the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

παυλος **noun - nominative singular masculine**

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

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.

ιησου **noun - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

κλητος **adjective - nominative singular masculine**

kletos klay-tos': invited, i.e. appointed, or (specially), a saint -- called.

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.

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

aphorizo af-or-id'-zo: to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc. - divide, separate, sever.

εις **preposition**

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

ευαγγελιον **noun - accusative singular neuter**

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

θεου **noun - genitive singular masculine**

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

Romans 1:2 .

.	Greek	Strong's	Origin
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He promised beforehand	προεπηγγείλατο (proepēngelato)	4279: to announce before	from pro and epaggellomai
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
His prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

in the holy	ἀγίαις (agiais)	40: sacred, holy	from a prim. root
Scriptures,	γραφαῖς (graphais)	1124: a writing, scripture	from graphó

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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.

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

proepaggellomai **pro-ep-ang-ghel'-lom-ahee**: to promise of old -- promise before.

δια **preposition**

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

των **definite article - genitive plural masculine**

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

προφητων **noun - genitive plural masculine**

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

αυτου **personal pronoun - genitive 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.

γραφαις **noun - dative plural feminine**

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

αγiais **adjective - dative plural feminine**

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

Romans 1:3 .

.	Greek	Strong's	Origin
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
His Son,	υἱοῦ (uiou)	5207: a son	a prim. word
who was born	γενομένου (genomenou)	1096: to come into being, to happen, to become	from a prim. root gen-
of a descendant	σπέρματος (spermatos)	4690: that which is sown, i.e. seed	from speiró
of David		1160b: David, king of Isr.	of Hebrew origin David
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word

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περι **preposition**

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

του **definite article - genitive singular masculine**

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.

αυτου **personal pronoun - genitive 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.

γενομένου **verb - second aorist middle deponent participle - genitive singular masculine**

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

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)

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.

κατα **preposition**

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

σαρκα **noun - accusative singular feminine**

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

Romans 1:4 .

.	Greek	Strong's	Origin
who was declared	ὀρισθέντος (oristhentos)	3724: to mark off by boundaries, to determine	from the same as horion
the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
with power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
by the resurrection	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of holiness,	ἁγιωσύνης (agiōsunēs)	42: holiness	from hagios
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
our Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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του **definite article - genitive singular masculine**

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

ορισθεντος **verb - aorist passive participle - genitive singular masculine**

horizo hor-id'-zo: to mark out or bound (horizon), i.e. (figuratively) to appoint, decree, specify -- declare, determine, limit, ordain.

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.

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.

δυναμει **noun - dative singular feminine**

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

κατα preposition			
kata kat-ah':	(prepositionally)	down (in place or time), in varied relations	
πνευμα noun - accusative singular neuter			
pneuma pnyoo'-mah:	ghost, life, spirit(-ual, -ually), mind.		
αγιωσυνης noun - genitive singular feminine			
hagiosune hag-ee-o-soo'-nay:	sacredness (i.e. properly, the quality) -- holiness.		
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)		
αναστασεως noun - genitive singular feminine			
anastasis an-as'-tas-is:	raised to life again, resurrection, rise from the dead, that should rise, rising again.		
νεκρων adjective - genitive plural masculine			
nekros nek-ros':	dead (literally or figuratively; also as noun) -- dead.		
ιησου noun - genitive singular masculine			
lesous ee-ay-sooce':	Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.		
χριστου noun - genitive singular masculine			
Christos khris-tos':	anointed, i.e. the Messiah, an epithet of Jesus -- Christ.		
του definite article - genitive singular masculine			
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.		
κυριου noun - genitive singular masculine			
kurios koo'-ree-os:	supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.		
ημων personal pronoun - first person genitive plural			
hemon hay-mone':	of (or from) us -- our (company), us, we.		

Romans 1:5 .

.	Greek	Strong's	Origin
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

we have received	ἐλάβομεν (elabomen)	2983: to take, receive	from a prim. root lab-
grace	χάριν (charin)	5485: grace, kindness	a prim. word
and apostleship	ἀποστολήν (apostolēn)	651: a sending away	from apostelló
to bring about	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
[the] obedience	ὑπακοήν (upakoēn)	5218: obedience	from hupakouó
of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
all	πᾶσιν (pasin)	3956: all, every	a prim. word
the Gentiles	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
for His name's	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word
sake,	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition

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δι preposition

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

ου relative pronoun - genitive singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

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

ελαβομεν verb - second aorist active indicative - first person

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

χαριν noun - accusative singular feminine

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

και conjunction

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

αποστολην noun - accusative singular feminine

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

εις preposition

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

υπακοην noun - accusative singular feminine

hupakoe hoop-ak-o-ay': attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

πιστεως noun - genitive singular feminine

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

εν preposition

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

πασιν adjective - dative plural neuter

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

τοις definite article - dative plural neuter

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

εθνεσιν noun - dative plural neuter

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

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

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

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

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

Romans 1:6 .

.	Greek	Strong's	Origin
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are the called	κλητοὶ (klētoi)	2822: called	from kaleó
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ;	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

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

οις **relative pronoun - dative plural neuter**

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

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

υμεις personal pronoun - second person nominative plural
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

κλητοι adjective - nominative plural masculine
kletos klay-tos': invited, i.e. appointed, or (specially), a saint -- called.

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

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

Romans 1:7 .

.	Greek	Strong's	Origin
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
who are beloved	ἀγαπητοῖς (agapētois)	27: beloved	from agapaó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in Rome,	Ῥώμη (rōmē)	4516: Rome, the capital of Italy and the Rom. Empire (named after Romulus, the legendary founder)	of Latin origin
called	κλητοῖς (klētois)	2822: called	from kaleó
[as] saints:	ἀγίοις (agiois)	40: sacred, holy	from a prim. root
Grace	χάρις (charis)	5485: grace, kindness	a prim. word

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

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πᾶσιν **adjective - dative plural masculine**

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

τοῖς **definite article - dative plural masculine**

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

οὖσιν **verb - present participle - dative plural masculine**

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

ἐν **preposition**

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

ῤωμῃ **noun - dative singular feminine**

Rhome hro'-may: strength; Roma, the capital of Italy -- Rome.

ἀγαπητοῖς **adjective - dative plural masculine**

agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

θεοῦ **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

κλητοις adjective - dative plural masculine

kletos **klay-tos'**: invited, i.e. appointed, or (specially), a saint -- called.

αγιοις adjective - dative plural masculine

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

χαρις noun - nominative singular feminine

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

υμιν personal pronoun - second person dative plural

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

και conjunction

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

ειρηνη noun - nominative singular feminine

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

απο preposition

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

θεου noun - genitive singular masculine

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

πατρος noun - genitive singular masculine

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

ημων personal pronoun - first person genitive plural

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

και conjunction

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

κυριου noun - genitive singular masculine

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

ιησου noun - genitive singular masculine

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

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

Romans 1:8 .

.	Greek	Strong's	Origin
First,		4413: first, chief	contr. superl. of pro
I thank	εὐχαριστῶ (eucharistō)	2168: to be thankful	from eucharistos
my God	θεῶ (theō)	2316: God, a god	of uncertain origin
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 chriō
for you all,	πάντων (pantōn)	3956: all, every	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
your faith	πίστις (pistis)	4102: faith, faithfulness	from peithō
is being proclaimed	καταγγέλλεται (katangelletai)	2605: to proclaim	from kata and aggeló
throughout	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the whole	ὅλῳ (olō)	3650: whole, complete	a prim. word
world.	κόσμῳ (kosmō)	2889: order, the world	a prim. word

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πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

μεν **particle**

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

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).

τω **definite article - dative singular masculine**

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).

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)

ιησου **noun - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

παντων **adjective - genitive plural masculine**

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

υμων personal pronoun - second person genitive plural

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

οτι conjunction

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

η definite article - nominative singular feminine

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

πιστις noun - nominative singular feminine

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

υμων personal pronoun - second person genitive plural

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

καταγγελλεται verb - present passive indicative - third person singular

kataggello kat-ang-gel'-lo: to proclaim, promulgate -- declare, preach, shew, speak of, teach.

εν preposition

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

ολω adjective - dative singular masculine

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

τω definite article - dative singular masculine

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

κοσμω noun - dative singular masculine

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

Romans 1:9 .

.	Greek	Strong's	Origin
For God,	θεὸς (theos)	2316: God, a god	of uncertain origin
whom	ὃν	3739: usually rel. who, which, that, also demonstrative this,	a prim. pronoun

	(ō)	that	
I serve	λατρεύω (latreuō)	3000: to serve	from latris (a hired servant)
in my spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
in the [preaching of the] gospel	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizó
of His Son,	υἱοῦ (uiou)	5207: a son	a prim. word
is my witness	μάρτυς (martus)	3144: a witness	a prim. word
[as to] how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
unceasingly	ἀδιαλείπτως (adialeiptōs)	89: incessantly	adverb from adialeiptos
I make	ποιούμαι (poioumai)	4160: to make, do	a prim. word
mention	μνείαν (mneian)	3417: remembrance, mention	from mimnḗskó
of you,			

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μαρτυς **noun - nominative singular masculine**

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

γὰρ **conjunction**

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

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

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

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

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

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

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.

λατρεω verb - present active indicative - first person singular
latreuo lat-ryoo'-o: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

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

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

πνευματι noun - dative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

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

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

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

ευαγγελιω noun - dative singular neuter
euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

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

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.

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

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

αδιαλειπτως **adverb**
adialeptos ad-ee-al-ipe'-toce: uninterruptedly, i.e. without omission (on an appropriate occasion) -- without ceasing.

μνηαν **noun - accusative singular feminine**
mneia mni'-ah: recollection; by implication, recital -- mention, remembrance.

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

ποιουμαι **verb - present middle indicative - first person singular**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Romans 1:10 .

.	Greek	Strong's	Origin
always	πάντοτε (pantote)	3842: at all times	from pas and tote
in my prayers	προσευχῶν (proseuchōn)	4335: prayer	from proseuchomai
making request,	δεόμενος (deomenos)	1189a: to want, entreat	a form of deó
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
perhaps	πῶς (pōs)	4458: at all	an enclitic particle from the same as pós, see also ei and mé
now	ἤδη (ēdē)	2235: already	a prim. adverb of time
at last	ποτέ (pote)	4218: once, ever	enclitic particle from the same as posos and te

by the will	θελήματι (thelēmati)	2307: will	from theló
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
I may succeed	εὐδοθήσομαι (euodōthēsomai)	2137: to have a prosperous journey	from eu and hodos
in coming	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to you.			

KJV Lexicon

ΠΑΝΤΟΤΕ **adverb**

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

ΕΠΙ **preposition**

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

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.

ΠΡΟΣΕΥΧΩΝ **noun - genitive plural feminine**

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

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

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

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

deomai **deh'-om-ah-ee**: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

ΕΙ **conditional**

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

πως particle

pos poce: an enclitic particle of indefiniteness of manner; somehow or anyhow; used only in composition -- haply, by any (some) means, perhaps.

ηδη adverb

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

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.

ευοδωθησμαι verb - future passive indicative - first person singular

euodoo yoo-od-o'-o: to help on the road, i.e. (passively) succeed in reaching; figuratively, to succeed in business affairs -- (have a) prosper(-ous journey).

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.

θεληματι noun - dative 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.

θεου noun - genitive singular masculine

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

ελθειν verb - second aorist active middle or passive deponent

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

προς preposition

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

υμας personal pronoun - second person accusative plural

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

Romans 1:11 .

.	Greek	Strong's	Origin
For I long	ἐπιποθῶ (epipothō)	1971: to long for	from epi and potheó (to yearn)
to see		3708: to see, perceive, attend to	a prim. verb
you so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may impart	μεταδῶ (metadō)	3330: to give a share of	from meta and didómi
some	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
spiritual	πνευματικὸν (pneumatikon)	4152: spiritual	from pneuma
gift	χάρισμα (charisma)	5486: a gift of grace, a free gift	from charizomai
to you, that you may be established;	στηριχθῆναι (stērichthēnai)	4741: to make fast, establish	akin to stérigx (support, prop)

KJV Lexicon

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

epipotheo **ep-ee-poth-eh'-o**: to dote upon, i.e. intensely crave possession (lawfully or wrongfully) -- (earnestly) desire (greatly), (greatly) long (after), lust.

γάρ **conjunction**

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

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

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

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

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

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.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

μεταδω verb - second aorist active subjunctive - first person singular

metadidomi met-ad-id'-o-mee: to give over, i.e. share -- give, impart.

χαρισμα noun - accusative singular neuter

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

υμιν personal pronoun - second person dative plural

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

πνευματικον adjective - accusative singular neuter

pneumatikos pnyoo-mat-ik-os': non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

εις 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.

στηριχθηναι verb - aorist passive middle or passive deponent

sterizo stay-rid'-zo: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

υμας personal pronoun - second person accusative plural

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

Romans 1:12 .

.	Greek	Strong's	Origin
that is, that I may be encouraged together	συμπαρακληθῆναι (sumparaklēthēnai)	4837: to exhort together, pass. to be strengthened with	from sun and parakaleó
with you [while] among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, each of us by	ἀλλήλοις	240: of one another	a reciporical pronoun

the other's	(allēlois)		
faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
yours		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
and mine.		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.

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ΤΟΥΤΟ **demonstrative pronoun - nominative singular neuter**

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

ΔΕ **conjunction**

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

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

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

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

sumparakaleo soom-par-ak-al-eh'-o: to console jointly -- comfort together.

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).

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.

ΕΝ **preposition**

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

ἀλλήλοις **reciprocal pronoun - dative plural masculine**

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

πίστεως **noun - genitive singular feminine**

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

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

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

τε **particle**

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

καὶ **conjunction**

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

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

emou **em-oo'**: of me -- me, mine, my.

Romans 1:13 .

.	Greek	Strong's	Origin
I do not want	θέλω (thelō)	2309: to will, wish	a prim. verb
you to be unaware,	ἀγνοεῖν (agnoein)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
that often	πολλάκις (pollakis)	4178: often	adverb from polus
I have planned	προεθέμην (proethemēn)	4388: to set before, i.e. propose	from pro and tithémi
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to you (and have been prevented	ἐκωλύθην (ekōluthēn)	2967: to hinder	probably from the same as kolazó

so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
far)	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
so		2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may obtain	σχω (schō)	2192: to have, hold	a prim. verb
some	τινὰ (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
fruit	καρπὸν (karpon)	2590: fruit	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
even	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the rest	λοιποῖς (loipois)	3062: the rest, the remaining	from leipó
of the Gentiles.	ἐθνέσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

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ou particle - nominative

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

θελω verb - present active indicative - first person singular

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

δε conjunction

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

υμας personal pronoun - second person accusative plural

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

αγνοειν verb - present active infinitive

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

αδελφοι noun - vocative plural masculine

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

οτι conjunction

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

πολλακις adverb

pollakis pol-lak'-is: many times, i.e. frequently -- oft(-en, -entimes, -times).

προεθεμην verb - second aorist middle indicative - first person singular

protithemai prot-ith'-em-ahee: to place before, i.e. (for oneself) to exhibit; (to oneself) to propose (determine) -- purpose, set forth.

ελθειν verb - second aorist active middle or passive deponent

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

προς preposition

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

υμας personal pronoun - second person accusative plural

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

και conjunction

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

εκωλυθην verb - aorist passive indicative - first person singular

koluo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

αχρι preposition

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

του definite article - genitive singular masculine

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

δευρο adverb

deuro dyoo'-ro: here; used also imperative hither!; and of time, hitherto -- come (hither), hither(-to).

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.

τινα indefinite pronoun - accusative singular masculine

tis tis: some or any person or object

καρπον noun - accusative singular masculine

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

σχω verb - second aorist active subjunctive - first 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

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.

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.

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.

λοιποῖς **adjective - dative plural neuter**
loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

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

Romans 1:14 .

.	Greek	Strong's	Origin
I am	εἰμί (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
under obligation	ὀφειλέτης (opheiletēs)	3781: a debtor	from opheiló
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
to Greeks	Ἑλλησιν (ellēsin)	1672: a Greek, usually a name for a Gentile	from Hellas
and to barbarians,	βαρβάρους (barbarois)	915: barbarous, barbarian	of uncertain origin, but probably onomatop. for unintelligible sounds
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
to the wise	σοφοῖς (sophois)	4680: skilled, wise	a prim. word
and to the foolish.	ἀνοήτοις (anoētois)	453: not understanding	from alpha (as a neg. prefix) and noētos (mental); from noeó

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ελλησιν **noun - dative plural masculine**
Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

τε particle

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

και conjunction

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

βαρβαροις adjective - dative plural masculine

barbaros bar'-bar-os: a foreigner (i.e. non-Greek) -- barbarian(-rous).

σοφοις adjective - dative plural masculine

sophos sof-os': wise (in a most general application) -- wise.

τε particle

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

και conjunction

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

ανοητοις adjective - dative plural masculine

anoetos an-o'-ay-tos: unintelligent; by implication, sensual -- fool(-ish), unwise.

οφειλετης noun - nominative singular masculine

opheiletes of-i-let'-ace: an ower, i.e. person indebted; figuratively, a delinquent; morally, a transgressor (against God) -- debtor, which owed, sinner.

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.

Romans 1:15 .

.	Greek	Strong's	Origin
So,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
for my part,		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
I am eager	πρόθυμον (prothumon)	4289: willing, ready	from pro and thumos
to preach the gospel	εὐαγγελίσασθαι (euangelisasthai)	2097: to announce good news	from eu and aggelos

to you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
who	τὸ (to)	3588: the	the def. art.
are in Rome.	Ῥώμη (rōmē)	4516: Rome, the capital of Italy and the Rom. Empire (named after Romulus, the legendary founder)	of Latin origin

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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.

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.

κατ **preposition**

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

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

eme em-eh': me -- I, me, my(-self).

προθυμον **adjective - nominative singular neuter**

prothumos proth'-oo-mos: forward in spirit, i.e. predisposed; neuter (as noun) alacrity -- ready, willing.

και **conjunction**

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

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

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

τοις **definite article - dative plural masculine**

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

εν **preposition**

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

ρωμη **noun - dative singular feminine**

Rhyme **hro'-may**: strength; Roma, the capital of Italy -- Rome.

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

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Romans 1:16 .

.	Greek	Strong's	Origin
For I am not ashamed	ἐπαισχύνομαι (epaischunomai)	1870: to be ashamed (of)	from epi and aischunó
of the gospel,	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
for it is the power	δύναμις (dunamis)	1411: (miraculous) power, might, strength	from dunamai
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
for salvation	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér
to everyone	παντὶ (panti)	3956: all, every	a prim. word
who believes,	πιστεύοντι (pisteuonti)	4100: to believe, entrust	from pistis
to the Jew	Ἰουδαίῳ (ioudaiō)	2453: Jewish, a Jew, Judea	from Ioudas
first		4413: first, chief	contr. superl. of pro
and also	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
to the Greek.	Ἑλληνι (ellēni)	1672: a Greek, usually a name for a Gentile	from Hellas

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ου **particle - nominative**

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

γαρ **conjunction**

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

επαισχυνομαι **verb - present middle or passive deponent indicative - first person singular**
epaischunomai ep-ahee-skhooh'-nom-ahee: to feel shame for something -- be ashamed.

το **definite article - accusative singular neuter**

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

ευαγγελιον **noun - accusative singular neuter**

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

του **definite article - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

δυναμις **noun - nominative singular feminine**

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

γαρ **conjunction**

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

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

εις **preposition**

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

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

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

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

πιστευοντι **verb - present active participle - dative 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)

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

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

πρωτον **adverb**
proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

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

ελληνι **noun - dative singular masculine**
Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

Romans 1:17 .

.	Greek	Strong's	Origin
For in it [the] righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is revealed	ἀποκαλύπτεται (apokaluptetai)	601: to uncover, reveal	from apo and kaluptó
from faith	πίστεως	4102: faith, faithfulness	from peithó

	(pisteōs)		
to faith;	πίστιν (pistin)	4102: faith, faithfulness	from peithó
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"BUT THE RIGHTEOUS	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
[man] SHALL LIVE	ζήσεται (zēsetai)	2198: to live	from prim. roots zé- and zó-
BY FAITH."	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

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δικαιοσύνη **noun - nominative singular feminine**

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

γάρ **conjunction**

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

θεοῦ **noun - genitive singular masculine**

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

ἐν **preposition**

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

αὐτῷ **personal pronoun - dative singular neuter**

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

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

apokalupto **ap-ok-al-ooop'-to**: to take off the cover, i.e. disclose -- reveal.

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)

ΠΙΣΤΕΩΣ noun - genitive singular feminine

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

ΕΙΣ preposition

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

ΠΙΣΤΙΝ noun - accusative singular feminine

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

ΚΑΘΩΣ adverb

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

ΓΕΓΡΑΠΤΑΙ verb - perfect passive indicative - third person singular

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

ο definite article - nominative singular masculine

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

ΔΕ conjunction

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

ΔΙΚΑΙΟΣ adjective - nominative singular masculine

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

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)

ΠΙΣΤΕΩΣ noun - genitive singular feminine

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

ΖΗΣΕΤΑΙ verb - future middle deponent indicative - third person singular

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

Romans 1:18 .

.	Greek	Strong's	Origin
For the wrath	ὀργή	3709: impulse, wrath	a prim. word

	(orgē)		
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is revealed	Ἀποκαλύπτεται (apokaluptetai)	601: to uncover, reveal	from apo and kaluptó
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
all	πάντων (pasan)	3956: all, every	a prim. word
ungodliness	ἀσέβειαν (asebeian)	763: ungodliness, impiety	from asebé
and unrighteousness	ἀδικίαν (adikian)	93: injustice, unrighteousness	from adikos
of men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
who suppress	κατεχόντων (katechontōn)	2722: to hold fast, hold back	from kata and echó
the truth	ἀλήθειαν (alētheian)	225: truth	from aléthés
in unrighteousness,	ἀδικία (adikia)	93: injustice, unrighteousness	from adikos

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αποκαλύπτεται **verb - present passive indicative - third person singular**
apokalupto ap-ok-al-oop'-to: to take off the cover, i.e. disclose -- reveal.

γάρ conjunction

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

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

θεου noun - genitive singular masculine

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

απο preposition

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

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.

επι preposition

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

πασαν adjective - accusative singular feminine

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

ασεβειαν noun - accusative singular feminine

asebeia as-eb'-i-ah: impiety, i.e. (by implication) wickedness -- ungodly(-liness).

και conjunction

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

αδικιαν noun - accusative singular feminine

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

ανθρωπων noun - genitive plural masculine

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

των definite article - genitive plural masculine

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

την definite article - accusative singular feminine

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

αληθειαν noun - accusative singular feminine

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

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

ἀδικία noun - dative 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.

κατεχόντων verb - present active participle - genitive plural masculine
katecho kat-ekh'-o: to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

Romans 1:19 .

.	Greek	Strong's	Origin
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
that which is known	γνωστὸν (gnōston)	1110: known	from ginōskó
about God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is evident	φανερὸν (phaneron)	5318: visible, manifest	from phainó
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them; for God	θεὸς (theos)	2316: God, a god	of uncertain origin
made it evident	ἐφάνερωσεν (ephanerōsen)	5319: to make visible, make clear	from phaneros
to them.			

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διότι **conjunction**

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

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.

γνωστον **adjective - nominative singular neuter**

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

του **definite article - genitive singular masculine**

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).

φανερων **adjective - nominative singular neuter**

phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

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.

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.

γαρ **conjunction**

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

θεος **noun - nominative singular masculine**

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

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

εφανερωσεν verb - aorist active indicative - third person singular
phaneroo fan-er-o'-o: to render apparent -- appear, manifestly declare, (make) manifest
(forth), shew (self).

Romans 1:20 .

.	Greek	Strong's	Origin
For since	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
the creation	κτίσεως (ktiseōs)	2937: creation (the act or the product)	from ktizō
of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
His invisible	ἀόρατα (aorata)	517: invisible	from alpha (as a neg. prefix) and horatos
attributes, His eternal	αἰdios (aidios)	126: everlasting	from aei
power	δύναμις (dunamis)	1411: (miraculous) power, might, strength	from dunamai
and divine nature,	θειότης (theiotēs)	2305: divinity, divine nature	from theios
have been clearly seen,	καθορᾶται (kathoratai)	2529: to discern clearly	from kata and horaō
being understood	νοούμενα (nooumena)	3539: to perceive, think	from nous
through what has been made,	ποιήμασιν (poiēmasin)	4161: a work	from poieō
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that they are without excuse.	ἀναπολογήτους (anapologētous)	379: without excuse	from alpha (as a neg. prefix) and apologeomai

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τα **definite article - nominative plural neuter**

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

γάρ **conjunction**

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

αορατα **adjective - nominative plural neuter**

aoratos **ah-or'-at-os**: invisible -- invisible (thing).

αυτου **personal pronoun - genitive singular masculine**

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

απο **preposition**

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

κτισεως **noun - genitive singular feminine**

ktisis **ktis'-is**: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

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.

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.

ποιημασιν **noun - dative plural neuter**

poiema **poy'-ay-mah**: a product, i.e. fabric -- thing that is made, workmanship.

νοουμενα **verb - present passive participle - nominative plural neuter**

noieo **noy-eh'-o**: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, understand.

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

kathorao **kath-or-ah'-o**: to behold fully, i.e. (figuratively) distinctly apprehend -- clearly 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.

τε particle

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

αιδιος adjective - nominative singular masculine

aidios **ah-id'-ee-os**: everduring (forward and backward, or forward only) -- eternal, everlasting.

αυτου personal pronoun - genitive singular masculine

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

δυναμις noun - nominative singular feminine

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

και conjunction

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

θειοτης noun - nominative singular feminine

theiotes **thi-ot'-ace**: divinity (abstractly) -- godhead.

εις 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.

ειναι verb - present infinitive

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

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

αναπολογητους adjective - accusative plural masculine

anapologetos **an-ap-ol-og'-ay-tos**: indefensible -- without an excuse, inexcusable.

Romans 1:21 .

■			
.	Greek	Strong's	Origin

For even though they knew	γνόντες (gnontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
God,	θεόν (theon)	2316: God, a god	of uncertain origin
they did not honor	ἐδόξασαν (edoxasan)	1392: to render or esteem glorious (in a wide application)	from doxa
Him as God	θεόν (theon)	2316: God, a god	of uncertain origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
give thanks,	ἠυχαρίστησαν (ēucharistēsan)	2168: to be thankful	from eucharistos
but they became futile	ἐματαιώθησαν (emataiōthēsan)	3154: to make vain, foolish	from mataios
in their speculations,	διαλογισμοῖς (dialogismois)	1261: a reasoning	from dialogizomai
and their foolish	ἀσύνετος (asunetos)	801: without understanding	from alpha (as a neg. prefix) and sunetos
heart	καρδία (kardia)	2588: heart	a prim. word
was darkened.	ἐσκοτίσθη (eskotisthē)	4654: to darken	from skotos

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διότι conjunction

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

γινόντες **verb - second aorist active participle - nominative plural 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.

θεον noun - accusative singular masculine

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

ουχ particle - nominative

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

ως adverb

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

θεον noun - accusative singular masculine

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

εδοξασαν verb - aorist active indicative - third person

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

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.

ευχαριστησαν verb - aorist active indicative - third person

eucharistéo yoo-khar-is-teh'-o: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

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.

εματαιωθησαν verb - aorist passive indicative - third person

mataioo mat-ah-yo'-o: to render (passively, become) foolish, i.e. (morally) wicked or (specially), idolatrous -- become vain.

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.

διαλογισμοις noun - dative plural masculine

dialogismos dee-al-og-is-mos': discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

αὐτῶν **personal pronoun - genitive plural masculine**

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

καί **conjunction**

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

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

skotizo skot-id-zo: to obscure -- darken.

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.

ασυνετός **adjective - nominative singular feminine**

asunetos as-oon'-ay-tos: unintelligent; by implication, wicked -- foolish, without understanding.

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

καρδία **noun - nominative singular feminine**

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

Romans 1:22 .

.	Greek	Strong's	Origin
Professing	φάσκοντες (phaskontes)	5335: to affirm, assert	probably from the same as phémi
to be wise,	σοφοὶ (sophoi)	4680: skilled, wise	a prim. word
they became fools,	ἐμωράνθησαν (emōranthēsan)	3471: to be foolish	from móros

φασκοντες **verb - present active participle - nominative plural masculine**
phasko fas'-ko: to assert -- affirm, profess, say.

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

σοφοι **adjective - nominative plural masculine**
sophos sof-os': wise (in a most general application) -- wise.

εμωρανθησαν **verb - aorist passive indicative - third person**
moraino mo-rah'-ee-no: to become insipid; figuratively, to make (passively, act) as a simpleton -- become fool, make foolish, lose savour.

Romans 1:23 .

.	Greek	Strong's	Origin
and exchanged	ἔλλαξαν (ēllaxan)	236: to change	from allos
the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of the incorruptible	ἀφθάρτου (aphthartou)	862a: undecaying, i.e. imperishable	from alpha (as a neg. prefix) and phtheiró
God	θεοῦ (theou)	2316: God, a god	of uncertain origin
for an image	εἰκόνης (eikonos)	1504: an image, i.e. lit. statue, fig. representation	from eikó
in the form	ὁμοιώματι (omoiōmati)	3667: that which is made like (something)	from homoió
of corruptible	φθαρτοῦ (phthartou)	5349: perishable, corruptible	from phtheiró
man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
and of birds	πετεινῶν (peteinōn)	4071: winged	from peteinos; from petomai
and four-footed animals	τετραπόδων (tetrapodōn)	5074: four-footed	from tessares and pous

and crawling
creatures.

έρπετων
(erpetōn)

2062: a creeping thing

from herpó (to crawl)

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

ηλλαξαν **verb - aorist active indicative - third person**
allasso **al-las'-so**: to make different -- change.

την **definite article - accusative singular feminine**
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.

αφθαρτου **adjective - genitive singular masculine**
aphthartos **af'-thar-tos**: undecaying (in essence or continuance) -- not (in-, un-)corruptible, immortal.

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.

ομοιωματι **noun - dative singular neuter**
homoion **hom-oy'-o-mah**: a form; abstractly, resemblance -- made like to, likeness, shape, similitude.

εικονος **noun - genitive singular feminine**
eikon **i-kone'**: a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

φθαρτου adjective - genitive singular masculine phthartos fthar-tos' : decayed, i.e. (by implication) perishable -- corruptible.
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
πτεεινων noun - genitive plural neuter peteinon pet-i-non' : a flying animal, i.e. bird -- bird, fowl.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
τετραποδων adjective - genitive plural neuter tetrapous tet-rap'-ooce : a quadruped -- fourfooted beast.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ερπετων noun - genitive plural neuter herpeton her-pet-on' : a reptile, i.e. (by Hebraism) a small animal -- creeping thing, serpent.

Romans 1:24 .

.	Greek	Strong's	Origin
Therefore	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
God	θεὸς (theos)	2316: God, a god	of uncertain origin
gave them over	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
in the lusts	ἐπιθυμίαις (epithumiais)	1939: desire, passionate longing, lust	from epithumeó
of their hearts	καρδιῶν (kardiōn)	2588: heart	a prim. word
to impurity,	ἀκαθαρσίαν (akatharsian)	167: uncleanness	from akathartos

so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that their bodies	σώματα (sōmata)	4983: a body	of uncertain origin
would be dishonored	ἀτιμάζεσθαι (atimazesthai)	818: to dishonor	from atimos
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them.			

KJV Lexicon

διο conjunction

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

και conjunction

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

παρεδωκεν verb - aorist active indicative - third person singular

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτους personal pronoun - accusative plural masculine

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

ο definite article - nominative singular masculine

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

θεος noun - nominative singular masculine

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

εν preposition

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

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.

επιθυμiais noun - dative plural feminine

epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

των definite article - genitive plural feminine

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

καρδιων noun - genitive plural feminine

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

αυτων personal pronoun - genitive plural masculine

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

εις preposition

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

ακαθαρσιαν noun - accusative singular feminine

akatharsia ak-ath-ar-see'-ah: impurity (the quality), physically or morally -- uncleanness.

του definite article - genitive singular masculine

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

ατιμαζεσθαι verb - present middle or passive middle or passive deponent

atimazo at-im-ad'-zo: to render infamous, i.e. (by implication) condemn or maltreat -- despise, dishonour, suffer shame, entreat shamefully.

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.

σωματα noun - accusative plural neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

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.

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.

Romans 1:25 .

.	Greek	Strong's	Origin
For they exchanged	μετήλλαξαν (metēllaxan)	3337: to change, exchange	from meta and allassó
the truth	ἀλήθειαν (alētheian)	225: truth	from aléthés
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
for a lie,	ψεύδει (pseudei)	5579: a falsehood, untruth, lie	from pseudomai
and worshiped	ἐσεβάσθησαν (esebasthēsan)	4573: to fear, spec. to have reverential awe	from a derivation of sebó
and served	ἐλάτρευσαν (elatreusan)	3000: to serve	from latris (a hired servant)
the creature	κτίσει (ktisei)	2937: creation (the act or the product)	from ktizó
rather than	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
the Creator,	κτίσαντα (ktisanta)	2936: to build, create	a prim. verb
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is blessed	εὐλογητός (eulogētos)	2128: well spoken of, i.e. blessed	from eulogéo
forever.	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration

Amen.

ἀμήν
(amēn)

281: truly

adverb of Hebrew origin amen

KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

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

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

metallasso **met-al-las'-so**: to exchange -- change.

την **definite article - accusative singular feminine**

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.

του **definite article - genitive singular masculine**

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.

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.

ψευδει **noun - dative singular neuter**

pseudos **psyoo'-dos**: a falsehood -- lie, lying.

και **conjunction**

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

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

sebazomai **seb-ad'-zom-ahee**: to venerate, i.e. 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

ελατρευσαν verb - aorist active indicative - third person

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

τη definite article - dative singular feminine

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

κτισει noun - dative singular feminine

ktisis ktis'-is: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

παρα preposition

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

τον definite article - accusative singular masculine

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

κτισαντα verb - aorist active participle - accusative singular masculine

ktizo ktid'-zo: to fabricate, i.e. found (form originally) -- create, Creator, make.

ος relative pronoun - nominative singular masculine

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

εστιν verb - present indicative - third person singular

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

ευλογητος adjective - nominative singular masculine

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

εις preposition

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

τους definite article - accusative plural masculine

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

αιωνας noun - accusative plural masculine

aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

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

Romans 1:26 .

.	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
God	θεὸς (theos)	2316: God, a god	of uncertain origin
gave them over	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to degrading	ἀτιμίας (atimias)	819: dishonor	from atimos
passions;	πάθη (pathē)	3806: that which befalls one, a passion, a suffering	from paschó
for their women	θήλειαι (thēleiai)	2338: female	from prim. root thé- (to suckle)
exchanged	μετήλλαξαν (metēllaxan)	3337: to change, exchange	from meta and allassó
the natural	φυσικὴν (phusikēn)	5446: natural, according to nature	from phusis
function	χρῆσιν (chrēsin)	5540: use (as in a sexual sense)	from chraomai
for that which is unnatural,	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition

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).

παρεδωκεν verb - aorist active indicative - third person singular

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αΥΤΟΥΣ personal pronoun - accusative plural masculine

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

ο definite article - nominative singular masculine

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).

εις preposition

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

παθη noun - accusative plural neuter

pathos **path'-os**: suffering (pathos), i.e. (subjectively) a passion (especially concupiscence) -- (inordinate) affection, lust.

ατιμιας noun - genitive singular feminine

atimia **at-ee-mee'-ah**: infamy, i.e. (subjectively) comparative indignity, (objectively) disgrace -- dishonour, reproach, shame, vile.

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.

τε particle

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

γαρ conjunction

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

θηλειαι adjective - nominative plural feminine

thelus **thay'-loos**: female -- female, woman.

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
μετελλάξαν verb - aorist active indicative - third person metallasso met-al-las'-so: to exchange -- change.
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.
φυσικὴν adjective - accusative singular feminine phusikos foo-see-kos': physical, i.e. (by implication) instinctive -- natural.
χρησιν noun - accusative singular feminine chresis khray'-sis: employment, i.e. (specially), sexual intercourse (as an occupation of the body) -- use.
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.
παρὰ preposition para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with
φύσιν noun - accusative singular feminine phusis foo'-sis: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

Romans 1:27 .

.	Greek	Strong's	Origin
and in the same way	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the men		733b: male	a prim. word
abandoned	ἀφέντες	863: to send away, leave	from apo and hiēmi (to send)

	(aphentes)	alone, permit	
the natural	φυσικὴν (phusikēn)	5446: natural, according to nature	from phusis
function	χρησιν (chrēsin)	5540: use (as in a sexual sense)	from chraomai
of the woman	θηλείας (thēleias)	2338: female	from prim. root thé- (to suckle)
and burned	ἐξεκαύθησαν (exekauthēsan)	1572: to kindle, to be inflamed	from ek and kaió
in their desire	ὀρέξει (orexei)	3715: desire, longing	from the mid. of oregó
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
men with men		733b: male	a prim. word
committing	κατεργαζόμενοι (katergazomenoi)	2716: to work out	from kata and ergazomai
indecent acts	ἀσχημοσύνην (aschēmosunēn)	808: unseemliness	from aschémon
and receiving	ἀπολαμβάνοντες (apolambanontes)	618: to receive from, receive as one's due	from apo and lambanó
in their own persons	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
the due	ἔδει (edei)	1163: it is necessary	a form of deó
penalty	ἀντιμισθίαν (antimisthian)	489: a reward	from antimisthos (as a reward)
of their error.	πλάνης (planēs)	4106: a wandering	fem. of planos

KJV Lexicon

ομοιως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

τε **particle**

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

και **conjunction**

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

οι **definite article - nominative plural masculine**

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

αρρενες **noun - nominative plural masculine**

arrhen **ar'-hrane or**: male (as stronger for lifting) -- male, man.

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

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

την **definite article - accusative singular feminine**

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

φυσικην **adjective - accusative singular feminine**

phusikos **foo-see-kos'**: physical, i.e. (by implication) instinctive -- natural.

χρησιν **noun - accusative singular feminine**

chresis **khray'-sis**: employment, i.e. (specially), sexual intercourse (as an occupation of the body) -- use.

της **definite article - genitive singular feminine**

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

θηλειας **adjective - genitive singular feminine**

thelus **thay'-loos**: female -- female, woman.

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

ekkaio **ek-kah'-yo**: to inflame deeply -- burn.

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.

ορεξει **noun - dative singular feminine**

orexis **or'-ex-is**: excitement of the mind, i.e. longing after -- lust.

αυτων **personal pronoun - genitive plural masculine**

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

εις **preposition**

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

αλληλους **reciprocal pronoun - accusative plural masculine**

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

αρσενες **noun - nominative plural masculine**

arrhen **ar'-hrane or**: male (as stronger for lifting) -- male, man.

εν **preposition**

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

αρσειν **noun - dative plural masculine**

arrhen **ar'-hrane or**: male (as stronger for lifting) -- male, 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.

ασχημοσυνην **noun - accusative singular feminine**

aschomosune **as-kay-mos-oo'-nay**: an indecency; by implication, the pudenda -- shame, that which is unseemly.

κατεργαζομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

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.

αντιμισθίαν **noun - accusative singular feminine**

antimisthia **an-tee-mis-thee'-ah**: requital, correspondence -- recompense.

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.

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

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

της **definite article - genitive singular feminine**

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

πλανης **noun - genitive singular feminine**

plane **plan'-ay**: objectively, fraudulence; subjectively, a straying from orthodoxy or piety - - deceit, to deceive, delusion, error.

αὐτῶν **personal pronoun - genitive plural masculine**

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

ἐν **preposition**

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

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.

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

apolambano **ap-ol-am-ban'-o**: to receive (specially, in full, or as a host); also to take aside -- receive, take.

Romans 1:28 .

.	Greek	Strong's	Origin
And just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as they did not see fit	ἐδοκίμασαν (edokimasan)	1381a: to test, by impl. to approve	from dokimos

to acknowledge	ἔχειν (echein)	2192: to have, hold	a prim. verb
God	θεόν (theon)	2316: God, a god	of uncertain origin
any longer, God	θεός (theos)	2316: God, a god	of uncertain origin
gave them over	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
to a depraved	ἀδόκιμον (adokimon)	96b: not standing the test, rejected	from alpha (as a neg. prefix) and dokimos
mind,	νοῦν (noun)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
to do	ποιεῖν (poiein)	4160: to make, do	a prim. word
those	τὸν (ton)	3588: the	the def. art.
things which are not proper,	καθήκοντα (kathēkonta)	2520: to be proper or fitting	from kata and hékó

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

καθώς adverb

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

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.

εδοκίμασαν verb - aorist active indicative - third person

dokimazo dok-im-ad'-zo: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

τον definite article - accusative singular masculine

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

θεον noun - accusative singular masculine

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

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.

επιγνωσει noun - dative singular feminine

epignosis ep-ig'-no-sis: recognition, i.e. (by implication) full discernment, acknowledgement -- (ac-)knowledge(-ing, -ment).

παρεδωκεν verb - aorist active indicative - third person singular

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτους personal pronoun - accusative plural masculine

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

ο definite article - nominative singular masculine

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).

εις preposition

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

αδοκιμον adjective - accusative singular masculine

adokimos ad-ok'-ee-mos: unapproved, i.e. rejected; by implication, worthless (literally or morally) -- castaway, rejected, reprobate.

νουν noun - accusative singular masculine

nous nooce: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

ποιειν verb - present active infinitive

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.

μη **particle - nominative**

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

καθηκοντα **verb - present impersonal active participle - accusative plural neuter**

katheko **kath-ay'-ko**: to reach to, i.e. (neuter of present active participle, figuratively as adjective) becoming -- convenient, fit.

Romans 1:29 .

.	Greek	Strong's	Origin
being filled	πεπληρωμένους (peplērōmenous)	4137: to make full, to complete	from plérés
with all	πάσῃ (pasē)	3956: all, every	a prim. word
unrighteousness,	ἀδικία (adikia)	93: injustice, unrighteousness	from adikos
wickedness,	πονηρία (ponēria)	4189: iniquity	from ponéros
greed,	πλεονεξία (pleonexia)	4124: advantage, covetousness	from pleonektés
evil;	κακία (kakia)	2549: wickedness	from kakos
full	μεστοὺς (mestous)	3324: full	of uncertain origin
of envy,	φθόνου (phthonou)	5355: envy	a prim. word
murder,	φόνου (phonou)	5408: a murder	from phen- (to slay)
strife,	ἔριδος (eridos)	2054: strife	a prim. word
deceit,	δόλου	1388: a bait, fig. craft, deceit	from the root del-

	(dolou)		
malice;	κακοηθείας (kakoētheias)	2550: malevolence	from kakos and éthos
[they are] gossips,	ψιθυριστάς (psithuristas)	5588: a whisperer	from the same as psithurismos

KJV Lexicon

πεπληρωμενους **verb - perfect passive participle - accusative plural masculine**

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

πάση **adjective - dative singular feminine**

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

αδικία **noun - dative 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.

πορνεία **noun - dative singular feminine**

porneia **por-ni'-ah**: harlotry (including adultery and incest); figuratively, idolatry -- fornication.

πονηρία **noun - dative singular feminine**

poneria **pon-ay-ree'-ah**: depravity, i.e. (specially), malice; plural (concretely) plots, sins -- iniquity, wickedness.

πλεονεξία **noun - dative singular feminine**

pleonexia **pleh-on-ex-ee'-ah**: avarice, i.e. (by implication) fraudulency, extortion -- covetous(-ness) practices, greediness.

κακία **noun - dative singular feminine**

kakia **kak-ee'-ah**: badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

μεστούς **adjective - accusative plural masculine**

mestos **mes-tos'**: replete -- full.

φθονου **noun - genitive singular masculine**

phthonos **fthon'-os**: ill-will (as detraction), i.e. jealousy (spite) -- envy.

φονου **noun - genitive singular masculine**

phonos **fon'-os**: murder -- murder, + be slain with, slaughter.

εριδος **noun - genitive singular feminine**

eris **er'-is**: a quarrel, i.e. (by implication) wrangling -- contention, debate, strife, variance.

δολου **noun - genitive singular masculine**

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

κακοθειας **noun - genitive singular feminine**

kakoetheia **kak-o-ay'-thi-ah**: bad character, i.e. (specially) mischievousness -- malignity.

ψιθυριστας **noun - accusative plural masculine**

psithuristes **psith-oo-ris-tace'**: a secret calumniator -- whisperer.

Romans 1:30 .

.	Greek	Strong's	Origin
slanderers,	καταλάλους (katalalous)	2637: a defamer	from kata and the same as laleó
haters of God,	θεοστυγεῖς (theostugeis)	2319: hating God	from theos and the same as stugéto
insolent,	ὑβριστὰς (ubristas)	5197: a violent, insolent man	from hubrizó
arrogant,	ὑπερηφάνους (uperēphanous)	5244a: showing oneself above others	from huper and phainó
boastful,	ἀλαζόνας (alazonas)	213: vagabond, hence an impostor, boaster	from alé (wandering)
inventors	ἐφευρετὰς (epheuretas)	2182: a discoverer, hence an inventor	from a comp. of epi and heuriskó
of evil,	κακῶν (kakōn)	2556: bad, evil	a prim. word
disobedient	ἄπειθεῖς (apeitheis)	545: disobedient	from alpha (as a neg. prefix) and peithó
to parents,	γονεῦσιν (goneusin)	1118: a parent	from ginomai

KJV Lexicon

καταλαλους **adjective - accusative plural masculine**

katalalos **kat-al'-al-os**: talkative against, i.e. a slanderer -- backbiter.

θεοστυγεις **adjective - accusative plural masculine**

theostuges **theh-os-too-gace'**: hateful to God, i.e. impious -- hater of God.

υβριστας **noun - accusative plural masculine**

hubristes **hoo-bris-tace'**: an insulter, i.e. maltreater -- spiteful, injurious.

υπερηφανους **adjective - accusative plural masculine**

huperephanos **hoop-er-ay'-fan-os**: appearing above others (conspicuous), i.e. (figuratively) haughty -- proud.

αλαζονας **noun - accusative plural masculine**

alazon **al-ad-zone'**: braggart -- boaster.

εφευρετας **noun - accusative plural masculine**

epheuretes **ef-yoo-ret'-ace**: a discoverer, i.e. contriver -- inventor.

κακων **adjective - genitive plural neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

γονευσιν **noun - dative plural masculine**

goneus **gon-yooce'**: a parent -- parent.

απειθεις **adjective - accusative plural masculine**

apeithes **ap-i-thace'**: unpersuadable, i.e. contumacious -- disobedient.

Romans 1:31 .

.	Greek	Strong's	Origin
without understanding,	ἀσυνέτους (asunetous)	801: without understanding	from alpha (as a neg. prefix) and sunetos
untrustworthy,	ἀσυνθέτους (asunthetous)	802: not keeping covenant	from alpha (as a neg. prefix) and suntithémi
unloving,	ἀστόργους (astorgous)	794: without natural affection	from alpha (as a neg. prefix) and storgé (family affection)

unmerciful;

ἀνελεήμονας 415a: without mercy
(aneleēmonas)

from alpha (as a neg. prefix)
and eleēmón

KJV Lexicon

ασυνετους **adjective - accusative plural masculine**

asunetos **as-oon'-ay-tos**: unintelligent; by implication, wicked -- foolish, without understanding.

ασυνθετους **adjective - accusative plural masculine**

asunthetos **as-oon'-thet-os**: not agreed, i.e. treacherous to compacts -- covenant-breaker.

αστοργους **adjective - accusative plural masculine**

astorgos **as'-tor-gos**: hard-hearted towards kindred -- without natural affection.

ασπονδους **adjective - accusative plural masculine**

aspondos **as'-pon-dos**: literally, without libation (which usually accompanied a treaty), i.e. (by implication) truceless -- implacable, truce-breaker.

ανελεημονας **adjective - accusative plural masculine**

aneleemon **an-eleh-ay'-mone**: merciless -- unmerciful.

Romans 1:32 .

.	Greek	Strong's	Origin
and although they know	ἐπιγινόντες (epignontes)	1921: to know exactly, to recognize	from epi and ginóskó
the ordinance	δικαίωμα (dikaiōma)	1345: an ordinance, a sentence of acquittal or condemnation, a righteous deed	from dikaiōó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
that those	τοῦ (to)	3588: the	the def. art.

who practice	πράσσοντες (prassontes)	4238: to do, practice	a prim. verb
such things	τοιαῦτα (toiauta)	5108: such as this, such	from toios (such, such-like) and houtos,
are worthy	ἄξιοι (axioi)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of death,	θανάτου (thanatou)	2288: death	from thnésκό
they not only	μόνον (monon)	3440: merely	adverb from monos
do	ποιοῦσιν (poiousin)	4160: to make, do	a prim. word
the same,	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
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
give hearty approval	συνευδοκοῦσιν (suneudokousin)	4909: to join in approving	from sun and eudokeó
to those	τοῦ (tou)	3588: the	the def. art.
who practice	πράσσουσιν (prassousin)	4238: to do, practice	a prim. verb
them.			

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ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

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

το **definite article - accusative singular neuter**

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

δικαίωμα noun - accusative singular neuter

dikaioma dik-ah'-yo-mah: an equitable deed; by implication, a statute or decision -- judgment, justification, ordinance, righteousness.

του definite article - genitive singular masculine

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).

επιγινωσκεις verb - second aorist active participle - nominative plural masculine

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

οτι conjunction

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

οι definite article - nominative plural masculine

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

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.

τοιουτα 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).

πρασσοντες verb - present 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.

αξιοι adjective - nominative plural masculine

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

θανατου noun - genitive singular masculine

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

εισι verb - present indicative - third person

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

ου particle - nominative

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

μονον adverb

monon **mon'-on**: merely -- alone, but, only.

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

ποιουσιν verb - present active indicative - third person

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

αλλα conjunction

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

και conjunction

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

συνευδοκουσιν verb - present active indicative - third person

suneudokeo **soon-yoo-dok-eh'-o**: to think well of in common, i.e. assent to, feel gratified with -- allow, assent, be pleased, have pleasure.

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.

πρασσουσιν verb - present active participle - dative 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.

Romans 2:1 .

.			
.	Greek	Strong's	Origin
Therefore	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
you have		1510: I exist, I am	a prol. form of a prim. and defective verb

no excuse,	ἀναπολόγητος (anapologētos)	379: without excuse	from alpha (as a neg. prefix) and apologeomai
everyone	ἄνθρωπε (anthrōpe)	444: a man, human, mankind	probably from anér and óps (eye, face)
of you who passes	κρίνων (krinōn)	2919: to judge, decide	a prim. verb
judgment,	κρίνεις (krineis)	2919: to judge, decide	a prim. verb
for in that which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you judge	κρίνων (krinōn)	2919: to judge, decide	a prim. verb
another,	ἕτερον (eteron)	2087: other	of uncertain origin
you condemn	κατακρίνεις (katakrineis)	2632: to give judgment against	from kata and krinó
yourself;	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
for you who judge		2919: to judge, decide	a prim. verb
practice	πράσσεις (prasseis)	4238: to do, practice	a prim. verb
the same things.	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

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διο conjunction

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

αναπολογητος **adjective - nominative singular masculine**
anapologetos **an-ap-ol-og'-ay-tos**: indefensible -- without an excuse, inexcusable.

ει **verb - present indicative - second person singular**
ei **i**: thou art -- art, be.

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

ανθρωπε **noun - vocative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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.

κρινων **verb - present active participle - nominative singular masculine**
krino **kree'-no**: by implication, to try, condemn, punish

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

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

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

κρινεις **verb - present active indicative - second 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.

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

σεαυτον **reflexive pronoun - second person accusative singular masculine**
seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

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

katakrimino **kat-ak-ree'-no**: to judge against, i.e. sentence -- condemn, damn.

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.

γάρ **conjunction**

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

αὐτα **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

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

prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

ο **definite article - nominative singular masculine**

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

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

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

Romans 2:2 .

.	Greek	Strong's	Origin
And we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the judgment	κρίμα (krima)	2917: a judgment	from krinó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
rightly	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
falls		1510: I exist, I am	a prol. form of a prim. and defective verb
upon those	τὸ (to)	3588: the	the def. art.
who practice	πράσσοντας	4238: to do, practice	a prim. verb

	(prassontas)		
such things.	ΤΟΙΑΥΤΑ (toiauta)	5108: such as this, such	from toios (such, such-like) and houtos,

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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.

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.

κριμα **noun - nominative singular neuter**

krima **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

του **definite article - genitive singular masculine**

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

κατα **preposition**

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

αληθειαν **noun - accusative singular feminine**

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

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.

τα definite article - accusative plural neuter

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

τοιαυτα demonstrative pronoun - accusative plural neuter

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

πρασσοντας verb - present active participle - accusative plural masculine

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

Romans 2:3 .

.	Greek	Strong's	Origin
But do you suppose	λογίζη (logizē)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
O	ὦ (ō)	5599: O, oh!	a prim. interj.
man,	ἄνθρωπε (anthrōpe)	444: a man, human, mankind	probably from anér and óps (eye, face)
when you pass judgment	κρίνων (krinōn)	2919: to judge, decide	a prim. verb
on those	ὅ (o)	3588: the	the def. art.
who practice	πράσσοντας (prassontas)	4238: to do, practice	a prim. verb
such things	τοιαῦτα (toiauta)	5108: such as this, such	from toios (such, such-like) and houtos,

and do	ποιῶν (poiōn)	4160: to make, do	a prim. word
the same	αὐτά (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
[yourself], that you will escape	ἐκφεύξῃ (ekpheuxē)	1628: to flee away	from ek and pheugó
the judgment	κρίμα (krima)	2917: a judgment	from krinó
of God?	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

λογίζη **verb - present middle or passive deponent indicative - second person singular**

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

δε **conjunction**

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

τούτο **demonstrative pronoun - accusative singular neuter**

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

ω **interjection**

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

ανθρωπε **noun - vocative 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.

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

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

τους **definite article - accusative plural masculine**

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.

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).

πρασσοντας verb - present active participle - accusative plural masculine

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

και conjunction

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

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)

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

οτι conjunction

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.

εκφευξη verb - future middle deponent indicative - second person singular

ekpheugo ek-fyoo'-go: to flee out -- escape, flee.

το definite article - accusative singular neuter

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

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.

του definite article - genitive singular masculine

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).

Romans 2:4 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you think lightly	καταφρονεῖς (kataphroneis)	2706: to think little of	from kata and phroneó
of the riches	πλούτου (ploutou)	4149: wealth	probably from pleó in an early sense of to flow, abound
of His kindness	χρηστότητος (chrēstotētos)	5544: goodness, excellence, uprightness	from chréstos
and tolerance	ἀνοχῆς (anochēs)	463: a delaying, forbearance	from anechó
and patience,	μακροθυμίας (makrothumias)	3115: patience, long-suffering	from makros and thumos
not knowing	ἀγνοῶν (agnoōn)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
that the kindness	χρηστὸν (chrēston)	5543: serviceable, good	adjective from chraomai
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
leads	ἄγει (agei)	71: to lead, bring, carry	a prim. verb
you to repentance?	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoéo

η particle

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

του definite article - genitive singular masculine

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

πλουτου noun - genitive singular masculine

ploutos ploo'-tos: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

της definite article - genitive singular feminine

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

χρηστοτητος noun - genitive singular feminine

chrestotes khray-stot'-ace: usefulness, i.e. morally, excellence (in character or demeanor) -- gentleness, good(-ness), kindness.

αυτου personal pronoun - genitive 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

της definite article - genitive singular feminine

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

ανοχης noun - genitive singular feminine

anoché an-okh-ay': self-restraint, i.e. tolerance -- forbearance.

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.

μακροθυμιας noun - genitive singular feminine

makrothumia mak-roth-oo-mee'-ah: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

καταφρονεις verb - present active indicative - second person singular

kataphroneo kat-af-ron-eh'-o: to think against, i.e. disesteem -- despise.

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

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

οτι **conjunction**

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.

χρηστον **adjective - nominative singular neuter**

chrestos **khrese-tos'**: employed, i.e. (by implication) useful (in manner or morals) -- better, easy, good(-ness), gracious, kind.

του **definite article - genitive singular masculine**

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

θεου **noun - genitive singular masculine**

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

εις **preposition**

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

μετανοιαν **noun - accusative singular feminine**

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

σε **personal pronoun - second person accusative singular**

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

αγει **verb - present 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.

Romans 2:5 .

.	Greek	Strong's	Origin
But because	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin

of your stubbornness	σκληρότητα (sklērotēta)	4643: hardness	from skléros
and unrepentant	ἀμετανόητον (ametanoēton)	279: impenitent, unrepentant	from alpha (as a neg. prefix) and metanoéo
heart	καρδίαν (kardian)	2588: heart	a prim. word
you are storing	θησαυρίζεις (thēsaurizeis)	2343: to lay up, store up	from thésauros
up wrath	ὀργήν (orgēn)	3709: impulse, wrath	a prim. word
for yourself	σεαυτῷ (seautō)	4572: of (to, for) yourself	refl. pronoun from su and autos
in the day	ἡμέρα (ēmera)	2250: day	a prim. word
of wrath	ὀργῆς (orgēs)	3709: impulse, wrath	a prim. word
and revelation	ἀποκαλύψεως (apokalypseōs)	602: an uncovering	from apokaluptó
of the righteous judgment	δικαιοκρισίας (dikaiokrisias)	1341: righteous judgment	from dikaios and krisis
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

κατα **preposition**

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

δε **conjunction**

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

την **definite article - accusative singular feminine**

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

σκληροτητα **noun - accusative singular feminine**
sklerotes **sklay-rot'-ace**: callousness, i.e. (figuratively) stubbornness -- hardness.

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

αμετανοητον **adjective - accusative singular feminine**
ametanoetos **am-et-an-o'-ay-tos**: unrepentant -- impenitent.

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).

θησαυριζεις **verb - present active indicative - second person singular**
thesaurizo **thay-sow-rid'-zo**: to amass or reserve -- lay up (treasure), (keep) in store, (heap) treasure (together, up).

σεαυτω **reflexive pronoun - second person dative singular masculine**
seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

οργην **noun - accusative 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

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

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

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

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

αποκαλυψεως **noun - genitive singular feminine**
apokalupsis **ap-ok-al'-oop-sis**: disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

και **conjunction**

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

δικαιοκρισίας **noun - genitive singular feminine**

dikaiokrisia **dik-ah-yok-ris-ee'-ah**: a just sentence -- righteous judgment.

του **definite article - genitive singular masculine**

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).

Romans 2:6 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
WILL RENDER	ἀποδώσει (apodōsei)	591: to give up, give back, return, restore	from apo and didómi
TO EACH PERSON	ἐκάστῳ (ekastō)	1538: each, every	a prim. word
ACCORDING	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
TO HIS DEEDS:	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)

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.

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

apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

εκαστω **adjective - dative singular masculine**

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

κατα **preposition**

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

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.

αυτου **personal pronoun - genitive singular masculine**

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

Romans 2:7 .

.	Greek	Strong's	Origin
to those	τοις (tois)	3588: the	the def. art.
who by perseverance	υπομονην (upomonēn)	5281: a remaining behind, a patient enduring	from hupomenó
in doing	εργου (ergou)	2041: work	from a prim. verb erdó (to do)
good	αγαθου (agathou)	18: good	of uncertain origin
seek	ζητουσιν (zētousin)	2212: to seek	of uncertain origin
for glory	δοξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and honor	τιμην (timēn)	5092: a valuing, a price	akin to tió (to value, honor)

and immortality,	ἀφθαρσίαν (aphtharsian)	861: incorruptibility	from aphthartos
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life;	ζωήν (zōēn)	2222: life	from zaó

KJV Lexicon

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.

μεν **particle**

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

καθ **preposition**

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

υπομονην **noun - accusative singular feminine**

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

εργου **noun - genitive singular neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αγαθου **adjective - genitive singular neuter**

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

δοξαν **noun - accusative singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

και **conjunction**

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

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.

και conjunction

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

αφθαρσιαν noun - accusative singular feminine

aphthrsia af-thar-see'-ah: incorruptibility; genitive, unending existence; (figuratively) genuineness -- immortality, incorruption, sincerity.

ζητουςιν verb - present active participle - dative plural masculine

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

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).

Romans 2:8 .

.	Greek	Strong's	Origin
but to those	τοῖς (tois)	3588: the	the def. art.
who are selfishly ambitious	ἐριθείας (eritheias)	2052: rivalry, hence ambition	from erithos (day-laborer)
and do not obey	ἀπειθοῦσι (apeithousi)	544: to disobey	from apeithés
the truth,	ἀληθεία (alêtheia)	225: truth	from aléthés
but obey	πειθομένοις (peithomenois)	3982: to persuade, to have confidence	a prim. verb
unrighteousness,	ἀδικία (adikia)	93: injustice, unrighteousness	from adikos
wrath	ὀργή (orgē)	3709: impulse, wrath	a prim. word
and indignation.	θυμός	2372: passion	from the same as thuella

(thumos)

KJV Lexicon

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.

δε **conjunction**

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

ἐκ **preposition**

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

ἐριθείας **noun - genitive singular feminine**

eritheia **er-ith-i'-ah**: intrigue, i.e. (by implication) faction -- contention(-ious), strife.

καὶ **conjunction**

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

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

apeitheo **ap-i-theh'-o**: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

μέν **particle**

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

ἀληθεία **noun - dative singular feminine**

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

πειθομένοις **verb - present middle passive - dative plural masculine**

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

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.

αδικία **noun - dative 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.

θυμος **noun - nominative singular masculine**

thumos **thoo-mos'**: passion (as if breathing hard) -- fierceness, indignation, wrath.

και **conjunction**

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

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

Romans 2:9 .

.	Greek	Strong's	Origin
[There will be] tribulation	θλίψις (thlipsis)	2347: tribulation	from thlibó
and distress	στενοχωρία (stenochōria)	4730: narrowness of space, fig. difficulty	from stenos and chóros (space)
for every	πάσαν (pasan)	3956: all, every	a prim. word
soul	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
of man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
who does	κατεργαζομένου (katergazomenou)	2716: to work out	from kata and ergazomai
evil,	κακόν (kakon)	2556: bad, evil	a prim. word

of the Jew	Ἰουδαίου (ioudaiou)	2453: Jewish, a Jew, Judea	from Ioudas
first		4413: first, chief	contr. superl. of pro
and also	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
of the Greek,	Ἕλληνας (ellēnos)	1672: a Greek, usually a name for a Gentile	from Hellas

KJV Lexicon

θλιψις **noun - nominative singular feminine**

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

και **conjunction**

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

στενοχωρία **noun - nominative singular feminine**

stenochoria **sten-okh-o-ree'-ah**: narrowness of room, i.e. (figuratively) calamity -- anguish, distress.

επι **preposition**

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

πασαν **adjective - accusative singular feminine**

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

ψυχην **noun - accusative singular feminine**

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

ανθρωπου **noun - genitive singular masculine**

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

του **definite article - genitive singular masculine**

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

κατεργαζομενου verb - present middle or passive deponent participle - genitive singular masculine
katergazomai kat-er-gad'-zom-ahee: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

το definite article - accusative singular neuter

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

κακον adjective - accusative singular neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

ιουδαιου adjective - genitive singular masculine

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

τε particle

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

πρωτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

και conjunction

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

ελληνος noun - genitive singular masculine

Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

Romans 2:10 .

.	Greek	Strong's	Origin
but glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and honor	τιμή (timē)	5092: a valuing, a price	akin to tió (to value, honor)
and peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

to everyone	παντὶ (panti)	3956: all, every	a prim. word
who does	ἐργαζομένῳ (ergazomenō)	2038b: to work, labor	from ergon
good,	ἀγαθόν (agathon)	18: good	of uncertain origin
to the Jew	Ἰουδαίῳ (ioudaiō)	2453: Jewish, a Jew, Judea	from Ioudas
first		4413: first, chief	contr. superl. of pro
and also	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
to the Greek.	Ἑλληνι (ellēni)	1672: a Greek, usually a name for a Gentile	from Hellas

KJV Lexicon

δοξα **noun - nominative singular feminine**

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

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

τιμη **noun - nominative singular feminine**

time tee-may': a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself -- honour, precious, price, some.

και **conjunction**

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

ειρηνή noun - nominative singular feminine eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.
παντι adjective - dative singular masculine pas pas: apparently a primary word; all, any, every, the whole
τω definite article - dative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εργαζομενω verb - present middle or passive deponent participle - dative singular masculine ergazomai er-gad'-zom-ah-ee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.
το definite article - accusative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αγαθον adjective - accusative singular neuter agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.
ιουδαιω adjective - dative singular masculine loudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.
τε particle te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.
πρωτον adverb proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ελληνι noun - dative singular masculine Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

Romans 2:11 .

.	Greek	Strong's	Origin
For there is no	οὐ (ou)	3756: not, no	a prim. word

partiality	προσωποληψία (prosōpolēmpsia)	4382: respect of persons	from prosópolis
with God.	θεῶ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

οὐ **particle - nominative**

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

γάρ **conjunction**

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

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

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

προσωποληψία **noun - nominative singular feminine**

prosopolepsia pros-o-pol-ape-see'-ah: partiality, i.e. favoritism -- respect of persons.

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

ὁ **definite article - dative singular masculine**

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

θεὸς **noun - dative singular masculine**

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

Romans 2:12 .

.	Greek	Strong's	Origin
For all	ὅσοι (osoi)	3745: how much, how many	from hos,

who	ὅσοι (osoi)	3745: how much, how many	from hos,
have sinned	ἥμαρτον (ēmarton)	264: to miss the mark, do wrong, sin	from an early root hamart-
without	ἀνόμως (anomōs)	460: lawlessly	adverb from anomos
the Law	ἀνόμως (anomōs)	460: lawlessly	adverb from anomos
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
perish	ἀπολοῦνται (apolountai)	622: to destroy, destroy utterly	from apo and same as olethros
without the Law,		460: lawlessly	adverb from anomos
and all who		3745: how much, how many	from hos,
have sinned	ἥμαρτον (ēmarton)	264: to miss the mark, do wrong, sin	from an early root hamart-
under	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
will be judged	κριθήσονται (krithēsontai)	2919: to judge, decide	a prim. verb
by the Law;	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

οσοι **correlative pronoun - nominative plural masculine**

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

γάρ conjunction

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

ἀνομῶς adverb

anomos **an-om'-oce**: lawlessly, i.e. (specially) not amenable to (the Jewish) law -- without law.

ἡμαρτον verb - second aorist active indicative - third person

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.

ἀνομῶς adverb

anomos **an-om'-oce**: lawlessly, i.e. (specially) not amenable to (the Jewish) law -- without law.

καί conjunction

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

ἀπολλονται verb - future middle indicative - third person

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

καί conjunction

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

οσοι correlative pronoun - nominative plural masculine

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

ἐν preposition

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

ἡμαρτον verb - second aorist active indicative - third person

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.

διά preposition

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

νόμου 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.

κριθῇσονται **verb - future passive indicative - third person**
krino kree'-no: by implication, to try, condemn, punish

Romans 2:13 .

.	Greek	Strong's	Origin
for [it is] not the hearers	ἀκροαταὶ (akroatai)	202: a hearer	from the same as akroatérion
of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
[who] are just	δίκαιοι (dikaioi)	1342: correct, righteous, by impl. innocent	from diké
before	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
God,	θεῶ (theō)	2316: God, a god	of uncertain origin
but the doers	ποιηταὶ (poiētai)	4163: a maker, a doer	from poieó
of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
will be justified.	δικαιωθήσονται (dikaiōthēsontai)	1344: to show to be righteous, declare righteous	from dikaios

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.

gar conjunction

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

other particles)

οι **definite article - nominative plural masculine**

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

ακροαται **noun - nominative plural masculine**

akroates ak-ro-at-ace': a hearer (merely) -- hearer.

του **definite article - genitive singular masculine**

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.

δικαιοι **adjective - nominative plural masculine**

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

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.

θεω **noun - dative singular masculine**

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

αλλ **conjunction**

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

οι **definite article - nominative plural masculine**

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

ποιηται **noun - nominative plural masculine**

poietes poy-ay-tace': a performer; specially, a poet; --doer, poet.

του **definite article - genitive singular masculine**

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.

δικαιωθῶσονται verb - future passive indicative - third person

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

Romans 2:14 .

.	Greek	Strong's	Origin
For when	ὅταν (otan)	3752: whenever	from hote and an
Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
who do not have	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
do	ποιῶσιν (poiōsin)	4160: to make, do	a prim. word
instinctively	φύσει (phusei)	5449: nature	from phuó
the things of the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
these,	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
not having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
are a law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
to themselves,	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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.

γαρ conjunction

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

εθνη noun - nominative plural neuter

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

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.

μη particle - nominative

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

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.

εχοντα verb - present active participle - nominative plural neuter

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

φυσει noun - dative singular feminine

phusis foo'-sis: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

τα definite article - accusative plural neuter

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

του definite article - genitive singular masculine

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

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.

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)

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.

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.

μη **particle - nominative**

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

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

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

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.

εισι **verb - present indicative - third person**

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

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.

Romans 2:15 .

.	Greek	Strong's	Origin
in that they show	ἐνδείκνυνται (endeiknuntai)	1731: to indicate (by word or act), to prove	from en and deiknumi
the work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

written	γραφτὸν (grapton)	1123: written	from graphó
in their hearts,	καρδίαις (kardiais)	2588: heart	a prim. word
their conscience	συνειδήσεως (suneidēseōs)	4893: consciousness, spec. conscience	from suneidon
bearing witness	συμμαρτυρούσης (summarturousēs)	4828: to testify or bear witness with	from sun and martureó
and their thoughts	λογισμῶν (logismōn)	3053: a reasoning, a thought	from logizomai
alternately	μεταξὺ (metaxu)	3342: between, after	from meta and xun (see sun)
accusing	κατηγορούντων (katēgorountōn)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
else	καὶ (kai)	2532: and, even, also	a prim. conjunction
defending	ἀπολογουμένων (apologoumenōn)	626: to give an account of oneself, hence to defend oneself	from apo and logos
them,			

KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

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

ΕΝΔΕΙΚΝΥΝΤΑΙ **verb - present middle indicative - third person**

endeiknumi **en-dike'-noo-mee**: to indicate (by word or act) -- do, show (forth).

ΤΟ **definite article - accusative singular neuter**

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.

του definite article - genitive singular masculine

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.

γραπτον adjective - accusative singular neuter

graptos grap-tos': inscribed (figuratively) -- written.

εν preposition

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

ταις definite article - dative plural feminine

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

καρδιας noun - dative plural feminine

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

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

συμμαρτυρουσης verb - present active participle - genitive singular feminine

summartureo soom-mar-too-reh'-o: to testify jointly, i.e. corroborate by (concurrent) evidence -- testify unto, (also) bear witness (with).

αυτων personal pronoun - genitive plural masculine

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

της definite article - genitive singular feminine

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.

και conjunction

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

μεταξυ adverb

metaxu met-ax-oo': betwixt (of place or person); (of time) as adjective, intervening, or (by implication) adjoining -- between, mean while, next.

αλληλων reciprocal pronoun - genitive plural masculine

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

των definite article - genitive plural masculine

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

λογισμων noun - genitive plural masculine

logismos log-is-mos': computation, i.e. (figuratively) reasoning (conscience, conceit) -- imagination, thought.

κατηγορουντων verb - present active participle - genitive plural masculine

kategoreo kat-ay-gor-eh'-o: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

η particle

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

και conjunction

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

απολογουμενων verb - present middle or passive deponent participle - genitive plural masculine

apologeomai ap-ol-og-eh'-om-ahēe : to give an account (legal plea) of oneself, i.e. exculpate (self) -- answer (for self), make defence, excuse (self), speak for self.

Romans 2:16 .

.	Greek	Strong's	Origin
on the day	ἡμέρα (ēmera)	2250: day	a prim. word
when,	ἡ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin

to my gospel,	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
God	θεός (theos)	2316: God, a god	of uncertain origin
will judge	κρίνει (krinei)	2919: to judge, decide	a prim. verb
the secrets	κρυπτά (krupta)	2927: hidden	from kruptó
of men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

εν preposition

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

ημερα noun - dative singular feminine

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

οτε adverb

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

κρινει verb - future active indicative - third person singular

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

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

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

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

θεος **definite article - nominative singular masculine**

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

τα **noun - nominative singular masculine**

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

κρυπτα **definite article - accusative plural neuter**

kruptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

των **adjective - 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.

ανθρωπων **definite article - genitive plural masculine**

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

κατα **noun - genitive plural masculine**

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

το **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.

ευαγγελιον **definite article - accusative singular neuter**

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

μου **noun - accusative singular neuter**

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

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

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

ιησου **preposition**

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

χριστου **noun - genitive singular masculine**

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

noun - genitive singular masculine

Romans 2:17 .

.	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 bear the name	ἐπονομάζῃ (eponomazē)	2028: to call by name	from epi and onomazō
"Jew"	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
and rely	ἐπαναπαύῃ (epanapauē)	1879: to refresh, rest upon	from epi and anapauō
upon the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and boast	καυχᾶσαι (kauchasai)	2744: to boast	of uncertain origin
in God,	θεῷ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

ἰδε **verb - aorist active middle - 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.

ιουδαῖος **adjective - nominative singular masculine**

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

ἐπονομάζῃ **verb - present passive indicative - second person singular**

eponomazo **ep-on-om-ad'-zo:** to name further, i.e. denominate -- call.

καὶ **conjunction**

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

επαναπαυη **verb - present middle or passive deponent indicative - second person singular**
epanapauomai **ep-an-ah-pow'-om-ahee**: to settle on; literally (remain) or figuratively (rely) --
rest in (upon).

τω **definite article - dative singular masculine**
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

καυχασαι **verb - present middle or passive deponent indicative - second person singular**
kauchaomai **kow-khah'-om-ahee**: to vaunt (in a good or a bad sense) -- (make) boast, glory,
joy, rejoice.

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

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

Romans 2:18 .

.	Greek	Strong's	Origin
and know	γινώσκεις (ginōskeis)	1097: to come to know, recognize, perceive	from a prim. root gnó-
[His] will	θέλημα (thelēma)	2307: will	from theló
and approve	δοκιμάζεις (dokimazeis)	1381a: to test, by impl. to approve	from dokimos
the things that are essential,	διαφέροντα (diapheronta)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
being instructed	κατηχούμενος (katēchoumenos)	2727: to teach by word of mouth	from kata and écheó

out of the Law,

νόμου
(nomou)

3551: that which is assigned, from nemó (to parcel out)
hence usage, law

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

γινωσκεις verb - present active indicative - second person singular

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

το definite article - accusative singular neuter

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.

και conjunction

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

δοκιμαζεις verb - present active indicative - second person singular

dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

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.

διαφεροντα verb - present active participle - accusative plural neuter

diaphero **dee-af-er'-o**: to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to differ, or (by implication) surpass

κατηχουμενος verb - present passive participle - nominative singular masculine

katecheo **kat-ay-kheh'-o**: to sound down into the ears, i.e. (by implication) to indoctrinate (catechize) or (genitive case) to apprise of -- inform, instruct, teach.

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.

νόμου 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.

Romans 2:19 .

.	Greek	Strong's	Origin
and are confident	πέποιθας (pepoithas)	3982: to persuade, to have confidence	a prim. verb
that you yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
are a guide	ὁδηγὸν (odēgon)	3595: a leader, guide	from hodos and hégeomai
to the blind,	τυφλῶν (tuphlōn)	5185: blind	of uncertain origin
a light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
to those	τῶν (tōn)	3588: the	the def. art.
who are in darkness,	σκότει (skotei)	4655: darkness	a prim. word

KJV Lexicon

πειθοιθας verb - second perfect active indicative - second person singular

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate

(by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

τε particle

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

σεαυτον reflexive pronoun - second person accusative singular masculine

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

οδηγον noun - accusative singular masculine

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

ειναι verb - present infinitive

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

τυφλων adjective - genitive plural masculine

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

φως noun - accusative singular neuter

phos **foce**: 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.

εν preposition

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

σκοτει noun - dative singular neuter

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

Romans 2:20 .

.	Greek	Strong's	Origin
a corrector	παιδευτήν (paideutēn)	3810: a teacher, one who disciplines	from paideuó
of the foolish,	ἀφρόνων (aphronōn)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén
a teacher	διδάσκαλον (didaskalon)	1320: an instructor	from didaskó
of the immature,	νηπίων	3516: an infant, fig. a simple-	of uncertain origin

	(nēpiōn)	minded or immature person	
having	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
in the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
the embodiment	μόρφωσιν (morphōsin)	3446: a forming, a form	from morphoó
of knowledge	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginóskó
and of the truth,	ἀληθείας (alētheias)	225: truth	from aléthés

KJV Lexicon

παιδευτην **noun - accusative singular feminine**

paideutes **pahee-dyoo-tace'**: a trainer, i.e. teacher or (by implication) discipliner -- which corrected, instructor.

αφρωνων **adjective - genitive plural masculine**

aphron **af'-rone**: mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

διδασκαλον **noun - accusative singular masculine**

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

νηπιων **adjective - genitive plural masculine**

nepios **nay'-pee-os**: not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

εχοντα **verb - present active participle - accusative 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.

μορφωσιν **noun - accusative singular feminine**

morphosis mor'-fo-sis: formation, i.e. (by implication), appearance (semblance or (concretely) formula) -- form.

της **definite article - genitive singular feminine**

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

γνωσης **noun - genitive singular feminine**

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

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.

αληθειας **noun - genitive singular feminine**

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

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.

Romans 2:21 .

.	Greek	Strong's	Origin
you, therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
who teach	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
another,	ἕτερον (eteron)	2087: other	of uncertain origin
do you not teach	διδάσκεις (didaskeis)	1321: to teach	a redupl. caus. form of daó (to learn)

yourself?	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
You who preach	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
that one shall not steal,	κλέπτειν (kleptein)	2813: to steal	a prim. verb
do you steal?	κλέπτεις (klepteis)	2813: to steal	a prim. verb

KJV Lexicon

ο definite article - nominative singular masculine

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

οὐν conjunction

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

διδασκων verb - present active participle - nominative singular masculine

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

ετερον adjective - accusative singular masculine

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

σεαυτον reflexive pronoun - second person accusative singular masculine

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

διδασκεις verb - present active indicative - second person singular

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.

κηρυσσων **verb - present active participle - nominative singular masculine**
kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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

κλεπτεiv **verb - present active infinitive**
klepto **klep'-to**: to filch -- steal.

κλεπτεis **verb - present active indicative - second person singular**
klepto **klep'-to**: to filch -- steal.

Romans 2:22 .

.	Greek	Strong's	Origin
You who say	λέγων (legōn)	3004: to say	a prim. verb
that one should not commit	μοιχεύειν (moicheuein)	3431: to commit adultery	from moichos
adultery, do you commit adultery?	μοιχεύεις (moicheueis)	3431: to commit adultery	from moichos
You who abhor	βδελυσσόμενος (bdelussomenos)	948: to detest	from bdeó (to stink)
idols,	εἰδωλα (eidōla)	1497: an image (i.e. for worship), by impl. a false god	from eidos
do you rob temples?	ἱεροσυλεῖς (hierosuleis)	2416: to rob a temple	from hierosulos

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.

λεγων verb - present active participle - nominative singular masculine

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

μη particle - nominative

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

μοιχευειν verb - present active infinitive

moicheuo moy-khyoo'-o: to commit adultery -- commit adultery.

μοιχευεις verb - present active indicative - second person singular

moicheuo moy-khyoo'-o: to commit adultery -- commit adultery.

ο definite article - nominative singular masculine

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

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

bdelusso bdel-oos'-so: to be disgusted, i.e. (by implication) detest (especially of idolatry) - abhor, abominable.

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.

ειδωλα noun - accusative plural neuter

eidolon i'-do-lon: an image (i.e. for worship); by implication, a heathen god, or (plural) the worship of such -- idol.

ιεροσυλεις verb - present active indicative - second person singular

hierosuleo hee-er-os-ool-eh'-o: to be a temple-robber (figuratively) -- commit sacrilege.

Romans 2:23 .

.	Greek	Strong's	Origin
You who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
boast	καυχᾶσαι (kauchasai)	2744: to boast	of uncertain origin
in the Law,	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
your breaking	παράβασεως (parabaseōs)	3847: a going aside, a transgression	from parabainó
the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
do you dishonor	ἀτιμάζεις (atimazeis)	818: to dishonor	from atimos
God?	θεὸν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

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

εν **preposition**

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

καυχασαι **verb - present middle or passive deponent indicative - second person singular**

kauchaomai kow-khah'-om-ahēe: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

παραβάσεως **noun - genitive singular feminine**

parabasis par-ab'-as-is: violation -- breaking, transgression.

του definite article - genitive singular masculine

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.

τον definite article - accusative singular masculine

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).

ατιμαζεις verb - present active indicative - second person singular

atimazo at-im-ad'-zo: to render infamous, i.e. (by implication) condemn or maltreat -- despise, dishonour, suffer shame, entreat shamefully.

Romans 2:24 .

.	Greek	Strong's	Origin
For "THE NAME	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
OF GOD	θεοῦ (theou)	2316: God, a god	of uncertain origin
IS BLASPHEMED	βλασφημεῖται (blasphēmeitai)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
AMONG	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
THE GENTILES	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
BECAUSE	δι' (di)	1223: through, on account of, because of	a prim. preposition
OF YOU," just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós

as it is written.

γέγραπται
(gegraptai)

1125: to write

a prim. verb

KJV Lexicon

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.

γάρ **conjunction**

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

ονομα **noun - nominative singular neuter**

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

του **definite article - genitive singular masculine**

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)

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

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

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

blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

εν **preposition**

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

τοις **definite article - dative plural neuter**

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

εθνεσιν **noun - dative plural neuter**

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

καθως **adverb**

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

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

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

Romans 2:25 .

.	Greek	Strong's	Origin
For indeed	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
circumcision	Περιτομή (peritomē)	4061: circumcision	from peritemnó
is of value	ὠφελει (ōphelei)	5623: to help, benefit, do good	from ophelos
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you practice	πράσσης (prassēs)	4238: to do, practice	a prim. verb
the Law;	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you are a transgressor	παραβάτης (parabatēs)	3848: one who stands beside	from parabainó
of the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
your circumcision	περιτομή	4061: circumcision	from peritemnó

	(peritomē)		
has become	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
uncircumcision.	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin

KJV Lexicon

περιτομή **noun - nominative singular feminine**

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

μεν **particle**

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

γάρ **conjunction**

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

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

opheleo o-fel-eh'-o: to be useful, i.e. to benefit -- advantage, better, prevail, profit.

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).

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.

πρασσης **verb - present active subjunctive - second person singular**

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

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).

παρὰβατης noun - nominative singular masculine

parabates **par-ab-at'-ace**: a violator -- breaker, transgress(-or).

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.

ης verb - present subjunctive - second 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.

περιτομή noun - nominative singular feminine

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

σου personal pronoun - second person genitive singular

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

ακροβυστία noun - nominative singular feminine

akrobustia **ak-rob-oo-tee'-ah**: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.

γενομεν verb - second perfect active 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.)

Romans 2:26 .

■			
.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the uncircumcised	ἀκροβυστία	203: the prepuce, foreskin,	of uncertain origin

	(akrobustia)	hence uncircumcision	
man	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
keeps	φυλάσσει (phulassē)	5442: to guard, watch	from a root phulak-
the requirements	δικαιώματα (dikaiōmata)	1345: an ordinance, a sentence of acquittal or condemnation, a righteous deed	from dikaioó
of the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
will not his uncircumcision		203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
be regarded	λογισθήσεται (logisthēsetai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
as circumcision?	περιτομήν (peritomēn)	4061: circumcision	from peritemnó

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.

η definite article - nominative singular feminine

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

ακροβυστια noun - nominative singular feminine

akrobustia **ak-rob-oos-tee'-ah**: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.

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.

δικαιώματα noun - accusative plural neuter

dikaioma dik-ah'-yo-mah: an equitable deed; by implication, a statute or decision -- judgment, justification, ordinance, righteousness.

του definite article - genitive singular masculine

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.

φυλάσσει verb - present active subjunctive - 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.

ουχι particle - interrogative

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

η definite article - nominative singular feminine

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

ακροβυστία noun - nominative singular feminine

akrobustia ak-rob-oos-tee'-ah: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.

αυτου personal pronoun - genitive 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

περιτομήν noun - accusative singular feminine

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

λογισθησεται verb - future passive indicative - third person singular

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

Romans 2:27 .

.	Greek	Strong's	Origin
And he who is physically	φύσεως (phuseōs)	5449: nature	from phuó
uncircumcised,	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
if he keeps	τελοῦσα (telousa)	5055: to bring to an end, complete, fulfill	from telos
the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
will he not judge	κρινεῖ (krinei)	2919: to judge, decide	a prim. verb
you who	ἡ (ē)	3588: the	the def. art.
though	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
having the letter	γράμματος (grammatos)	1121: that which is drawn or written, i.e. a letter	from graphó
[of the Law] and circumcision	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó
are a transgressor	παραβάτην (parabatēn)	3848: one who stands beside	from parabainó
of the Law?	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

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

κρινει **verb - future active indicative - third person singular**
krino kree'-no: by implication, to try, condemn, punish

η **definite article - nominative singular feminine**
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)

φυσεως **noun - genitive singular feminine**
phusis foo'-sis: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

ακροβυστια **noun - nominative singular feminine**
akrobustia ak-rob-oos-tee'-ah: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.

τον **definite article - accusative singular masculine**
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.

τελουσα **verb - present active participle - nominative singular feminine**
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.

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.

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

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

και **conjunction**

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

περιτομης noun - genitive singular feminine
peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

παραβατην noun - accusative singular masculine
parabates par-ab-at'-ace: a violator -- breaker, transgress(-or).

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.

Romans 2:28 .

.	Greek	Strong's	Origin
For he is not a Jew	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
who	ὁ (o)	3588: the	the def. art.
is one outwardly,	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
is circumcision	περιτομή (peritomē)	4061: circumcision	from peritemnó
that which is outward	φανερῶ (phanerō)	5318: visible, manifest	from phainó
in the flesh.	σαρκὶ (sarki)	4561: flesh	a prim. word

KJV Lexicon

ου particle - nominative

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

γαρ conjunction

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

ο definite article - nominative singular masculine

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

εν preposition

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

τω definite article - dative singular neuter

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

φανερω adjective - dative singular neuter

phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

ιουδαιος adjective - nominative singular masculine

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

εστιν verb - present indicative - third person singular

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

ουδε adverb

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

η definite article - nominative singular feminine

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

εν preposition

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

τω definite article - dative singular neuter

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

φανερω adjective - dative singular neuter

phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

εν preposition

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

σάρκι **noun - dative singular feminine**
sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

περιτομή **noun - nominative singular feminine**
peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

Romans 2:29 .

.	Greek	Strong's	Origin
But he is a Jew	Ἰουδαῖος (ioudaios)	2453: Jewish, a Jew, Judea	from Ioudas
who	ὁ (o)	3588: the	the def. art.
is one inwardly;	κρυπτῶ (kruptō)	2927: hidden	from kruptó
and circumcision	περιτομή (peritomē)	4061: circumcision	from peritemnó
is that which is of the heart,	καρδίας (kardias)	2588: heart	a prim. word
by the Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
not by the letter;	γράμματι (grammati)	1121: that which is drawn or written, i.e. a letter	from graphó
and his praise	ἔπαινος (epainos)	1868: praise	from epi and ainos
is not from men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
but from God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

αλλ conjunction

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

ο definite article - nominative singular masculine

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

εν preposition

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

τω definite article - dative singular neuter

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

κρυπτω adjective - dative singular neuter

kruptos **kroop-tos'**: concealed, i.e. private -- hid(-den), inward(-ly), secret.

ιουδαιος adjective - nominative singular 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

περιτομη noun - nominative singular feminine

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

καρδιας noun - genitive singular feminine

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

εν preposition

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

πνευματι noun - dative 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.

γραμματι noun - dative singular neuter

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

ου relative pronoun - genitive singular masculine

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

ο definite article - nominative singular masculine

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

επαινος noun - nominative singular masculine

epainos ep'-ahee-nos: laudation; concretely, a commendable thing -- praise.

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)

ανθρωπων noun - genitive plural masculine

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

αλλ conjunction

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

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).

Romans 3:1 .

.	Greek	Strong's	Origin
Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
advantage	περισσὸν	4053: abundant	from peri

	(perisson)		
has the Jew?	Ἰουδαίου (ioudaiou)	2453: Jewish, a Jew, Judea	from Ioudas
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the benefit	ὠφέλεια (ōpheleia)	5622: assistance, profit, benefit	from ópheleó
of circumcision?	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó

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.

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 - 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.

περισσόν adjective - nominative singular neuter

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

ιουδαιου adjective - genitive singular masculine

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

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

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

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

ωφελεια noun - nominative singular feminine
opheleia o-fel'-i-ah: usefulness, i.e. benefit -- advantage, profit.

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

περιτομης noun - genitive singular feminine
peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

Romans 3:2 .

.	Greek	Strong's	Origin
Great	πολὺ (polu)	4183: much, many	a prim. word
in every	πάντα (panta)	3956: all, every	a prim. word
respect.	τρόπον (tropon)	5158: a way, manner, fashion	from the same as tropé
First of all,		4413: first, chief	contr. superl. of pro
that they were entrusted	ἐπιστεύθησαν (episteuthēsan)	4100: to believe, entrust	from pistis
with the oracles	λόγια (logia)	3051: a saying, an oracle	neut. of logios

of God.

θεοῦ
(theou)

2316: God, a god

of uncertain origin

KJV Lexicon

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.

κατα **preposition**

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

παντα **adjective - accusative singular masculine**

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

τροπον **noun - accusative singular masculine**

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

πρωτον **adverb**

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

μεν **particle**

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

γαρ **conjunction**

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

οτι **conjunction**

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

επιστευθησαν **verb - aorist passive 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)

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.

λογία **noun - accusative plural neuter**
logion log'-ee-on: an utterance (of God) -- oracle.

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

Romans 3:3 .

.	Greek	Strong's	Origin
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then?	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
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
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
did not believe,	ἠπίστησαν (ēpistēsan)	569: to disbelieve, be faithless	from apistos
their unbelief	ἄπιστία (apistia)	570: unbelief	from apistos
will not nullify	καταργήσει (katargēsei)	2673: to render inoperative, abolish	from kata and argeó
the faithfulness	πίστιν (pistin)	4102: faith, faithfulness	from peithó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
will it?			

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.

γαρ **conjunction**

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

ει **conditional**

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

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

apisteo ap-is-teh'-o: to be unbelieving, i.e. (transitively) disbelieve, or (by implication) disobey -- believe not.

τινες **indefinite pronoun - nominative plural masculine**

tis tis: some or any person or object

μη **particle - nominative**

me 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 **definite article - nominative singular feminine**

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

απιστια **noun - nominative singular feminine**

apaistia ap-is-tee'-ah: faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience) -- unbelief.

αυτων **personal pronoun - genitive plural masculine**

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

την **definite article - accusative singular feminine**

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

πιστιν **noun - accusative singular feminine**

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of

religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

του definite article - genitive singular masculine

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).

καταργησει verb - future active indicative - third person singular

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

Romans 3:4 .

.	Greek	Strong's	Origin
May it never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be! Rather,	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
let God	θεός (theos)	2316: God, a god	of uncertain origin
be found	γένοιτο (genoito)	1096: to come into being, to happen, to become	from a prim. root gen-
TRUE,	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthō = lanthanó (to escape notice)
though	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
every	πᾶς (pas)	3956: all, every	a prim. word
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
[be found] a liar,	ψεύστης (pseustēs)	5583:	a liar
as it is written,	γέγραπται (gegaptai)	1125: to write	a prim. verb
"THAT YOU MAY	δικαιωθῆς	1344: to show to be righteous,	from dikaios

BE JUSTIFIED	(dikaiōthēs)	declare righteous	
IN YOUR WORDS,	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
AND PREVAIL	νικήσεις (nikēseis)	3528: to conquer, prevail	from niké
WHEN	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
YOU ARE JUDGED."	κρίνεσθαι (krinesthai)	2919: to judge, decide	a prim. verb

KJV Lexicon

μη particle - nominative

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

γενοιτο verb - second aorist middle deponent passive deponent - 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.)

γινεσθω verb - present middle or passive deponent imperative - 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.)

δε conjunction

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

ο definite article - nominative singular masculine

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

θεος noun - nominative singular masculine

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

αληθης adjective - nominative singular masculine

alethes al-ay-thace': true (as not concealing) -- true, truly, truth.

πας **adjective - nominative singular masculine**
pas pas: apparently a primary word; all, any, every, the whole

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

ανθρωπος **noun - nominative singular masculine**
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ψευστης **noun - nominative singular masculine**
pseustes psyoos-tace': a falsifier -- liar.

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

γεγραπται **verb - perfect passive indicative - third person singular**
grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

οπως **adverb**
hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

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

δικαιωθης **verb - aorist passive subjunctive - second person singular**
dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

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

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.

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

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

νικησης verb - aorist active subjunctive - second person singular

nikao nik-ah'-o: to subdue -- conquer, overcome, prevail, get the victory.

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.

κρινεσθαι verb - present passive middle or passive deponent

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

σε personal pronoun - second person accusative singular

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

Romans 3:5 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
our unrighteousness	ἀδικία (adikia)	93: injustice, unrighteousness	from adikos
demonstrates	συνίστησιν (sunistēsín)	4921: to commend, establish, stand near, consist	from sun and histēmi
the righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we say?	λέγω (legō)	3004: to say	a prim. verb
The God	θεὸς (theos)	2316: God, a god	of uncertain origin

who inflicts	ἐπιφέρων (epipherōn)	2018: to bring upon or against	from epi and pheró
wrath	ὀργήν (orgēn)	3709: impulse, wrath	a prim. word
is not unrighteous,	ἄδικος (adikos)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké
is He? (I am speaking		3004: to say	a prim. verb
in human	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
terms.)	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin

KJV Lexicon

εἰ conditional

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

δε conjunction

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

η definite article - nominative singular feminine

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

αδικία 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.

ημων personal pronoun - first person genitive plural

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

θεου noun - genitive singular masculine

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

δικαιοσύνη noun - accusative singular feminine

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

συνιστήσιν verb - present active indicative - third person singular

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

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.

ερούμεν verb - future active indicative - first person

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

μη particle - nominative

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

αδίκος adjective - nominative singular masculine

adikos ad'-ee-kos: unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

ο definite article - nominative singular masculine

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

θεος noun - nominative singular masculine

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

ο definite article - nominative singular masculine

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

επιφέρων verb - present active participle - nominative singular masculine

epiphero ep-ee-fer'-o: to bear upon (or further), i.e. adduce (personally or judicially (accuse, inflict), superinduce -- add, bring (against), take.

την definite article - accusative singular feminine

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

οργήν noun - accusative 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

κατά preposition

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

ανθρωπον **noun - accusative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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.

Romans 3:6 .

.	Greek	Strong's	Origin
May it never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be! For otherwise,	ἐπεὶ (epēi)	1893: when, because	from epi and ei
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will God	θεὸς (theos)	2316: God, a god	of uncertain origin
judge	κρίνει (krinei)	2919: to judge, decide	a prim. verb
the world?	κόσμον (kosmon)	2889: order, the world	a prim. word

KJV Lexicon

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.

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

εἴτε **conjunction**
epei ep-i': thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch

as), otherwise, seeing that, since, when.

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).

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

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

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

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

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

θεος **definite article - nominative singular masculine**

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

τον **noun - nominative singular masculine**

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

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

Romans 3:7 .

.	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
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
my lie	ψεύσματι (pseusmati)	5582: a lie, falsehood	from pseudomai
the truth	ἀλήθεια	225: truth	from aléthés

	(alētheia)		
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
abounded	ἐπερίσσευσεν (eperisseusen)	4052: to be over and above, to abound	from perissos
to His glory,	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
am I also		2532: and, even, also	a prim. conjunction
still	ἔτι (eti)	2089: still, yet	a prim. adverb
being judged	κρίνομαι (krinomai)	2919: to judge, decide	a prim. verb
as a sinner?	ἁμαρτωλὸς (amartōlos)	268: sinful	from hamartanó

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)

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.

αληθεια noun - nominative singular feminine

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

του definite article - genitive singular masculine

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.

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.

εμου possessive pronoun - first person dative singular neuter

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

ψευσματι noun - dative singular neuter

pseusma psyoos'-mah: a fabrication, i.e. falsehood -- lie.

επερισσευσεν verb - aorist active indicative - third person singular

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

εις preposition

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

την definite article - accusative singular feminine

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

τι interrogative pronoun - accusative singular neuter

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

ετι adverb

eti et'-ee: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

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

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

αμαρτωλος **adjective - nominative singular masculine**
hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

κρinoμαι **verb - present passive indicative - first person singular**
krino kree'-no: by implication, to try, condemn, punish

Romans 3:8 .

.	Greek	Strong's	Origin
And why not [say] (as we are slanderosly reported	βλασφημούμεθα (blasphēmoumetha)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
and as some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
claim	φασίν (phasin)	5346: to declare, say	from a prim. root pha-
that we say),	λέγειν (legein)	3004: to say	a prim. verb
"Let us do	ποιήσωμεν (poiēsōmen)	4160: to make, do	a prim. word
evil	κακά (kaka)	2556: bad, evil	a prim. word
that good	ἀγαθά (agatha)	18: good	of uncertain origin
may come	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
"? Their condemnation	κρίμα (krima)	2917: a judgment	from krinó
is just.	ἐνδικον (endikon)	1738: righteous, just	from en and diké

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

μη **particle - nominative**

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

καθως **adverb**

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

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

blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

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

φασιν **verb - present indicative - third person**

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

τινες **indefinite pronoun - nominative plural masculine**

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

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

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

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.

οτι **conjunction**

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

ποιησωμεν **verb - aorist active subjunctive - first person**

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.

κακα **adjective - accusative plural neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

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.

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.

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.

αγαθα **adjective - nominative plural neuter**

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

ων **relative pronoun - genitive plural masculine**

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

το **definite article - nominative singular neuter**

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

κριμα **noun - nominative singular neuter**

krima **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

ενδικον **adjective - nominative singular neuter**

endikos **en'-dee-kos**: in the right, i.e. equitable -- just.

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

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

Romans 3:9 .

.	Greek	Strong's	Origin
What	Τί	5101: who? which? what?	an interrog. pronoun related to tis

	(ti)		
then?	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Are we better	προεχόμεθα (proechometha)	4284: to hold before	from pro and echó
than they? Not at all;	πάντως (pantōs)	3843: altogether, by all means	adverb from pas
for we have already charged	προητιασάμεθα (proētiasametha)	4256: to accuse beforehand	from pro and a derivation of aitia
that both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
Jews	Ἰουδαίους (ioudaious)	2453: Jewish, a Jew, Judea	from Ioudas
and Greeks	Ἕλληνας (ellēnas)	1672: a Greek, usually a name for a Gentile	from Hellas
are all	πάντας (pantas)	3956: all, every	a prim. word
under	ὑφ' (uph)	5259: by, under	a prim. preposition
sin;	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó

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.

οὖν conjunction

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

προεχομεθα **verb - present middle or passive deponent indicative - first person**
proechomai pro-ekh-om-ahee: to hold oneself before others, i.e. (figuratively) to excel -- be better.

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

παντως **adverb**
pantos pan'-toce: entirely; specially, at all events, (with negative, following) in no event -- by all means, altogether, at all, needs, no doubt, in (no) wise, surely.

προητιασαμεθα **verb - aorist middle deponent indicative - first person**
proaitiaomai pro-ahee-tee-ah'-om-ahee: to accuse already, i.e. previously charge -- prove before.

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

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

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

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

ελληνας **noun - accusative plural masculine**
Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

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

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

αμαρτιαν **noun - accusative singular feminine**
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

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

Romans 3:10 .

.	Greek	Strong's	Origin
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"THERE IS NONE	οὐκ (ouk)	3756: not, no	a prim. word
RIGHTEOUS,	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
NOT EVEN	οὐδὲ (oude)	3761: and not, neither	from ou, and de
ONE;	εἷς (eis)	1520: one	a primary number

KJV Lexicon

καθως **adverb**

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

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

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

[οτι] **conjunction**

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

οук **particle - nominative**

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

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

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

δικαιος **adjective - nominative singular masculine**

dikaios dik'-ah-yos': equitable (in character or act); by implication, innocent, holy

(absolutely or relatively) -- just, meet, right(-eous).

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.

εις adjective - nominative singular masculine

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

Romans 3:11 .

.	Greek	Strong's	Origin
THERE IS NONE	οὐκ (ouk)	3756: not, no	a prim. word
WHO UNDERSTANDS,	συνίων (suniōn)	4920: to set together, fig. to understand	from sun and hiēmi (to send)
THERE IS NONE	οὐκ (ouk)	3756: not, no	a prim. word
WHO SEEKS	ἐκζητῶν (ekzētōn)	1567a: to seek out, demand, inquire	from ek and zétéō
FOR GOD;	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

οὐκ particle - nominative

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

ἐστιν verb - present indicative - third person singular

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

ο definite article - nominative singular masculine

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

συνίων verb - present active participle - nominative singular masculine

suniami soon-ee'-ay-mee: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

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

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.

ἐκζητῶν verb - present active participle - nominative singular masculine

ekzeteo ek-zay-teh'-o: to search out, i.e. (figuratively) investigate, crave, demand, (by Hebraism) worship -- en-(re-)quire, seek after (carefully, diligently).

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).

Romans 3:12 .

.	Greek	Strong's	Origin
ALL	πάντες (pantes)	3956: all, every	a prim. word
HAVE TURNED ASIDE,	ἐξέκλιναν (exeklinan)	1578: to deviate, to turn away (from someone or something)	from ek and klinó
TOGETHER	ἅμα (ama)	260: at once	a prim. word
THEY HAVE BECOME USELESS;	ἡχρεώθησαν (ēchreōthēsan)	889: to make useless	from achreios
THERE IS NONE	οὐκ (ouk)	3756: not, no	a prim. word
WHO DOES	ποιῶν (poiōn)	4160: to make, do	a prim. word

GOOD,	χρηστότητα (chrēstotēta)	5544: goodness, excellence, uprightness	from chrēstos
THERE IS NOT EVEN	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
ONE."	ένός (enos)	1520: one	a primary number

KJV Lexicon

παντες **adjective - nominative plural masculine**

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

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

ekklino ek-kee'-no: to deviate, i.e. (absolutely) to shun, or (relatively) to decline (from piety) -- avoid, eschew, go out of the way.

αμα **adverb**

hama ham'-ah: at the same time, but freely used as a preposition or adverb denoting close association -- also, and, together, with(-al).

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

achreioo akh-ri-o'-o: to render useless, i.e. spoil -- become unprofitable.

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

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)

χρηστοτητα **noun - accusative singular feminine**

chrestotes khray-stot'-ace: usefulness, i.e. morally, excellence (in character or demeanor) -- gentleness, good(-ness), kindness.

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

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).

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

Romans 3:13 .

.	Greek	Strong's	Origin
"THEIR THROAT	λάρυγξ (larunx)	2995: the throat	a prim. word
IS AN OPEN	ἀνεωγμένος (aneōgmenos)	455: to open	from ana and oigó (to open)
GRAVE,	τάφος (taphos)	5028: a burial, hence a grave	from thaptó
WITH THEIR TONGUES	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
THEY KEEP DECEIVING,"	ἐδολιοῦσαν (edoliousan)	1387: to deceive	from dolios
"THE POISON	ἰὸς (ios)	2447: rust, poison	a prim. word
OF ASPES	ἀσπίδων (aspidōn)	785: an asp	a prim. word
IS UNDER	ὑπὸ (upo)	5259: by, under	a prim. preposition
THEIR LIPS";	χείλη (cheilē)	5491: a lip, an edge	a prim. word

KJV Lexicon

ταφος **noun - nominative singular masculine**

taphos **taf'-os**: a grave (the place of interment) -- sepulchre, tomb.

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

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

ο **definite article - nominative singular masculine**

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

λαρυγξ **noun - nominative singular masculine**

larugx **lar'-oongks**: the throat (larynx) -- throat.

αυτων **personal pronoun - genitive plural masculine**

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

ταις **definite article - dative plural feminine**

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

γλωσσαις **noun - dative plural feminine**

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

αυτων **personal pronoun - genitive plural masculine**

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

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

dolioo **dol-ee-o'-o**: to be guileful -- use deceit.

ιος **noun - nominative singular masculine**

ios **ee-os'**: rust (as if emitted by metals); also venom (as emitted by serpents) -- poison, rust.

ασπιδων **noun - genitive plural feminine**

aspis **as-pece'**: a buckler (or round shield); used of a serpent (as coiling itself), probably the asp -- asp.

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

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.

χείλη **noun - accusative plural neuter**

cheilos **khi'-los**: a lip (as a pouring place); figuratively, a margin (of water) -- lip, shore.

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

Romans 3:14 .

.	Greek	Strong's	Origin
"WHOSE	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
MOUTH	στόμα (stoma)	4750: the mouth	a prim. word
IS FULL	γέμει (gemei)	1073: to be full	a prim. word
OF CURSING	ἀρᾶς (aras)	685: a prayer, curse	a prim. word
AND BITTERNESS";	πικρίας (pikrias)	4088: bitterness	from pikros

KJV Lexicon

ων **relative pronoun - genitive plural masculine**

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

το **definite article - nominative singular neuter**

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

στομα **noun - nominative singular neuter**

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

αρας **noun - genitive singular feminine**

ara **ar-ah'**: prayer (as lifted to Heaven), i.e. (by implication) imprecation -- curse.

και **conjunction**

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

πικρίας **noun - genitive singular feminine**

pikria **pik-ree'-ah**: acridity (especially poison), literally or figuratively -- bitterness.

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

gemo **ghem'-o**: to swell out, i.e. be full -- be full.

Romans 3:15 .

.	Greek	Strong's	Origin
"THEIR FEET	πόδες (podes)	4228: a foot	a prim. word
ARE SWIFT	ὀξεῖς (oxeis)	3691: sharp, swift	a prim. word
TO SHED	ἐκχεῖν (ekcheai)	1632a: to pour out, fig. to bestow	from ek and cheó (to pour)
BLOOD,	αἷμα (aima)	129: blood	of uncertain origin

KJV Lexicon

οξεῖς **adjective - nominative plural masculine**

oxus **oz-oos'**: keen; by analogy, rapid -- sharp, swift.

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.

ποδες **noun - nominative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

αὐτῶν **personal pronoun - genitive plural masculine**

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

εκχεαι verb - aorist active middle or passive deponent

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

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.

Romans 3:16 .

.	Greek	Strong's	Origin
DESTRUCTION	σύντριμμα (suntrimma)	4938: a fracture, fig. a calamity	from suntribó
AND MISERY	ταλαιπωρία (talaipōria)	5004: hard work, hardship, distress	from talaipóros
ARE IN THEIR PATHS,	ὁδοῖς (odois)	3598: a way, road	a prim. word

KJV Lexicon

συντριμμα noun - nominative singular neuter

suntrimma soon-trim'-mah: concussion or utter fracture (properly, concretely), i.e. complete ruin -- destruction.

και conjunction

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

ταλαιπωρια noun - nominative singular feminine

talaiporia tal-ahee-po-ree'-ah: wretchedness, i.e. calamity -- misery.

εν preposition

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

ταις definite article - dative plural feminine

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

οδοις **noun - dative plural feminine**

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

αυτων **personal pronoun - genitive plural masculine**

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

Romans 3:17 .

.	Greek	Strong's	Origin
AND THE PATH	ὁδὸν (odon)	3598: a way, road	a prim. word
OF PEACE	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
THEY HAVE NOT KNOWN."	ἐγνώσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-

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

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.

ειρηνης **noun - genitive singular feminine**

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

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.

ἐγνώσαν **verb - second aorist active indicative - third person**
ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

Romans 3:18 .

.	Greek	Strong's	Origin
"THERE IS NO	οὐκ (ouk)	3756: not, no	a prim. word
FEAR	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phobomai (to be put to flight)
OF GOD	θεοῦ (theou)	2316: God, a god	of uncertain origin
BEFORE	ἀπέναντι (apenanti)	561: over against, before	from apo and enanti
THEIR EYES."	ὀφθαλμῶν (ophthalmōn)	3788: the eye	from a prim. root op- and an uncertain root

KJV Lexicon

οὐκ particle - nominative

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

ἐστιν verb - present indicative - third person singular

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

φοβος noun - nominative singular masculine

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

θεου noun - genitive singular masculine

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

ἀπέναντι adverb

apenanti ap-en'-an-tee: from in front, i.e. opposite, before or against -- before, contrary,

over against, in the presence of.

των **definite article - genitive plural masculine**

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

οφθαλμων **noun - genitive plural masculine**

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

αυτων **personal pronoun - genitive plural masculine**

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

Romans 3:19 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that whatever	ὅσα (osa)	3745: how much, how many	from hos,
the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
says,	λέγει (legei)	3004: to say	a prim. verb
it speaks	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
to those	οἱ (o)	3588: the	the def. art.
who are under	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the Law,	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that every	πάν (pan)	3956: all, every	a prim. word
mouth	στόμα (stoma)	4750: the mouth	a prim. word
may be closed	φραγή (phragē)	5420: to fence in, to stop	from a root phrag-
and all	πᾶς (pas)	3956: all, every	a prim. word
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
may become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
accountable	ὑπόδικος (upodikos)	5267: brought to trial, answerable to	from hupo and diké
to God;	θεῷ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

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.

οσα **correlative pronoun - accusative plural neuter**

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

ο **definite article - nominative singular masculine**

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

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.

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.

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.

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.

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 - nominative singular neuter**

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

στομα **noun - nominative singular neuter**

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

φραγη **verb - second aorist passive subjunctive - third person singular**

phrasso fras'-so: to fence or inclose, i.e. (specially), to block up (figuratively, to silence) - stop.

και **conjunction**

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

υποδικος **adjective - nominative singular masculine**

hupodikos hoop-od'-ee-kos: under sentence, i.e. (by implication) condemned -- guilty.

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.)

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.

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.

τω **definite article - dative singular masculine**
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).

Romans 3:20 .

.	Greek	Strong's	Origin
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
by the works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
no	οὐ (ou)	3756: not, no	a prim. word
flesh	σὰρξ (sarx)	4561: flesh	a prim. word
will be justified	δικαιωθήσεται (dikaiōthēsetai)	1344: to show to be righteous, declare righteous	from dikaios
in His sight;	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)

for through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
[comes] the knowledge	ἐπίγνωσις (epignōsis)	1922: recognition, knowledge	from epiginóskó
of sin.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

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διότι **conjunction**

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

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)

ἐργων **noun - genitive plural neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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.

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.

δικαιωθησεται **verb - future passive indicative - third person singular**

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

πασα **adjective - nominative singular feminine**

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

σαρξ **noun - nominative singular feminine**

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

ΕΝΩΠΤΙΟΝ **adverb**

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, 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

δια **preposition**

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

γαρ **conjunction**

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

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.

επιγνωσις **noun - nominative singular feminine**

epignosis ep-ig'-no-sis: recognition, i.e. (by implication) full discernment, acknowledgement -- (ac-)knowledge(-ing, -ment).

αμαρτιας **noun - genitive singular feminine**

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

Romans 3:21 .

.	Greek	Strong's	Origin
But now	Νυνὶ (nuni)	3570: now	a strengthened form of nun
apart	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
from the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
[the] righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has been manifested,	πεφανερώται (pephanerōtai)	5319: to make visible, make clear	from phaneros

being witnessed	μαρτυρουμένη (martouromenē)	3140: to bear witness, testify	from martus
by the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and the Prophets,	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

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νυνι **adverb**

nuni **noo-nee'**: just now -- now.

δε **conjunction**

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

χωρις **adverb**

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

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.

δικαιοσυνη **noun - nominative singular feminine**

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

θεου **noun - genitive singular masculine**

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

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

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

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

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

υπο **preposition**

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

του definite article - genitive singular masculine

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

νομου noun - genitive singular masculine

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

και conjunction

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

των definite article - genitive plural masculine

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

προφητων noun - genitive plural masculine

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

Romans 3:22 .

.	Greek	Strong's	Origin
even	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
[the] righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
for all	πάντας (pantas)	3956: all, every	a prim. word
those	τοὺς (tous)	3588: the	the def. art.
who believe;	πιστεύοντας (pisteuontas)	4100: to believe, entrust	from pistis
for there is no	οὐ (ou)	3756: not, no	a prim. word
distinction;	διαστολή (diastolē)	1293: a separation, a difference	from diastellō

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δικαιοσύνη **noun - nominative singular feminine**

dikaíosune **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).

θεοῦ **noun - genitive singular masculine**

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

δια **preposition**

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

πιστεως **noun - genitive singular feminine**

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

ιησου **noun - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

εις **preposition**

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

παντας **adjective - accusative plural masculine**

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

και **conjunction**

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

επι **preposition**

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

παντας **adjective - accusative plural masculine**

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

τους **definite article - accusative plural masculine**

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

πιστευοντας **verb - present active participle - accusative plural masculine**

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

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)

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

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

διαστολη **noun - nominative singular feminine**

diastole **dee-as-tol-ay'**: a variation -- difference, distinction.

Romans 3:23 .

.	Greek	Strong's	Origin
for all	πάντες	3956: all, every	a prim. word

	(pantes)		
have sinned	ἥμαρτον (ēmarton)	264: to miss the mark, do wrong, sin	from an early root hamart-
and fall short	ὕστεροῦνται (usterountai)	5302: to come late, be behind, come short	from husteros
of 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

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παντες **adjective - nominative plural masculine**

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

γαρ **conjunction**

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

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

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.

και **conjunction**

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

υστερουνται **verb - present passive indicative - third person**

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.

της **definite article - genitive singular feminine**

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).

Romans 3:24 .

.	Greek	Strong's	Origin
being justified	δικαιούμενοι (dikaïoumenoi)	1344: to show to be righteous, declare righteous	from dikaios
as a gift		1431: a gift	from didómi
by His grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the redemption	ἀπολυτρώσεως (apolutrōseōs)	629: a release effected by payment of ransom	from apolutroó (to release on payment of ransom)
which is in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus;	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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δικαιούμενοι verb - present passive participle - nominative plural masculine

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

δωρεαν **adverb**

dorean **do-reh-an'**: gratuitously -- without a cause, freely, for naught, in vain.

τη **definite article - dative singular feminine**

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

αυτου **personal pronoun - genitive singular masculine**

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

χαριτι **noun - dative singular feminine**

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

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.

απολυτρωσεως **noun - genitive singular feminine**

apolutrosis **ap-ol-oo'-tro-sis**: (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation -- deliverance, redemption.

της **definite article - genitive singular feminine**

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.

χριστω **noun - dative singular masculine**

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

ιησου **noun - dative singular masculine**

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

Romans 3:25 .

.			
.	Greek	Strong's	Origin
whom	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

God	θεός (theos)	2316: God, a god	of uncertain origin
displayed publicly	προέθετο (proetheto)	4388: to set before, i.e. propose	from pro and tithémi
as a propitiation	ἱλαστήριον (ilastērion)	2435: propitiatory	from hilastérios; from hilaskomai
in His blood	αἷματι (aimati)	129: blood	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith.	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
[This was] to demonstrate		1731: to indicate (by word or act), to prove	from en and deiknumi
His righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
in the forbearance		463: a delaying, forbearance	from anechó
of God		2316: God, a god	of uncertain origin
He passed over	πάρεσιν (paresin)	3929: a letting go	from pariémi
the sins	ἁμαρτημάτων (amartēmatōn)	265: a sin	from hamartanó
previously committed;	προγεγονότων (progegonotōn)	4266: to happen before	from pro and ginomai

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ὅς **relative pronoun - accusative singular masculine**

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

προεθετο **verb - second aorist middle indicative - third person singular**

protithemai **prot-ith'-em-ahee**: to place before, i.e. (for oneself) to exhibit; (to oneself) to propose (determine) -- purpose, set forth.

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).

ἱλαστήριον **noun - accusative singular neuter**

hilasterion **hil-as-tay'-ree-on**: an expiatory (place or thing), i.e. (concretely) an atoning victim, or (specially) the lid of the Ark (in the Temple) -- mercyseat, propitiation.

διὰ **preposition**

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

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.

πίστεως **noun - genitive singular feminine**

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

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.

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

αἱματι **noun - dative singular neuter**

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

εις preposition

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

ενδειξιν noun - accusative singular feminine

endeixis en'-dike-sis: indication (abstractly) -- declare, evident token, proof.

της definite article - genitive singular feminine

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

δικαιοσύνης noun - genitive singular feminine

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

αυτου personal pronoun - genitive singular masculine

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

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.

παρεσιν noun - accusative singular feminine

paresis par'-es-is: praetermission, i.e. toleration -- remission.

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.

προγεγονοτων verb - perfect active participle - genitive plural neuter

proginomai prog-in'-om-ah-ee: to be already, i.e. have previously transpired -- be past.

αμαρτηματων noun - genitive plural neuter

hamartema ham-ar'-tay-mah: a sin (properly concrete) -- sin.

Romans 3:26 .

.	Greek	Strong's	Origin
for the demonstration,	ἐνδειξιν (endeixin)	1732: a pointing out or indication, a proof	from endeiknumi
[I say], of His righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios

at the present	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
time,	καίρῳ (kairō)	2540: time, season	a prim. word
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that He would be just	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
and the justifier	δικαιοῦντα (dikaionta)	1344: to show to be righteous, declare righteous	from dikaios
of the one who has faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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εν **preposition**

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

τη **definite article - dative singular feminine**

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

ανοχη **noun - dative singular feminine**

anochē **an-okh-ay'**: self-restraint, i.e. tolerance -- forbearance.

του **definite article - genitive singular masculine**

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).

προς **preposition**

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

ενδειξιν **noun - accusative singular feminine**

endeixis en'-dike-sis: indication (abstractly) -- declare, evident token, proof.

της **definite article - genitive singular feminine**

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

δικαιοσύνης **noun - genitive singular feminine**

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

αυτου **personal pronoun - genitive singular masculine**

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

εν **preposition**

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

τω **definite article - dative singular masculine**

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

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

καιρω **noun - dative singular masculine**

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

εις **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.

ειναι **verb - present infinitive**

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

αυτον **personal pronoun - accusative singular masculine**

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

δικαιον **adjective - accusative singular masculine**

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

και conjunction

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

δικαιουντα verb - present active participle - accusative singular masculine

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

τον definite article - accusative singular masculine

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)

πιστεως noun - genitive singular feminine

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

ιησου noun - genitive singular masculine

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

Romans 3:27 .

.	Greek	Strong's	Origin
Where	Ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
is boasting?	καύχησις (kauchēsis)	2746a: a boasting	from kauchaomai
It is excluded.	ἐξεκλείσθη (exekleisthē)	1576: to shut out	from ek and kleió
By what kind	ποιού (poiou)	4169: of what sort?	from the same as posos
of law?	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

Of works?	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
No,	οὐχί (ouchi)	3780: not, not at all	intens. of ou,
but by a law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of faith.	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

KJV Lexicon

του particle - interrogative

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

ουν 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.

καυχησις noun - nominative singular feminine

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

εξεκλεισθη verb - aorist passive indicative - third person singular

ekkleio ek-kli'-o: to shut out -- exclude.

δια preposition

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

ποιου interrogative pronoun - genitive singular masculine

poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

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.

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.

εργων **noun - genitive plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ουχι **particle - nominative**

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

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)

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.

πιστεως **noun - genitive singular feminine**

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

Romans 3:28 .

.	Greek	Strong's	Origin
For we maintain	λογιζόμεθα (logizometha)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
that a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
is justified	δικαιοῦσθαι (dikaiousthai)	1344: to show to be righteous, declare righteous	from dikaios
by faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
apart	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
from works	ἔργων	2041: work	from a prim. verb erdó (to do)

	(ergōn)	
of the Law.	νόμου (nomou)	3551: that which is assigned, from nemó (to parcel out) hence usage, law

KJV Lexicon

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

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

οὐν **conjunction**

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

πιστει **noun - dative singular feminine**

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

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

dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

ανθρωπον **noun - accusative singular masculine**

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

χωρις **adverb**

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

εργων **noun - genitive plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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.

Romans 3:29 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
is God	θεὸς (theos)	2316: God, a god	of uncertain origin
[the God] of Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
only?	μόνον (monon)	3440: merely	adverb from monos
Is He not [the God] of Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
also?	καὶ (kai)	2532: and, even, also	a prim. conjunction
Yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
of Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

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.

Ἰουδαίων adjective - genitive plural masculine

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

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).

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

ουχι **particle - interrogative**

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

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

εθνων **noun - genitive plural neuter**

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

vai **particle**

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

και **conjunction**

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

εθνων **noun - genitive plural neuter**

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

Romans 3:30 .

.	Greek	Strong's	Origin
since indeed	εἴπερ (eiper)	1512: if perhaps	from ei and per
God	θεος (theos)	2316: God, a god	of uncertain origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will justify	δικαιώσει (dikaiōsei)	1344: to show to be righteous, declare righteous	from dikaios
the circumcised	περιτομήν	4061: circumcision	from peritemnó

	(peritomēn)		
by faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithō
and the uncircumcised	ἀκροβυστίαν (akrobustian)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithō
is one.	εἷς (eis)	1520: one	a primary number

KJV Lexicon

επειπερ **conjunction**

epeiper ep-i'-per: since indeed (of cause) -- seeing.

εις **adjective - nominative singular masculine**

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

ο **definite article - nominative singular masculine**

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

θεος **noun - nominative singular masculine**

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

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.

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

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

περιτομην **noun - accusative singular feminine**

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or

figuratively) -- circumcised, circumcision.

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)

πίστεως noun - genitive singular feminine

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

καί conjunction

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

ακροβυστιαν noun - accusative singular feminine

akrobustia ak-rob-oos-tee'-ah: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised, uncircumcision.

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.

πίστεως noun - genitive singular feminine

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

Romans 3:31 .

.	Greek	Strong's	Origin
Do we then	οὐν (oun)	3767: therefore, then, (and) so	a prim. word
nullify	καταργούμεν (katargoumen)	2673: to render inoperative, abolish	from kata and argeó
the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith?	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

May it never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be! On the contrary,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
we establish	ἰστάνομεν (istanomen)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
the Law.	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

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.

οὐν **conjunction**

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

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

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

δια **preposition**

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

της **definite article - genitive singular feminine**

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

πιστεως **noun - genitive singular feminine**

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

μη **particle - nominative**

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

γενοιτο **verb - second aorist middle deponent passive deponent - third person singular**

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

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.

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.

ιστωμεν verb - present active indicative - first person

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

Romans 4:1 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
shall we say		3004: to say	a prim. verb
that Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
our forefather		4310b: a forefather	from pro and patér
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word
has found?		2147: to find	a prim. verb

KJV Lexicon

τι **interrogative pronoun - accusative singular neuter**

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

οὐν **conjunction**

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

εῶμεν **verb - future active indicative - first person**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

αβρααμ **proper noun**

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

τον **definite article - accusative singular masculine**

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.

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

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

εὕρηκεναι **verb - perfect active middle or passive deponent**

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

κατα **preposition**

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

σαρκα **noun - accusative singular feminine**

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

Romans 4:2 .

.	Greek	Strong's	Origin
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

was justified	ἐδικαιώθη (edikaiōthē)	1344: to show to be righteous, declare righteous	from dikaios
by works,	ἐργων (ergōn)	2041: work	from a prim. verb erdó (to do)
he has	ἔχει (echei)	2192: to have, hold	a prim. verb
something to boast about,	καύχημα (kauchēma)	2745: a boast	from kauchaomai
but not before	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
God.	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

εἰ conditional

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

γάρ conjunction

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

αβρααμ proper noun

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

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)

ἐργων noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ἐδικαιωθη verb - aorist passive indicative - third person singular

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

ΕΧΕΙ **verb - present active indicative - third person singular**
echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

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

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.

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).

Romans 4:3 .

.	Greek	Strong's	Origin
For what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphō
say?	λέγει (legei)	3004: to say	a prim. verb
"ABRAHAM	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
BELIEVED	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
GOD,	θεῶ (theō)	2316: God, a god	of uncertain origin

AND IT WAS CREDITED	ἐλογίσθη (elogisthē)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
TO HIM AS RIGHTEOUSNESS."	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios

KJV Lexicon

τι interrogative pronoun - accusative singular neuter

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

γὰρ conjunction

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

ἡ definite article - nominative singular feminine

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

γραφὴ 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.

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)

δε conjunction

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

αβρααμ proper noun

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

τω definite article - dative singular masculine

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

θεω noun - dative singular masculine

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

και conjunction

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

ελογισθη verb - aorist passive indicative - third person singular

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

αυτω personal pronoun - dative 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

δικαιοσυνην noun - accusative singular feminine

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

Romans 4:4 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
to the one who works,	ἐργαζομένῳ (ergazomenō)	2038b: to work, labor	from ergon
his wage	μισθὸς (misthos)	3408: wages, hire	a prim. word
is not credited	λογίζεται (logizetai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
as a favor,	χάριν (charin)	5485: grace, kindness	a prim. word
but as what is due.	ὀφείλημα (opheilēma)	3783: that which is owed, a debt	from opheiló

KJV Lexicon

τω **definite article - dative singular masculine**

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

δε **conjunction**

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

εργαζομενω **verb - present middle or passive deponent participle - dative singular masculine**
ergazomai **er-gad'-zom-ah-ee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

ο **definite article - nominative singular masculine**

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

μισθος **noun - nominative singular masculine**

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

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.

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

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

κατα **preposition**

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

χαριν **noun - accusative singular feminine**

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

αλλα **conjunction**

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

κατα **preposition**

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

οφειλημα **noun - accusative singular neuter**

opheilema **of-i'-lay-mah**: something owed, i.e. (figuratively) a due; morally, a fault -- debt.

Romans 4:5 .

.	Greek	Strong's	Origin
But to the one who does not work,	ἐργαζομένῳ (ergazomenō)	2038b: to work, labor	from ergon
but believes	πιστεύοντι (pisteuonti)	4100: to believe, entrust	from pistis
in Him who justifies	δικαιοῦντα (dikaionta)	1344: to show to be righteous, declare righteous	from dikaios
the ungodly,	ἀσεβῇ (asebē)	765: ungodly, impious	from alpha (as a neg. prefix) and sebó
his faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
is credited	λογίζεται (logizetai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
as righteousness,	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios

KJV Lexicon

τω **definite article - dative singular masculine**

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

δε **conjunction**

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

μη **particle - nominative**

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

ἐργαζομένῳ **verb - present middle or passive deponent participle - dative singular masculine**
ergazomai er-gad'-zom-ahee: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

ΠΙΣΤΕΥΟΥΝΤΙ verb - present active participle - dative 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)

δε conjunction

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

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.

δικαίουντα verb - present active participle - accusative singular masculine

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

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.

ἀσεβῆ adjective - accusative singular masculine

asebes as-eb-ace': irreverent, i.e. (by extension) impious or wicked -- ungodly (man).

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

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

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.

πίστις noun - nominative singular feminine

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

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

δικαιοσύνην noun - accusative singular feminine

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

Romans 4:6 .

.	Greek	Strong's	Origin
just	καθάπερ (kathaper)	2509: just as	from katha and per
as David		1160b: David, king of Isr.	of Hebrew origin David
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
speaks	λέγει (legei)	3004: to say	a prim. verb
of the blessing	μακαρισμὸν (makarismōn)	3108: a declaration of blessedness	from makarizō
on the man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
to whom	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεὸς (theos)	2316: God, a god	of uncertain origin
credits	λογίζεται (logizetai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
apart	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
from works:	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

καθαπερ **adverb**

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

και **conjunction**

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

δαυιδ **proper noun**

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

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.

τον **definite article - accusative singular masculine**

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

μακαρισμον **noun - accusative singular masculine**

makarismos **mak-ar-is-mos'**: beatification, i.e. attribution of good fortune -- blessedness.

του **definite article - genitive singular masculine**

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.

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.

ο **definite article - nominative singular masculine**

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).

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

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

δικαιοσυνην **noun - accusative singular feminine**

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

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

εργων **noun - genitive plural neuter**
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

Romans 4:7 .

.	Greek	Strong's	Origin
"BLESSED	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
ARE THOSE WHOSE	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
LAWLESS DEEDS	ἀνομίαί (anomiaí)	458: lawlessness	from anomos
HAVE BEEN FORGIVEN,	ἀφέθησαν (aphethēsan)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
AND WHOSE	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
SINS	ἁμαρτίαί (amartiai)	266: a sin, failure	from hamartanó
HAVE BEEN COVERED.	ἐπεκαλύφθησαν (epikaluphthēsan)	1943: to cover over or up	from epi and kaluptó

KJV Lexicon

μακαριοι **adjective - nominative plural masculine**
makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

αφεθησαν verb - aorist 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.

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.

ανομιαι noun - nominative plural feminine

anomia an-om-ee'-ah: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

και conjunction

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

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.

επεκαλυφθησαν verb - aorist passive indicative - third person

epikalupto ep-ee-kal-oo'-to: to conceal, i.e. (figuratively) forgive -- cover.

αι definite article - nominative plural feminine

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

αμαρτιαι noun - nominative plural feminine

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

Romans 4:8 .

.	Greek	Strong's	Origin
"BLESSED	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
IS THE MAN	ἀνὴρ (anēr)	435: a man	a prim. word
WHOSE		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
SIN	ἁμαρτίαν	266: a sin, failure	from hamartanó

	(amartian)		
THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
WILL NOT TAKE INTO ACCOUNT."	λογίσηται (logisētai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)

KJV Lexicon

μακάριος **adjective - nominative singular masculine**

makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

ανηρ **noun - nominative singular masculine**

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

ω **relative pronoun - dative singular masculine**

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

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.

λογίσηται **verb - aorist middle deponent subjunctive - third person singular**

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

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.

αμαρτιαν **noun - accusative singular feminine**

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

Romans 4:9 .

.	Greek	Strong's	Origin
Is this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
blessing	μακαρισμός (makarismos)	3108: a declaration of blessedness	from makarizó
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
on the circumcised,	περιτομήν (peritomēn)	4061: circumcision	from peritemnó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
on the uncircumcised	ἀκροβυστίαν (akrobustian)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
also?	καὶ (kai)	2532: and, even, also	a prim. conjunction
For we say,	λέγομεν (legomen)	3004: to say	a prim. verb
"FAITH	πίστις (pistis)	4102: faith, faithfulness	from peithó
WAS CREDITED	ἐλογίσθη (elogisthē)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
TO ABRAHAM	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
AS RIGHTEOUSNESS."	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios

KJV Lexicon

o **definite article - nominative singular masculine**

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

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

μακαρισμος noun - nominative singular masculine

makarismos mak-ar-is-mos': beatification, i.e. attribution of good fortune -- blessedness.

οὐν conjunction

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

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.

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.

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.

περιτομὴν noun - accusative singular feminine

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

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.

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.

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.

ακροβυστιαν noun - accusative singular feminine

akrobustia ak-rob-oos-tee'-ah: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.

λεγόμεν verb - present active indicative - first person

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

γὰρ conjunction

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

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.

ελογισθῇ verb - aorist passive indicative - third person singular

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

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.

αβρααμ proper noun

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

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.

πίστις noun - nominative singular feminine

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

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

δικαιοσύνην noun - accusative singular feminine

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

Romans 4:10 .

.	Greek	Strong's	Origin
How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word

was it credited?	ἐλογίσθη (elogisthē)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
While he was circumcised,	περιτομῇ (peritomē)	4061: circumcision	from peritemnó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
uncircumcised?	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
Not while circumcised,	περιτομῇ (peritomē)	4061: circumcision	from peritemnó
but while uncircumcised;	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin

KJV Lexicon

πως **adverb - interrogative**

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

οὐν **conjunction**

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

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

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

εν **preposition**

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

περιτομη **noun - dative singular feminine**

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

οντι **verb - present participle - dative singular masculine**

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

η particle

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

εν preposition

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

ακροβυστια noun - dative singular feminine

akrobustia ak-rob-oos-tee'-ah: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.

ουκ particle - nominative

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

εν preposition

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

περιτομη noun - dative singular feminine

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

αλλ conjunction

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

εν preposition

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

ακροβυστια noun - dative singular feminine

akrobustia ak-rob-oos-tee'-ah: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.

Romans 4:11 .

.	Greek	Strong's	Origin
and he received	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
the sign	σήμειον (sēmeion)	4592: a sign	from the same as sémainó
of circumcision,	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó

a seal	σφραγίδα (sphragida)	4973: a seal, a signet	a prim. word
of the righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
of the faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
which he had while uncircumcised,	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that he might be the father	πατέρα (patera)	3962: a father	a prim. word
of all	πάντων (pantōn)	3956: all, every	a prim. word
who believe	πιστευόντων (pisteuontōn)	4100: to believe, entrust	from pistis
without being circumcised,	ἀκροβυστίας (akrobustias)	203: the prepuce, foreskin, hence uncircumcision	of uncertain origin
that righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
might be credited	λογισθῆναι (logisthēnai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
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

σημειον **noun - accusative singular neuter**
semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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

περιτομης **noun - genitive singular feminine**
peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

σφραγιδα **noun - accusative singular feminine**
sphragis **sfrag-ee'**: a signet (as fencing in or protecting from misappropriation); by implication, the stamp impressed (as a mark of privacy, or genuineness), literally or figuratively -- seal.

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

δικαιοσυνης **noun - genitive singular feminine**
dikaiosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

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

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

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

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

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

ακροβυστια **noun - dative singular feminine**
akroburstia **ak-rob-oos-tee'-ah**: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.

εις **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.

ειναι verb - present infinitive

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

αυτον personal pronoun - accusative singular masculine

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

πατερα noun - accusative singular masculine

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

παντων adjective - genitive plural masculine

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

των definite article - genitive plural masculine

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

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)

δι preposition

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

ακροβυστιας noun - genitive singular feminine

akrobusia ak-rob-oos-tee'-ah: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised , uncircumcision.

εις 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.

λογισθηναι verb - aorist passive middle or passive deponent

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

και conjunction

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

with other particles or small words

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

την **definite article - accusative singular feminine**

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

δικαιοσύνην **noun - accusative singular feminine**

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

Romans 4:12 .

.	Greek	Strong's	Origin
and the father	πατέρα (patera)	3962: a father	a prim. word
of circumcision	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó
to those	τοῖς (tois)	3588: the	the def. art.
who not only	μόνον (monon)	3440: merely	adverb from monos
are of the circumcision,	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó
but who also	καὶ (kai)	2532: and, even, also	a prim. conjunction
follow	στοιχοῦσιν (stoichousin)	4748: to be in rows, fig. to walk by rule	from stoichos (a row)
in the steps	ἵχνεσιν (ichnesin)	2487: a track	a prim. word
of the faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
of our father	πατρός (patros)	3962: a father	a prim. word
Abraham	Ἀβραάμ	11: Abraham, the Heb.	of Hebrew origin Abraham

	(abraam)	patriarch	
which he had while uncircumcised.	ἀκροβυστία (akrobustia)	203: the prepuce, foreskin, hence uncircumcision	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

πατερα noun - accusative singular masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

περιτομης noun - genitive singular feminine

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

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.

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.

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)

περιτομης noun - genitive singular feminine

peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or figuratively) -- circumcised, circumcision.

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

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.

στοιχοῦσιν verb - present active participle - dative plural masculine

stoicheo stoy-kheh'-o: to march in (military) rank (keep step), i.e. (figuratively) to conform to virtue and piety -- walk (orderly).

τοῖς definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰχνεῖσιν noun - dative plural neuter

ichnos ikh'-nos: a track (figuratively) -- step.

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.

πίστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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.

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.

ἀκροβυστία noun - dative singular feminine

akrobustia ak-rob-oos-tee'-ah: the prepuce; by implication, an uncircumcised (i.e. gentile, figuratively, unregenerate) state or person -- not circumcised, uncircumcised, uncircumcision.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρός noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

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.

Romans 4:13 .

.	Greek	Strong's	Origin
For the promise	ἐπαγγελία (epangelia)	1860: a summons, a promise	from epagellomai
to Abraham	Αβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to his descendants	σπέρματι (spermati)	4690: that which is sown, i.e. seed	from speiró
that he would be heir	κληρονόμον (klēronomon)	2818: an heir	from kléros and the same as nomos
of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
was not through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
but through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
of faith.	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

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ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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.

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελια noun - nominative singular feminine

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

τω definite article - dative singular masculine

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.

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.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερματι noun - dative singular neuter

sperma **sper'-mah**: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

κληρονομον **noun - accusative singular masculine**

kleronomos **klay-ron-om'-os**: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

του **definite article - genitive singular masculine**

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.

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)

δικαιοσυνης **noun - genitive singular feminine**

dikaioisune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Romans 4:14 .

.	Greek	Strong's	Origin
For 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
those	οἱ	3588: the	the def. art.

	(oi)		
who are of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
are heirs,	κληρονόμοι (klēronomoi)	2818: an heir	from kléros and the same as nomos
faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
is made void	κεκένωται (kekenōtai)	2758: to empty	from kenos
and the promise	ἐπαγγελία (epangelia)	1860: a summons, a promise	from epaggellomai
is nullified;	κατήργηται (katērgētai)	2673: to render inoperative, abolish	from kata and argeó

KJV Lexicon

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

οι definite article - nominative plural masculine

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)

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.

κληρονόμοι noun - nominative plural masculine

kleronomos **klay-ron-om'-os**: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

ΚΕΚΕΝΩΤΑΙ **verb - perfect passive indicative - third person singular**

kenoo **ken-o'-o**: to make empty, i.e. (figuratively) to abase, neutralize, falsify -- make (of none effect, of no reputation, void), be in vain.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΙΣ **noun - nominative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατηργηται **verb - perfect passive indicative - third person singular**

katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελια **noun - nominative singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

Romans 4:15 .

.	Greek	Strong's	Origin
for the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
brings about	κατεργάζεται (katergazetai)	2716: to work out	from kata and ergazomai
wrath,	ὀργήν (orgēn)	3709: impulse, wrath	a prim. word
but where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
there is no	οὐκ (ouk)	3756: not, no	a prim. word

law,	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
there also is no		3756: not, no	a prim. word
violation.	παράβασις (parabasis)	3847: a going aside, a transgression	from parabainó

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)

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.

οργην noun - accusative 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

κατεργάζεται verb - present middle or passive deponent indicative - third person singular

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

ου adverb

hou **hoo**: at which place, i.e. where -- where(-in), whither(-soever).

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

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.

παραβασις noun - nominative singular feminine
parabasis par-ab'-as-is: violation -- breaking, transgression.

Romans 4:16 .

.	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
[it is] by faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that [it may be] in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
with grace,	χάριν (charin)	5485: grace, kindness	a prim. word
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that the promise	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
will be guaranteed	βεβαίαν (bebaian)	949: firm, secure	from the same as basis

to all	παντὶ (panti)	3956: all, every	a prim. word
the descendants,	σπέρματι (spermati)	4690: that which is sown, i.e. seed	from speiró
not only	μόνον (monon)	3440: merely	adverb from monos
to those	τὸ (to)	3588: the	the def. art.
who are of the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
to those	τὴν (tēn)	3588: the	the def. art.
who are of the faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
of Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
who	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is the father	πατὴρ (patēr)	3962: a father	a prim. word
of us all,	πάντων (pantōn)	3956: all, every	a prim. word

KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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).

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)

πιστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

χαριν noun - accusative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

βεβαιαν adjective - accusative singular feminine

bebaios beb'-ah-yos: stable -- firm, of force, stedfast, sure.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιαν noun - accusative singular feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

παντι adjective - dative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερματι noun - dative singular neuter

sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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

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.

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)

πιστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

αβρααμ proper noun

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

Romans 4:17 .

.	Greek	Strong's	Origin
(as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"A FATHER	πατέρα (patera)	3962: a father	a prim. word
OF MANY	πολλῶν (pollōn)	4183: much, many	a prim. word
NATIONS	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
HAVE I MADE	τέθεικα (tetheika)	5087: to place, lay, set	from a prim. root the-
YOU") in the presence	κατέναντι (katenanti)	2713: over against, opposite	adverb from kata and enanti
of Him whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he believed,	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
[even] God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

who gives life	ζΩΟΠΟΙΟΥΝΤΟΣ (zōopoiountos)	2227: to make alive	from the same as zóon and poieó
to the dead	ΝΕΚΡΟΥΣ (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
and calls	ΚΑΛΟΥΝΤΟΣ (kalountos)	2564: to call	a prim. word
into being that which does not exist.		1510: I exist, I am	a prol. form of a prim. and defective verb

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καθως **adverb**

kathos kath'-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πατερα **noun - accusative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

πολλων **adjective - genitive plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

εθνων **noun - genitive plural neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

τεθεικα **verb - perfect active indicative - first person singular**

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

κατεναντι **adverb**

katenanti **kat-en'-an-tee**: directly opposite -- before, over against.

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.

επιστευσε **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)

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.

ζωοποιουντος **verb - present active participle - genitive singular masculine**

zoopoieo **dzo-op-oy-eh'-o**: to (re-)vitalize -- make alive, give life, quicken.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεκρους **adjective - accusative plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καλουντος **verb - present active participle - genitive singular masculine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

οντα **verb - present participle - accusative plural neuter**

on **oan**: being -- be, come, have.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

οντα **verb - present participle - accusative plural neuter**

on **oan**: being -- be, come, have.

Romans 4:18 .

.	Greek	Strong's	Origin
In hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó
against	ἐπ' (ep)	1909: on, upon	a prim. preposition
hope	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizó
he believed,	ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
that he might become	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
a father	πατέρα (patera)	3962: a father	a prim. word
of many	πολλῶν (pollōn)	4183: much, many	a prim. word
nations	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to that which had been spoken,		3004: to say	a prim. verb
"SO		3779: in this way, thus	adverb from houtos,
SHALL YOUR DESCENDANTS	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró

BE."

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ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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

ελπιδα **noun - accusative singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ελπιδι **noun - dative singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

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)

εις **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.

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.)

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

πολλων adjective - genitive plural neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

εθνων noun - genitive plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειρημενον verb - perfect passive participle - accusative singular neuter - attic

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), 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.

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.

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.

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.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Romans 4:19 .

.	Greek	Strong's	Origin
Without	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

becoming weak	ἀσθενήσας (asthenēsas)	770: to be weak, feeble	from asthenés
in faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
he contemplated	κατενόησεν (katenoēsen)	2657: to take note of, perceive	from kata and noeó
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
body,	σῶμα (sōma)	4983: a body	of uncertain origin
now as good as dead	νενεκρωμένον (nenekrōmenon)	3499: to put to death	from nekros
since he was about	που (pou)	4225: somewhere	enclitic particle from the same as posos
a hundred years old,	ἑκατονταετής (ekatontaetēs)	1541: a hundred years old	from hekaton and etos
and the deadness	νέκρωσιν (nekrōsin)	3500: a putting to death, a state of death	from nekroó
of Sarah's	Σάρρας (sarras)	4564: Sarah, the wife of Abraham	of Hebrew origin Sarah
womb;	μήτρας (mētras)	3388: the womb	from métér

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ασθενησας **verb - aorist 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.

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει **noun - dative singular feminine**
pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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.

κατενοησεν **verb - aorist active indicative - third person singular**
katanoeo kat-an-o-eh'-o: to observe fully -- behold, consider, discover, perceive.

το **definite article - accusative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

ηδη **adverb**
ede ay'-day: even now -- already, (even) now (already), by this time.

νεκρωμενον **verb - perfect passive participle - accusative singular neuter**
nekroo nek-ro'-o: to deaden, i.e. (figuratively) to subdue -- be dead, mortify.

εκατονταετης **adjective - nominative singular masculine**
hekatontaetes hek-at-on-tah-et'-ace: centenarian -- hundred years old.

που **particle**
pou poo: as adverb of place, somewhere, i.e. nearly -- about, a certain place.

υπαρχων **verb - present active participle - nominative singular masculine**
huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

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.

νεκρωσιν **noun - accusative singular feminine**

nekrosis **nek'-ro-sis**: de cease; figuratively, impotency -- deadness, dying.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητρας **noun - genitive singular feminine**

metra **may'-trah**: the matrix -- womb.

σαρρας **noun - genitive singular feminine**

Sarrha **sar'-hrah**: Sarra (i.e. Sarah), the wife of Abraham -- Sara, Sarah.

Romans 4:20 .

.	Greek	Strong's	Origin
yet,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
with respect	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
to the promise	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
he did not waver	διεκρίθη (diekrithē)	1252: to distinguish, to judge	from dia and krinó
in unbelief	ἀπιστία (apistia)	570: unbelief	from apistos
but grew strong	ἐνεδυναμώθη (enedunamōthē)	1743: to empower	from en and dunamoó
in faith,	πίστει (pistei)	4102: faith, faithfulness	from peithó

giving	δοῦς (dous)	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

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εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιαν noun - accusative singular feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

διεκριθη verb - aorist passive indicative - third person singular

diakrino dee-ak-ree'-no: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απιστια **noun - dative singular feminine**

apaistia **ap-is-tee'-ah**: faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience) -- unbelief.

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.

ενεδυναμωθη **verb - aorist passive indicative - third person singular**

endunamoo **en-doo-nam-o'-o**: to empower -- enable, (increase in) strength(-en), be (make) strong.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

δους **verb - second aorist active participle - nominative singular masculine**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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).

Romans 4:21 .

.	Greek	Strong's	Origin
and being fully assured	πληροφορηθεῖς (plērophorētheis)	4135: to bring in full measure, to fulfill	from plérés and phoreó

that what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God had promised,	ἐπήγγελται (epēngeltai)	1861: to proclaim, to promise	from epi and agelló
He was able	δυνατός (dunatos)	1415: strong, mighty, powerful	from dunamai
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
to perform.		2038b: to work, labor	from ergon

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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

πληροφορηθεις verb - aorist passive participle - nominative singular masculine

plerophoreo play-rof-or-eh'-o: to carry out fully (in evidence), i.e. completely assure (or convince), entirely accomplish -- most surely believe, fully know (persuade), make full proof of.

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 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.

ἐπῆγγελλται verb - perfect middle or passive deponent indicative - third person singular

epaggello ep-ang-el'-lo: to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself -- profess, (make) promise.

δυνατος adjective - nominative singular masculine

dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποιησαι verb - aorist active middle or passive deponent
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Romans 4:22 .

.	Greek	Strong's	Origin
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
IT WAS ALSO	καὶ (kai)	2532: and, even, also	a prim. conjunction
CREDITED	ἐλογίσθη (elogisthē)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
TO HIM AS RIGHTEOUSNESS.	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios

KJV Lexicon

διο conjunction
dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελογισθη verb - aorist passive indicative - third person singular
logizomai log-id'-zom-ahēe: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

αυτω personal pronoun - dative 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

δικαιοσύνην noun - accusative singular feminine

dikaioσune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

Romans 4:23 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
not for his sake	δι' (di)	1223: through, on account of, because of	a prim. preposition
only	μόνον (monon)	3440: merely	adverb from monos
was it written	ἐγράφη (egraphē)	1125: to write	a prim. verb
that it was credited	ἐλογίσθη (elogisthē)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
to him,			

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.

εγραφή verb - second aorist passive 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).

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

μονον adverb

monon mon'-on: merely -- alone, but, only.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ελογισθη verb - aorist passive indicative - third person singular

logizomai log-id'-zom-ahee: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 4:24 .

.	Greek	Strong's	Origin
but for our sake	δι' (di)	1223: through, on account of, because of	a prim. preposition
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
to whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
it will	μέλλει (mellei)	3195: to be about to	a prim. verb
be credited,	λογίζεσθαι (logizesthai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
as those	τοῖς (tois)	3588: the	the def. art.

who believe	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis
in Him who raised	ἐγείραντα (egeiranta)	1453: to waken, to raise up	a prim. verb
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
our Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

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

δι **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ημας **personal pronoun - first person accusative plural**

hemas hay-mas': us -- our, us, we.

οις **relative pronoun - dative plural masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

μελλει **verb - present active indicative - third person singular**

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

λογιζεσθαι **verb - present passive middle or passive deponent**

logizomai log-id'-zom-ah-ee: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

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)

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.

ἐγείραντα **verb - aorist active participle - accusative singular masculine**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

ἰησοῦν **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τοῦ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυρίου **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.

ἡμῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρῶν **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

Romans 4:25 .

.	Greek	Strong's	Origin
[He] who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

was delivered	παρεδόθη (paredothē)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
over because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of our transgressions,	παράπτωματα (paraptōmata)	3900: a false step, a trespass	from parapiptó
and was raised	ἡγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of our justification.	δικαίωσιν (dikaiōsin)	1347: the act of pronouncing righteous, acquittal	from dikaiōó

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.

παρεδοθη **verb - aorist passive indicative - third person singular**

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

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.

παράπτωματα **noun - accusative plural neuter**

paraptoma par-ap'-to-mah: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

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

ηγερθη verb - aorist passive indicative - third person singular
egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

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.

δικαιωσιν noun - accusative singular feminine

dikaiosis dik-ah'-yo-sis: acquittal (for Christ's sake) -- justification.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

Romans 5:1 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
having been justified	Δικαιωθέντες (dikaiōthentes)	1344: to show to be righteous, declare righteous	from dikaios
by faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithō
we have	ἔχωμεν (echōmen)	2192: to have, hold	a prim. verb
peace	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eirō (to join): lit. or fig. peace, by impl. welfare
with God	θεὸν (theon)	2316: God, a god	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

δικαιωθεντες **verb - aorist passive participle - nominative plural masculine**

dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

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)

πίστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

εἰρήνην **noun - accusative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

ἐχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

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).

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.
κυριου noun - genitive singular masculine kurios koo'-ree-os : supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.
ημων personal pronoun - first person genitive plural hemon hay-mone' : of (or from) us -- our (company), us, we.
ιησου noun - genitive singular masculine iesous ee-ay-sooce' : Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
χριστου noun - genitive singular masculine Christos khris-tos' : anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Romans 5:2 .

.	Greek	Strong's	Origin
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
we have obtained	ἐσχήκαμεν (eschēkamen)	2192: to have, hold	a prim. verb
our introduction	προσαγωγήν (prosagōgēn)	4318: a bringing to	from prosagó
by faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
into this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

grace	χάριν (charin)	5485: grace, kindness	a prim. word
in which	ἧ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we stand;	ἐστήκαμεν (estēkamen)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and we exult	καυχώμεθα (kauchōmetha)	2744: to boast	of uncertain origin
in hope	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizó
of 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

KJV Lexicon

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

προσαγωγήν noun - accusative singular feminine

prosagoge pros-ag-ogue-ay': admission -- access.

εσχηκαμεν verb - perfect active indicative - first person
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει noun - dative singular feminine
pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

εις 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.

χαριν noun - accusative singular feminine
charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

ταυτην demonstrative pronoun - accusative singular feminine
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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.

εστηκαμεν verb - perfect active indicative - first person
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

καυχωμεθα verb - present middle or passive deponent indicative - first person
kauchaomai kow-khah'-om-ah-ee: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

επι preposition
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ελπιδι **noun - dative singular feminine**

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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).

Romans 5:3 .

.	Greek	Strong's	Origin
And not only	μόνον (monon)	3440: merely	adverb from monos
this, but we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
exult	καυχώμεθα (kauchōmetha)	2744: to boast	of uncertain origin
in our tribulations,	θλίψεσιν (thlipsesin)	2347: tribulation	from thlibó
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that tribulation	θλίψις (thlipsis)	2347: tribulation	from thlibó
brings about	κατεργάζεται (katergazetai)	2716: to work out	from kata and ergazomai
perseverance;	ὑπομονήν (upomonēn)	5281: a remaining behind, a patient enduring	from hupomenó

KJV Lexicon

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καυχωμεθα **verb - present middle or passive deponent indicative - first person**

kauchaomai **kow-khah'-om-ah-ee**: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θλιψειςιν **noun - dative plural feminine**

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

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.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θλιψις **noun - nominative singular feminine**

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

υπομονην **noun - accusative singular feminine**

hupomone **hoop-on-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

κατεργάζεται **verb - present middle or passive deponent indicative - third person singular**

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

Romans 5:4 .

.	Greek	Strong's	Origin
and perseverance,	ὑπομονή (upomonē)	5281: a remaining behind, a patient enduring	from hupomenó
proven	δοκιμήν (dokimēn)	1382: (the process or result of) trial, proving, approval	from dokimos
character; and proven character,	δοκιμή (dokimē)	1382: (the process or result of) trial, proving, approval	from dokimos
hope;	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υπομονη **noun - nominative singular feminine**

hupomone **hoop-on-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

δοκιμην noun - accusative singular feminine dokime dok-ee-may' : test (abstractly or concretely); by implication, trustiness -- experience(-riment), proof, trial.
η definite article - nominative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
δοκιμη noun - nominative singular feminine dokime dok-ee-may' : test (abstractly or concretely); by implication, trustiness -- experience(-riment), proof, trial.
ελπιδα noun - accusative singular feminine elpis el-pece' : expectation (abstractly or concretely) or confidence -- faith, hope.

Romans 5:5 .

.	Greek	Strong's	Origin
and hope	ἐλπίς (elpis)	1680: expectation, hope	from the same as elpizó
does not disappoint,	καταισχύνει (kataischunei)	2617b: to put to shame, to disgrace	from kata and aischunó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has been poured	ἐκκέχυται (ekkechutai)	1632b: to pour out, fig. to bestow	from the same as ekcheó
out within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
our hearts	καρδίαις (kardiais)	2588: heart	a prim. word

through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
who was given to us.	δοθέντος (dothentos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

KJV Lexicon

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελπις noun - nominative singular feminine

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

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.

καταίσχυει verb - present active indicative - third person singular

kataischuno **kat-ahee-skhoo'-no**: to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

οτι conjunction

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.

αγάπη noun - nominative singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εκκεχυται verb - perfect passive indicative - third person singular

ekcheo ek-kheh'-o, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

εν preposition

en en: in, at, (up-)on, by, etc.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας noun - dative plural feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

πνευματος noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγιου adjective - genitive singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

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.

δοθεντος verb - aorist passive participle - genitive 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)

ημιν personal pronoun - first person dative plural

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

Romans 5:6 .

.	Greek	Strong's	Origin
For while we were still	Εἰ (ei)	2089: still, yet	a prim. adverb
helpless,	ἀσθενῶν (asthenōn)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
at the right time	καιρὸν (kairon)	2540: time, season	a prim. word
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
died	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó
for the ungodly.	ἀσεβῶν (asebōn)	765: ungodly, impious	from alpha (as a neg. prefix) and sebó

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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.

ΓΑΡ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΧΡΙΣΤΟΣ **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ΟΝΤΩΝ **verb - present participle - genitive plural masculine**

on **oan**: being -- be, come, have.

ΗΜΩΝ **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ασθενων adjective - genitive plural masculine
asthenes as-then-ace': strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

κατα 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.

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.

ασεβων adjective - genitive plural masculine
asebes as-eb-ace': irreverent, i.e. (by extension) impious or wicked -- ungodly (man).

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).

Romans 5:7 .

.	Greek	Strong's	Origin
For one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
will hardly	μόλις (molis)	3433: with difficulty	from molos (toil)
die	ἀποθανεῖται (apothaneitai)	599: to die	from apo and thnéskó
for a righteous man;	δικαίου (dikaiou)	1342: correct, righteous, by impl. innocent	from diké
though	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
perhaps	τάχα (tacha)	5029: quickly, perhaps	adverb from tachus

for the good man	ἀγαθοῦ (agathou)	18: good	of uncertain origin
someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
would dare	τολμᾷ (tolma)	5111: to have courage, to be bold	from tolma (boldness)
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
to die.	ἀποθανεῖν (apothanein)	599: to die	from apo and thnéskó

KJV Lexicon

μολις **adverb**

molis mol'-is: with difficulty -- hardly, scarce(-ly), + with much work.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

δικαιου **adjective - genitive singular masculine**

dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

αποθανειται **verb - future middle deponent indicative - 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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθου adjective - genitive singular masculine

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

ταχα adverb

tacha takh'-ah: shortly, i.e. (figuratively) possibly -- peradventure(-haps).

τις indefinite pronoun - nominative singular masculine

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

τολμα verb - present 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.

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).

Romans 5:8 .

.	Greek	Strong's	Origin
But God	θεὸς (theos)	2316: God, a god	of uncertain origin
demonstrates	συνίστησιν (sunistēsín)	4921: to commend, establish, stand near, consist	from sun and histémi
His own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
us, in that while we were yet	ἔτι (eti)	2089: still, yet	a prim. adverb
sinner,	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
died	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó
for us.			

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συνιστησιν **verb - present active indicative - third person singular**

sunistao soon-is-tah'-o, : to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐαυτου **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.

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

αμαρτων adjective - genitive plural masculine

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

οντων verb - present participle - genitive plural masculine

on oan: being -- be, come, have.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

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).

Romans 5:9 .

.	Greek	Strong's	Origin
Much	πολλῶ (pollō)	4183: much, many	a prim. word
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
having now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
been justified	δικαιωθέντες (dikaiōthentes)	1344: to show to be righteous, declare righteous	from dikaios
by His blood,	αἵματι (aimati)	129: blood	of uncertain origin
we shall be saved	σωθησόμεθα (sōthēsometha)	4982: to save	from sós (safe, well)
from the wrath	ὀργῆς (orgēs)	3709: impulse, wrath	a prim. word
[of God] through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him.			

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πολλῶ **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.

οὖν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but,

now (then), so (likewise then), then, therefore, verily, wherefore.

μαλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

δικαιωθεντες **verb - aorist passive participle - nominative plural masculine**

dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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.

αιματι **noun - dative singular neuter**

haima **hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σωθησομεθα **verb - future passive indicative - first person**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) 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

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.

οργης **noun - genitive singular feminine**

orge or-gay': desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment

Romans 5:10 .

.	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
while we were enemies	ἐχθροὶ (echthroi)	2190: hostile	from echthos (hatred)
we were reconciled	κατηλλάγημεν (katēllagēmen)	2644: to reconcile	from kata and allassó
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the death	θανάτου (thanatou)	2288: death	from thnéskó
of His Son,	υἱοῦ (uiou)	5207: a son	a prim. word
much	πολλῷ (pollō)	4183: much, many	a prim. word
more,	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
having been reconciled,	καταλλαγέντες (katallagentes)	2644: to reconcile	from kata and allassó
we shall be saved	σωθησόμεθα (sōthēsometha)	4982: to save	from sós (safe, well)
by His life.	ζωῇ (zōē)	2222: life	from zaó

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ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εχθροι **adjective - nominative plural masculine**

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

οντες **verb - present participle - nominative plural masculine**

on **oan**: being -- be, come, have.

καταλλαγημεν **verb - second aorist passive indicative - first person**

katallasso **kat-al-las'-so**: to change mutually, i.e. (figuratively) to compound a difference -- reconcile.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

θανατου **noun - genitive singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

του **definite article - genitive singular masculine**

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.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πολλω adjective - dative singular masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

καταλλαγεντες verb - second aorist passive participle - nominative plural masculine

katallasso kat-al-las'-so: to change mutually, i.e. (figuratively) to compound a difference -- reconcile.

σωθησομεθα verb - future passive indicative - first person

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωη noun - dative singular feminine

zoe dzo-ay': life -- life(-time).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 5:11 .

.	Greek	Strong's	Origin
And not only	μόνον (monon)	3440: merely	adverb from monos
this, but we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
exult	καυχώμενοι (kauchōmenoi)	2744: to boast	of uncertain origin
in God	θεῷ (theō)	2316: God, a god	of uncertain origin

through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
through	δι΄ (di)	1223: through, on account of, because of	a prim. preposition
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
received	ἐλάβομεν (elabomen)	2983: to take, receive	from a prim. root lab-
the reconciliation.	καταλλαγὴν (katallagēn)	2643: reconciliation	from katallassó

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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.

μόνον **adverb**

monon mon'-on: merely -- alone, but, only.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καυχωμενοι verb - present middle or passive deponent participle - nominative plural masculine

kauchaomai kow-khah'-om-ahēe: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

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.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταλλαγην noun - accusative singular feminine

katallage kat-al-lag-ay': exchange (figuratively, adjustment), i.e. restoration to (the divine) favor -- atonement, reconciliation(-ing).

ελαβομεν verb - second aorist active indicative - first person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

Romans 5:12 .

.	Greek	Strong's	Origin
Therefore,	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition
just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as through	δι΄ (di)	1223: through, on account of, because of	a prim. preposition
one	ἐνός (enos)	1520: one	a primary number
man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
into the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
and death	θάνατος (thanatos)	2288: death	from thnéskó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
sin,	ἁμαρτίας	266: a sin, failure	from hamartanó

	(amartias)		
and so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
death	θάνατος (thanatos)	2288: death	from thnέskό
spread	διήλθεν (diēlthen)	1330: to go through, go about, to spread	from dia and erchomai
to all	πάντας (pantas)	3956: all, every	a prim. word
men,	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
because	ἐφ' (eph)	1909: on, upon	a prim. preposition
all	πάντες (pantes)	3956: all, every	a prim. word
sinned--	ἥμαρτον (ēmarton)	264: to miss the mark, do wrong, sin	from an early root hamart-

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).

ΩΣΠΕΡ **adverb**

hosper **hose'-per**: just as, i.e. exactly like -- (even, like) as.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΕΝΟΣ **adjective - genitive singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ανθρώπου noun - genitive singular 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.

αμαρτια noun - nominative singular feminine
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

εις 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.

εισηλθεν verb - second aorist active indicative - third person singular
eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

αμαρτιας noun - genitive singular feminine
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανατος noun - nominative singular masculine
thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

ανθρωπους noun - accusative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανατος noun - nominative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

διηλθεν verb - second aorist active indicative - third person singular

dierchomai dee-er'-khom-ah-ee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

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.

ὃς 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.

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

ἡμαρτον verb - second aorist active indicative - third person

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.

Romans 5:13 .

■			
.	Greek	Strong's	Origin

for until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
was in the world,	κόσμῳ (kosmō)	2889: order, the world	a prim. word
but sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
is not imputed	ἐλλογᾶται (ellogatai)	1677: to charge to one's account, impute	from en and logos (in the sense of account, reckoning)
when there is no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
law.	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

αχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

αμαρτια **noun - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

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.

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.

αμαρτια **noun - nominative singular feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

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.

ελλογεται **verb - present passive indicative - third person singular**

ellogeo el-log-eh'-o: to reckon in, i.e. attribute -- impute, put on account.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

οντος **verb - present participle - genitive singular masculine**

on **oan**: being -- be, come, have.

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.

Romans 5:14 .

.	Greek	Strong's	Origin
Nevertheless	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
death	θάνατος (thanatos)	2288: death	from thnέskó
reigned	ἐβασίλευσεν (ebasileusen)	936: to be king, reign	from basileus

from Adam	Ἀδὰμ (adam)	76: Adam, the first man	of Hebrew origin Adam
until	μέχρι (mechri)	3360: as far as, until	a prim. word
Moses,	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
those	ὁ (o)	3588: the	the def. art.
who had not sinned	ἀμαρτήσαντας (amartēsantas)	264: to miss the mark, do wrong, sin	from an early root hamart-
in the likeness	ὁμοιώματι (omoiōmati)	3667: that which is made like (something)	from homoioó
of the offense	παραβάσεως (parabaseōs)	3847: a going aside, a transgression	from parabainó
of Adam,	Ἀδὰμ (adam)	76: Adam, the first man	of Hebrew origin Adam
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is a type	τύπος (tupos)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
of Him who was to come.	μέλλοντος (mellontos)	3195: to be about to	a prim. verb

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εβασιλευσεν verb - aorist active indicative - third person singular
basileuo bas-il-yoo'-o: to rule -- king, reign.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανατος noun - nominative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αδαμ proper noun

Adam ad-am': Adam, the first man; typically (of Jesus) man (as his representative) -- Adam.

μεχρι adverb

mechri mekh'-ree: as far as, i.e. up to a certain point -- till, (un-)to, until.

μωσεως noun - genitive singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αμαρτησαντας verb - aorist active participle - accusative plural masculine

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.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ομοιωματι noun - dative singular neuter

homoioima hom-oy'-o-mah: a form; abstractly, resemblance -- made like to, likeness, shape, similitude.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραβασεως noun - genitive singular feminine

parabasis par-ab'-as-is: violation -- breaking, transgression.

αδαμ proper noun

Adam ad-am': Adam, the first man; typically (of Jesus) man (as his representative) -- Adam.

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

τυπος noun - nominative 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.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελλοντος verb - present active participle - genitive singular masculine

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

Romans 5:15 .

.	Greek	Strong's	Origin
But the free gift	χάρισμα	5486: a gift of grace, a free gift	from charizomai

	(charisma)		
is not like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the transgression.	παράπτωμα (paraptōma)	3900: a false step, a trespass	from parapiptó
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
by the transgression	παραπτώματι (paraptōmati)	3900: a false step, a trespass	from parapiptó
of the one	ένος (enos)	1520: one	a primary number
the many	πολλοί (polloi)	4183: much, many	a prim. word
died,	ἀπέθανον (apethanon)	599: to die	from apo and thnéskó
much	πολλῶ (pollō)	4183: much, many	a prim. word
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
did the grace	χάρις (charis)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and the gift	δωρεᾶ (dōrea)	1431: a gift	from didómi
by the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
of the one	ένος (enos)	1520: one	a primary number
Man,	άνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
Jesus	Ἰησοῦ	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsou)	name of the Messiah, also three other Isr.	
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
abound	ἐπερίσσευσεν (eperisseusen)	4052: to be over and above, to abound	from perissos
to the many.	πολλούς (pollous)	4183: much, many	a prim. word

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αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ουχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

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.

παράπτωμα noun - nominative singular neuter

paraptoma par-ap'-to-mah: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

χαρισμα noun - nominative singular neuter

charisma **khar'-is-mah**: a (divine) gratuity -- (free) gift.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενος adjective - genitive singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

παραπτωματι noun - dative singular neuter

paraptoma par-ap'-to-mah: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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).

πολλω adjective - dative singular masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρις noun - nominative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωρεα noun - nominative singular feminine

dorea do-reh-ah': a gratuity -- gift.

εν preposition

en en: in, at, (up-)on, by, etc.

χαριτι noun - dative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

τη definite article - dative singular feminine

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.

ενος adjective - genitive singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολλους adjective - accusative plural masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

επερισσευσεν 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

Romans 5:16 .

.	Greek	Strong's	Origin
The gift	δῶρημα (dōrēma)	1434: a gift, a bestowment	from dóreomai
is not like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
[that which came] through	δι' (di)	1223: through, on account of, because of	a prim. preposition
the one	ἐνὸς (enos)	1520: one	a primary number
who sinned;	ἁμαρτήσαντος (amartēsantos)	264: to miss the mark, do wrong, sin	from an early root hamart-
for on the one hand	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
the judgment	κρίμα (krima)	2917: a judgment	from krinó
[arose] from one	ἐνὸς (enos)	1520: one	a primary number
[transgression] resulting	εἰς (eis)	1519: to or into (indicating the point reached or entered,	a prim. preposition

		of place, time, fig. purpose, result)	
in condemnation,	κατάκριμα (katakrima)	2631: penalty	from katakrinó
but on the other hand	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the free gift	χάρισμα (charisma)	5486: a gift of grace, a free gift	from charizomai
[arose] from many	πολλῶν (pollōn)	4183: much, many	a prim. word
transgressions	παράπτωμάτων (paraptōmatōn)	3900: a false step, a trespass	from parapiptó
resulting	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
in justification.	δικαίωμα (dikaiōma)	1345: an ordinance, a sentence of acquittal or condemnation, a righteous deed	from dikaiōó

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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

οὐχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ὥς adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ενος adjective - genitive singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

αμαρτησαντος verb - aorist active participle - genitive singular masculine

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.

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.

δωρημα noun - nominative singular neuter

dorema do'-ray-mah: a bestowment -- gift.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

κριμα noun - nominative singular neuter

krima kree'-mah: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

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)

ενος adjective - genitive singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κατακριμα noun - accusative singular neuter

katakrima kat-ak'-ree-mah: an adverse sentence (the verdict) -- condemnation.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χαρισμα **noun - nominative singular neuter**

charisma **khar'-is-mah**: a (divine) gratuity -- (free) gift.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πολλων **adjective - genitive plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

παραπτωμάτων **noun - genitive plural neuter**

paraptoma **par-ap'-to-mah**: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δικαιωμα **noun - accusative singular neuter**

dikaioma **dik-ah'-yo-mah**: an equitable deed; by implication, a statute or decision -- judgment, justification, ordinance, righteousness.

Romans 5:17 .

.	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
by the transgression	παραπτώματι (paraptōmati)	3900: a false step, a trespass	from parapiptó
of the one,	ένός (enos)	1520: one	a primary number
death	θάνατος (thanatos)	2288: death	from thnέskó
reigned	ἐβασίλευσεν (ebasileusen)	936: to be king, reign	from basileus
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

the one,	ένος (enos)	1520: one	a primary number
much	πολλῶ (pollō)	4183: much, many	a prim. word
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
those	τῶ (tō)	3588: the	the def. art.
who receive	λαμβάνοντες (lambanontes)	2983: to take, receive	from a prim. root lab-
the abundance	περισσεΐαν (perisseian)	4050: superfluity	from perisseuó
of grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
and of the gift	δωρεᾶς (dōreas)	1431: a gift	from didómi
of righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
will reign	βασιλεύσουσιν (basileusousin)	936: to be king, reign	from basileus
in life	ζωῇ (zōē)	2222: life	from zaó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the One,	ένος (enos)	1520: one	a primary number
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

ει **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενος **adjective - genitive singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

παραπτωματι **noun - dative singular neuter**

paraptoma par-ap'-to-mah: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανατος **noun - nominative singular masculine**

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

εβασιλευσεν **verb - aorist active indicative - third person singular**

basileuo bas-il-yoo'-o: to rule -- king, reign.

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.

ενος **adjective - genitive singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

πολλω **adjective - dative singular masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

μαλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περισσειαν **noun - accusative singular feminine**

perisseia **per-is-si'-ah**: surplusage, i.e. superabundance -- abundance(-ant, (-ly), superfluity.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωρεας **noun - genitive singular feminine**

dorea **do-reh-ah'**: a gratuity -- gift.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιοσυνης **noun - genitive singular feminine**

dikaioisune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

λαμβάνοντες **verb - present active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ζωη **noun - dative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

βασιλευσουσιν **verb - future active indicative - third person**
basileuo **bas-il-yoo'-o**: to rule -- king, reign.

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.

ενος **adjective - genitive singular masculine**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ιησου **noun - genitive singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Romans 5:18 .

.	Greek	Strong's	Origin
So then	Ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
as through	δι' (di)	1223: through, on account of, because of	a prim. preposition
one	ένος (enos)	1520: one	a primary number
transgression	παράπτωματος (paraptōmatos)	3900: a false step, a trespass	from parapiptó
there resulted	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
condemnation	κατάκριμα (katakrima)	2631: penalty	from katakrinó
to all	πάντας (pantas)	3956: all, every	a prim. word

men,	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
one	ένος (enos)	1520: one	a primary number
act of righteousness	δικαιώματος (dikaiōmatos)	1345: an ordinance, a sentence of acquittal or condemnation, a righteous deed	from dikaió
there resulted	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
justification	δικαίωσιν (dikaiōsin)	1347: the act of pronouncing righteous, acquittal	from dikaió
of life	ζωῆς (zōēs)	2222: life	from zaó
to all	πάντας (pantas)	3956: all, every	a prim. word
men.	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)

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αρα particle

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

ουν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ενος **adjective - genitive singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

παράπτωματος **noun - genitive singular neuter**

paraptoma **par-ap'-to-mah**: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ανθρωπους **noun - accusative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κατακριμα **noun - accusative singular neuter**

katakrima **kat-ak'-ree-mah**: an adverse sentence (the verdict) -- condemnation.

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ενος **adjective - genitive singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

δικαιωματος **noun - genitive singular neuter**

dikaioma **dik-ah'-yo-mah**: an equitable deed; by implication, a statute or decision -- judgment, justification, ordinance, righteousness.

εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
παντας adjective - accusative plural masculine pas pas: apparently a primary word; all, any, every, the whole
ανθρωπους noun - accusative plural masculine anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
δικαιωσιν noun - accusative singular feminine dikaiosis dik-ah'-yo-sis: acquittal (for Christ's sake) -- justification.
ζωης noun - genitive singular feminine zoe dzo-ay': life -- life(-time).

Romans 5:19 .

.	Greek	Strong's	Origin
For as through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the one	ένός (enos)	1520: one	a primary number
man's	άνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
disobedience	παρακοῆς (parakoēs)	3876: a hearing amiss, by impl. disobedience	from parakouó
the many	πολλοί (polloi)	4183: much, many	a prim. word
were made	κατεστάθησαν (katestathēsan)	2525: to set in order, appoint	from kata and histémi
sinner,	άμαρτωλοί (amartōloi)	268: sinful	from hamartanó
even	καί (kai)	2532: and, even, also	a prim. conjunction

so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the obedience	ὑπακοῆς (upakoēs)	5218: obedience	from hupakouó
of the One	ἐνός (enos)	1520: one	a primary number
the many	πολλοί (polloi)	4183: much, many	a prim. word
will be made	κατασταθήσονται (katastathēsontai)	2525: to set in order, appoint	from kata and histémi
righteous.	δίκαιοι (dikaioi)	1342: correct, righteous, by impl. innocent	from diké

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ὥσπερ **adverb**

hosper **hoke'-per**: just as, i.e. exactly like -- (even, like) as.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

διὰ **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.

παρακοης **noun - genitive singular feminine**

parakoe par-ak-o-ay': inattention, i.e. (by implication) disobedience -- disobedience.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ενος adjective - genitive singular masculine

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ανθρωπου noun - genitive singular masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αμαρτωλοι adjective - nominative plural masculine

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

κατεσταθησαν verb - aorist passive indicative - third person

kathistemi **kath-is'-tay-mee**: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, 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.

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.

ουτως adverb

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

υπακοης noun - genitive singular feminine

hupakoe **hoop-ak-o-ay'**: attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενος adjective - genitive singular masculine

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

δικαιοι adjective - nominative plural masculine

dikaios dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

κατασταθῇσονται verb - future passive indicative - third person

kathistemi kath-is'-tay-mee: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, 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.

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.

Romans 5:20 .

.	Greek	Strong's	Origin
The Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
came	παρεισῆλθεν (pareisēlthen)	3922: to come in beside	from para and eiserchomai
in so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the transgression	παράπτωμα (paraptōma)	3900: a false step, a trespass	from paraptó
would increase;	πλεονάσῃ (pleonasē)	4121: to superabound, to make to abound	from the cptv. of polus
but where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
increased,	ἐπλεόνασεν (epleonasen)	4121: to superabound, to make to abound	from the cptv. of polus
grace	χάρις (charis)	5485: grace, kindness	a prim. word
abounded all the more,	ὑπερεπερίσσευσεν (upereperisseusen)	5248: to abound more exceedingly	from huper and perisseuó

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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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρεισηλθεν **verb - second aorist active indicative - third person singular**

pareiserchomai par-ice-er'-khom-ahee: to come in alongside, i.e. supervene additionally or stealthily -- come in privily, enter.

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.

πλεοναση **verb - aorist active subjunctive - third person singular**

pleonazo pleh-on-ad'-zo: to do, make or be more, i.e. increase (transitively or intransitively); by extension, to superabound -- abound, abundant, make to increase, have over.

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.

παραπτωμα **noun - nominative singular neuter**

paraptoma par-ap'-to-mah: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

ου **adverb**

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επλεονασεν **verb - aorist active indicative - third person singular**

pleonazo pleh-on-ad'-zo: to do, make or be more, i.e. increase (transitively or intransitively); by extension, to superabound -- abound, abundant, make to increase, have over.

η **definite article - nominative singular feminine**

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 - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

υπερπερισσευσεν **verb - aorist active indicative - third person singular**

huperperisseuo **hoop-er-per-is-syoo'-o**: to super-abound -- abound much more, exceeding.

η **definite article - nominative singular feminine**

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).

Romans 5:21 .

.	Greek	Strong's	Origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
that, as sin	ἀμαρτία (amartia)	266: a sin, failure	from hamartanó
reigned	ἐβασίλευσεν (ebasileusen)	936: to be king, reign	from basileus
in death,	θανάτῳ (thanatō)	2288: death	from thnέskó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
so		3779: in this way, thus	adverb from houtos,
grace	χάρις (charis)	5485: grace, kindness	a prim. word
would reign	βασιλεύσῃ (basileusē)	936: to be king, reign	from basileus
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
to eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life	ζωήν (zōēn)	2222: life	from zaó
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
our Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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.

ὥστερ **adverb**

hosper hoce'-per: just as, i.e. exactly like -- (even, like) as.

εβασιλευσεν verb - aorist active indicative - third person singular
basileuo bas-il-yoo'-o: to rule -- king, 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.

αμαρτια **noun - nominative singular feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

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.

θανατω noun - dative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρις noun - nominative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

βασιλευση verb - aorist active subjunctive - third person singular

basileuo bas-il-yoo'-o: to rule -- king, reign.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

δικαιοσυνης noun - genitive singular feminine

dikaiousune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

εις 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).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

Romans 6:1 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we say		3004: to say	a prim. verb
then?	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Are we to continue	ἐπιμένωμεν (epimenōmen)	1961: to stay on	from epi and menó
in sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that grace	χάρις (charis)	5485: grace, kindness	a prim. word
may increase?	πλεονάσῃ (pleonasē)	4121: to superabound, to make to abound	from the cptv. of polus

KJV Lexicon

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εἶπουμεν **verb - future active indicative - first person**

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

ἐπιμενομεν **verb - present active indicative - first person**

epimeno ep-ee-men'-o: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτια **noun - dative singular feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

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.

χαρις **noun - nominative singular feminine**

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

πλεοναση **verb - aorist active subjunctive - third person singular**

pleonazo pleh-on-ad'-zo: to do, make or be more, i.e. increase (transitively or intransitively); by extension, to superabound -- abound, abundant, make to increase, have over.

Romans 6:2 .

·			
·	Greek	Strong's	Origin

May it never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be! How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
shall we who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
died	ἀπεθάνομεν (apethanomen)	599: to die	from apo and thnéskó
to sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
still	ἔτι (eti)	2089: still, yet	a prim. adverb
live	ζήσομεν (zēsomen)	2198: to live	from prim. roots zé- and zó-
in it?			

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.

γενοίτο verb - second aorist middle deponent passive deponent - third person singular

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

οἵτινες relative pronoun - nominative plural masculine

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ἀπεθάνομεν verb - second aorist active indicative - first person

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

τη definite article - dative singular feminine

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).

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).

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.

ζησομεν verb - future active indicative - first person

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

εν preposition

en en: in, at, (up-)on, by, etc.

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 6:3 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you not know	ἀγνοεῖτε (agnoeite)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
that all of us who	ὅσοι (osoi)	3745: how much, how many	from hos,
have been baptized	ἐβαπτίσθημεν (ebaptisthēmen)	907: to dip, sink	from baptó
into Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
have been baptized	ἐβαπτίσθημεν (ebaptisthēmen)	907: to dip, sink	from baptó

into His death?

θάνατον
(thanaton)

2288: death

from thnḗskó

KJV Lexicon

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

αγνοείτε verb - present active indicative - second person

agnoeo **ag-no-eh'-o**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οσοι correlative pronoun - nominative plural masculine

hosos **hos'-os**: as (much, great, long, etc.) as

εβαπτισθημεν verb - aorist passive indicative - first person

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χριστον noun - accusative singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησουν noun - accusative 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

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θανάτον noun - accusative 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

εβαπτισθημεν verb - aorist passive indicative - first person

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

Romans 6:4 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
we have been buried	συνετάφημεν (sunetaphēmen)	4916: to bury with	from sun and thaptó
with Him through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
baptism	βαπτίσματος (baptismatos)	908: (the result of) a dipping or sinking	from baptizó
into death,	θάνατον (thanaton)	2288: death	from thnéskó
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
that as Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
was raised	ἠγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
from the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the glory	δοξῆς (doxēs)	1391: opinion (always good in N.T.), hence praise,	from dokeó

of the Father,	πατρός (patros)	honor, glory 3962: a father	a prim. word
so		3779: in this way, thus	adverb from houtos,
we too	καὶ (kai)	2532: and, even, also	a prim. conjunction
might walk	περιπατήσωμεν (peripatēsōmen)	4043: to walk	from peri and pateó
in newness	καινότητι (kainotēti)	2538: newness	from kainos
of life.	ζωῆς (zōēs)	2222: life	from zaó

KJV Lexicon

συνεταφημεν **verb - second aorist passive indicative - first person**

sunthapto **soon-thap'-to**: to inter in company with, i.e. (figuratively) to assimilate spiritually (to Christ by a sepulture as to sin) -- bury with.

οὐν **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

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτισματος **noun - genitive singular neuter**

baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

εις 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.

θανατον noun - accusative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

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.

ωσπερ adverb

hosper hoce'-per: just as, i.e. exactly like -- (even, like) as.

ηγερθη verb - aorist passive indicative - third person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

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.

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.

πατρος noun - genitive 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.

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).

ἐν preposition

en en: in, at, (up-)on, by, etc.

καὶνότητι noun - dative singular feminine

kainotes kahee-not'-ace: renewal (figuratively) -- newness.

ζωῆς noun - genitive singular feminine

zoe dzo-ay': life -- life(-time).

περιπατήσωμεν verb - aorist active subjunctive - first person

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

Romans 6:5 .

.	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
we have become	γεγόναμεν (gegonamen)	1096: to come into being, to happen, to become	from a prim. root gen-
united	σὺμφυτοι (sumphutoi)	4854: congenital, hence united with	from sumphuó
with [Him] in the likeness	ὁμοιώματι (omoiōmati)	3667: that which is made like (something)	from homoió
of His death,	θανάτου (thanatou)	2288: death	from thnéskó
certainly	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos

we shall also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be [in the likeness] of His resurrection,	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

συμφυτοὶ adjective - nominative plural masculine

sumphutos soom'-foo-tos: grown along with (connate), i.e. (figuratively) closely united to -
- planted together.

γενόμεν verb - second perfect active indicative - first person

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ὁ definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὁμοιωμάτι noun - dative singular neuter

homoionoma hom-oy'-o-mah: a form; abstractly, resemblance -- made like to, likeness, shape, similitude.

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.

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

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

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναστασεως noun - genitive singular feminine

anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

εσομεθα verb - future indicative - first person

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

Romans 6:6 .

.	Greek	Strong's	Origin
knowing	γινώσκοντες (ginōskontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that our old	παλαιός (palaios)	3820: old, ancient	from palai
self	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
was crucified	συνεσταυρώθη (sunestaurōthē)	4957: to crucify together with	from sun and stauroó
with [Him], in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that our body	σῶμα (sōma)	4983: a body	of uncertain origin
of sin	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

might be done away	καταργηθῇ (katargēthē)	2673: to render inoperative, abolish	from kata and argeó
with, so that we would no longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
be slaves	δουλεύειν (douleuein)	1398: to be a slave, to serve	from doulos
to sin;	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó

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).

ΓΙΝΩΣΚΟΝΤΕΣ verb - present active participle - nominative plural masculine

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.

Ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΑΛΑΙΟΣ adjective - nominative singular masculine

palaios pal-ah-yos': antique, i.e. not recent, worn out -- old.

ΗΜΩΝ personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ΑΝΘΡΩΠΟΣ noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ΣΥΝΕΣΤΑΥΡΩΘΗ verb - aorist passive indicative - third person singular

sustauroo soos-tow-ro'-o: to impale in company with -- crucify with.

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.

καταργηθη verb - aorist passive subjunctive - third person singular

katargeo kat-arg-eh'-o: to be (render) entirely idle (useless), literally or figuratively

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.

της definite article - genitive singular feminine

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).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μηκετι adverb

meketi may-ket'-ee: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

δουλευειν verb - present active infinitive

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτια noun - dative singular feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

Romans 6:7 .

.	Greek	Strong's	Origin
for he who has died	ἀποθανών	599: to die	from apo and thnέskó

	(apothanōn)		
is freed	δεδικαίωται (dedikaiōtai)	1344: to show to be righteous, declare righteous	from dikaios
from sin.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

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)

αποθανων **verb - second aorist active participle - nominative singular masculine**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

δεδικαιωται **verb - perfect passive indicative - third person singular**

dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

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.

αμαρτιας **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

Romans 6:8 .

.	Greek	Strong's	Origin
Now	ὁ	1161: but, and, now, (a connective or adversative	a prim. word

	(de)	particle)	
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we have died	ἀπεθάνομεν (apethanomen)	599: to die	from apo and thnéskó
with Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
we believe	πιστεύομεν (pisteuomen)	4100: to believe, entrust	from pistis
that we shall also	καὶ (kai)	2532: and, even, also	a prim. conjunction
live	συζήσομεν (suzēsomen)	4800: to live with	from sun and zaó
with Him,			

KJV Lexicon

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀπεθάνομεν **verb - second aorist active indicative - first person**

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

συν **preposition**

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

χριστῷ **noun - dative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΣΥΖΗΣΟΜΕΝ **verb - future active indicative - first person**

suzao sood-zah'-o: to continue to live in common with, i.e. co-survive -- live 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

Romans 6:9 .

■			
.	Greek	Strong's	Origin
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that Christ,	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
having been raised	ἐγερθεῖς (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)
is never	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
to die	ἀποθνήσκει (apothnēskei)	599: to die	from apo and thnéskó
again;	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
death	θάνατος (thanatos)	2288: death	from thnéskó
no longer		3765: no longer, no more	from ou, and eti

is master over

κυριεύει
(kurieuei)

2961: to be lord of, rule

from kurios

Him.

KJV Lexicon

εἶδοτες **verb - perfect active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

χριστός **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εγερθεις **verb - aorist passive participle - nominative singular masculine**

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.

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).

ἀποθνήσκει **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).

θάνατος **noun - nominative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

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

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).

ΚΥΡΙΕΥΕΙ **verb - present active indicative - third person singular**

kurieuo ko-ree-yoo'-o: to rule -- have dominion over, lord, be lord of, exercise lordship over.

Romans 6:10 .

.	Greek	Strong's	Origin
For the death that He died,	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskό
He died	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskό
to sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanό
once for all;	ἐφάπαξ (ephapax)	2178: once for all	from epi and hapax
but the life	ζῆ (zē)	2198: to live	from prim. roots zέ- and zό-
that He lives, He lives	ζῆ (zē)	2198: to live	from prim. roots zέ- and zό-
to God.	θεῶ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

απεθανεν **verb - second aorist active indicative - third person singular**
apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

τη **definite article - dative singular feminine**
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).

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).

εφαπαξ **adverb**
ephapax **ef-ap'-ax**: upon one occasion (only) -- (at) once (for all).

ο **relative pronoun - accusative singular neuter**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ζη **verb - present active indicative - third person singular**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

ζη **verb - present active indicative - third person singular**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

τω **definite article - dative singular masculine**
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).

Romans 6:11 .

.	Greek	Strong's	Origin
Even	καὶ (kai)	2532: and, even, also	a prim. conjunction
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
consider	λογίζεσθε	3049: to reckon, to consider	from logos (in the sense of an

	(logizesthe)		account or reckoning)
yourselves	ἐαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
to be dead	νεκροὺς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
to sin,	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
but alive	ζῶντας (zōntas)	2198: to live	from prim. roots zé- and zó-
to God	θεῶ (theō)	2316: God, a god	of uncertain origin
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεῖς **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

λογιζεσθε **verb - present middle or passive deponent imperative - second person**

logizomai log-id'-zom-ahée: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

ἐαυτούς **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.

νεκρους **adjective - accusative plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

τη **definite article - dative singular feminine**

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).

ζωντας **verb - present active participle - accusative plural masculine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master

(as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

Romans 6:12 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
do not let sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
reign	βασιλευέτω (basileuetō)	936: to be king, reign	from basileus
in your mortal	θνητῷ (thnētō)	2349: subject to death	from thnέskó
body	σώματι (sōmati)	4983: a body	of uncertain origin
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that you obey	ὑπακούειν (upakouein)	5219: to listen, attend to	from hupo and akouó
its lusts,	ἐπιθυμίαις (epithumiais)	1939: desire, passionate longing, lust	from epithumeó

KJV Lexicon

μη **particle - nominative**
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

βασιλευετω verb - present active imperative - third person singular
basileuo bas-il-yoo'-o: to rule -- king, 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.

αμαρτια noun - nominative singular feminine
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

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.

θνητω adjective - dative singular neuter
thnetos thnay-tos': liable to die -- mortal(-ity).

υμων personal pronoun - second person genitive plural
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

σωματι noun - dative singular neuter
soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

εις 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.

υπακουειν verb - present active infinitive
hupakouo hoop-ak-oo'-o: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

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

εν preposition
en en: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπιθυμiais **noun - dative plural feminine**

epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

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

Romans 6:13 .

.	Greek	Strong's	Origin
and do not go on presenting	παριστάνετε (paristanete)	3936: to place beside, to present, stand by, appear	from para and histémi
the members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
of your body to sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
[as] instruments	ὄπλα (opla)	3696: a tool, implement, weapon	a prim. word
of unrighteousness;	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos
but present	παραστήσατε (parastēsate)	3936: to place beside, to present, stand by, appear	from para and histémi
yourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
as those alive	ζῶντας (zōntas)	2198: to live	from prim. roots zé- and zó-
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
and your members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word

[as] instruments	ὄπλα (opla)	3696: a tool, implement, weapon	a prim. word
of righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
to God.	θεῷ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

μηδε conjunction

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

παριστανετε verb - present active imperative - second person

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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.

μελη noun - accusative plural neuter

melos **mel'-os**: a limb or part of the body -- member.

υμων personal pronoun - second person genitive plural

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

οπλα noun - accusative plural neuter

hoplon **hop'-lon**: an implement or utensil or tool (literally or figuratively, especially, offensive for war) -- armour, instrument, weapon.

αδικιας noun - genitive singular feminine

adikia **ad-ee-kee'-ah**: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

τη definite article - dative singular feminine

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).

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.

παρστήσατε **verb - aorist active middle - second person**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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.

τω **definite article - dative singular masculine**

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).

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

ζωντας **verb - present active participle - accusative plural masculine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

μελη **noun - accusative plural neuter**

melos **mel'-os**: a limb or part of the body -- member.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

οπλα **noun - accusative plural neuter**

hoplon **hop'-lon**: an implement or utensil or tool (literally or figuratively, especially, offensive for war) -- armour, instrument, weapon.

δικαιοσύνης **noun - genitive singular feminine**

dikaiosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

τω **definite article - dative singular masculine**

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).

Romans 6:14 .

.	Greek	Strong's	Origin
For sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
shall not be master over	κυριεύσει (kurieusei)	2961: to be lord of, rule	from kurios
you, for you are not under	ὑπὸ (upo)	5259: by, under	a prim. preposition
law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
but under	ὑπὸ (upo)	5259: by, under	a prim. preposition
grace.	χάριν (charin)	5485: grace, kindness	a prim. word

KJV Lexicon

ἁμαρτία **noun - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -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.

κυριεῖται verb - future active indicative - third person singular

kurieuo ko-ree-yoo'-o: to rule -- have dominion over, lord, be lord of, exercise lordship over.

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)

εἰτε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

ὑπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

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.

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.

ὑπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

χάρις noun - accusative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

Romans 6:15 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then?	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Shall we sin	ἁμαρτήσωμεν (amartēsōmen)	264: to miss the mark, do wrong, sin	from an early root hamart-
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
we are not under	ὑπὸ (upo)	5259: by, under	a prim. preposition
law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
but under	ὑπὸ (upo)	5259: by, under	a prim. preposition
grace?	χάριν (charin)	5485: grace, kindness	a prim. word
May it never	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be!			

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.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἁμαρτήσομεν verb - future active indicative - first person

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.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐσμεν verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

ὑπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

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.

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.

ὑπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

χάριν noun - accusative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γένοιτο verb - second aorist middle deponent passive deponent - 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.)

Romans 6:16 .

.	Greek	Strong's	Origin
Do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that when	ὅ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you present	παριστάνετε (paristanete)	3936: to place beside, to present, stand by, appear	from para and histémi
yourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
to someone	ὅ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
[as] slaves	δούλους (doulous)	1401: a slave	of uncertain derivation
for obedience,	ὑπακοήν (upakoēn)	5218: obedience	from hupakouó
you are slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
of the one whom		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you obey,	ὑπακούετε (upakouete)	5219: to listen, attend to	from hupo and akouó
either	ἢτοι (ētoi)	2273: whether	from é and toi
of sin	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
resulting	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

in death,	θάνατον (thanaton)	2288: death	from thnέskό
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
of obedience	ὑπακοῆς (upakoēs)	5218: obedience	from hupakouό
resulting	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
in righteousness?	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios

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.

οἶδατε **verb - perfect active indicative - second person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

παριστανετε **verb - present active indicative - second person**

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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.

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υπακοην noun - accusative singular feminine

hupakoe hoop-ak-o-ay': attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

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.

εστε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

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.

υπακουετε verb - present active indicative - second person

hupakouo hoop-ak-oo'-o: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

ητοι conjunction

etoi ay'-toy: either indeed -- whether.

αμαρτιας noun - genitive singular feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

θανατον noun - accusative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

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.

υπακοης noun - genitive singular feminine

hupakoe hoop-ak-o-ay': attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

δικαιοσύνην **noun - accusative singular feminine**

dikaíosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

Romans 6:17 .

.	Greek	Strong's	Origin
But thanks	χάρις (charis)	5485: grace, kindness	a prim. word
be to God	θεῶ (theō)	2316: God, a god	of uncertain origin
that though you were slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
of sin,	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
you became obedient	ὑπηκούσατε (upēkousate)	5219: to listen, attend to	from hupo and akouó
from the heart	καρδίας (kardias)	2588: heart	a prim. word
to that form	τύπον (tupon)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
of teaching	διδαχῆς (didachēs)	1322: doctrine, teaching	from didaskó
to which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you were committed,	παρεδόθητε (paredothēte)	3860: to hand over, to give or deliver over, to betray	from para and didómi

KJV Lexicon

χαρις **noun - nominative singular feminine**

charis **khar'-eece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

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.

της **definite article - genitive singular feminine**

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).

υπηκουσατε **verb - aorist active indicative - second person**

hupakouo **hoop-ak-oo'-o**: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

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)

καρδιας **noun - genitive singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

εις 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.

παρεδοθητε verb - aorist passive indicative - second person

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

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.

διδαχης noun - genitive singular feminine

didache did-akh-ay': instruction (the act or the matter) -- doctrine, hath been taught.

Romans 6:18 .

.	Greek	Strong's	Origin
and having been freed	ἐλευθερωθέντες (eleutherōthentes)	1659: to make free, fig. to exempt (from liability)	from eleutheros
from sin,	ἀμαρτίας (amartias)	266: a sin, failure	from hamartanó
you became slaves	ἐδουλώθητε (edoulōthēte)	1402: to enslave, bring under subjection	from doulos
of righteousness.	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios

KJV Lexicon

ελευθερωθεντες verb - aorist passive participle - nominative plural masculine

eleutheroo el-yoo-ther-o'-o: to liberate, i.e. (figuratively) to exempt (from moral, ceremonial

or mortal liability) -- deliver, make free.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιας noun - genitive singular feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

εδουλωθητε verb - aorist passive indicative - second person

doulōo doo-lo'-o: to enslave -- bring into (be under) bondage, given, become (make) servant.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιοσυνη noun - dative singular feminine

dikaïosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

Romans 6:19 .

.	Greek	Strong's	Origin
I am speaking	λέγω (legō)	3004: to say	a prim. verb
in human terms	Ἀνθρώπινον (anthrōpinon)	442: human	from anthrōpos
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the weakness	ἀσθενείαν (astheneian)	769: weakness, frailty	from asthenés
of your flesh.	σάρκος (sarkos)	4561: flesh	a prim. word
For just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per

as you presented	παρεστήσατε (parestēsate)	3936: to place beside, to present, stand by, appear	from para and histémi
your members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
as slaves	δοῦλα (doula)	1401: a slave	of uncertain derivation
to impurity	ἀκαθαρσία (akatharsia)	167: uncleanness	from akathartos
and to lawlessness,	ἀνομία (anomia)	458: lawlessness	from anomos
resulting	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
in [further] lawlessness,	ἀνομίαν (anomian)	458: lawlessness	from anomos
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
present	παραστήσατε (parastēsate)	3936: to place beside, to present, stand by, appear	from para and histémi
your members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
as slaves	δοῦλα (doula)	1401: a slave	of uncertain derivation
to righteousness,	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
resulting	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
in sanctification.	ἁγιασμόν (agiasmon)	38: consecration, sanctification	from hagiazó

KJV Lexicon

ανθρωπινον **adjective - accusative singular neuter**

anthropinos **anth-ro'-pee-nos**: human -- human, common to man, man(-kind), (man-)kind, men's, after the manner of men.

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)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενειαν **noun - accusative singular feminine**

astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

της **definite article - genitive singular feminine**

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).

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ωσπερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

παρεστησατε **verb - aorist active indicative - second person**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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.

μελη **noun - accusative plural neuter**

melos mel'-os: a limb or part of the body -- member.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

δουλα **adjective - accusative plural neuter**

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακαθαρσια **noun - dative singular feminine**

akatharsia ak-ath-ar-see'-ah: impurity (the quality), physically or morally -- uncleanness.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανομια **noun - dative singular feminine**

anomia an-om-ee'-ah: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

εις **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.

ανομιαν **noun - accusative singular feminine**

anomia an-om-ee'-ah: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

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.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

παραστήσατε **verb - aorist active middle - second person**
paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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.

μελη **noun - accusative plural neuter**
melos **mel'-os**: a limb or part of the body -- member.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

δουλα **adjective - accusative plural neuter**
doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιοσυνη **noun - dative singular feminine**
dikaiosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αγιασμον **noun - accusative singular masculine**
hagiasmos **hag-ee-as-mos'**: purification, i.e. (the state) purity; concretely (by Hebraism) a purifier -- holiness, sanctification.

Romans 6:20 .

.	Greek	Strong's	Origin
For when	ὅτε (ote)	3753: when	from hos, and te
you were slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
of sin,	ἀμαρτίας (amartias)	266: a sin, failure	from hamartanó
you were free	ἐλεύθεροι	1658: free, i.e. not a slave or	a prim. word

	(eleutheroi)	not under restraint	
in regard to righteousness.	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios

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οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

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.

της **definite article - genitive singular feminine**

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).

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)

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.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιοσυνη **noun - dative singular feminine**

dikaiosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

Romans 6:21 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
what	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
benefit	καρπὸν (karpon)	2590: fruit	a prim. word
were you then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
deriving	εἶχετε (eichete)	2192: to have, hold	a prim. verb
from the things of which	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you are now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
ashamed?	ἐπαισχύνεσθε (epaischunesthe)	1870: to be ashamed (of)	from epi and aischunó
For the outcome	τέλος (telos)	5056: an end, a toll	a prim. word
of those things	ἐκείνων (ekainōn)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
is death.	θάνατος (thanatos)	2288: death	from thnέskó

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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.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

καρπον **noun - accusative singular masculine**

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

εἶχετε **verb - imperfect active indicative - second person**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τοτε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ἐφ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

οἷς **relative pronoun - dative plural neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ἐπαισχυνεσθε **verb - present middle or passive deponent indicative - second person**

epaischunomai ep-ahee-skho'-nom-ahee: to feel shame for something -- be ashamed.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τελος **noun - nominative singular neuter**

telos tel'-os: continual, custom, end(-ing), finally, uttermost.

ἐκεῖνων **demonstrative pronoun - genitive plural masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

θανάτος **noun - nominative singular masculine**
thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

Romans 6:22 .

.	Greek	Strong's	Origin
But now	νυνὶ (nuni)	3570: now	a strengthened form of nun
having been freed	ἐλευθερωθέντες (eleutherōthentes)	1659: to make free, fig. to exempt (from liability)	from eleutheros
from sin	ἀμαρτίας (amartias)	266: a sin, failure	from hamartanó
and enslaved	δουλωθέντες (doulōthentes)	1402: to enslave, bring under subjection	from doulos
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
you derive	ἔχετε (echete)	2192: to have, hold	a prim. verb
your benefit,	καρπὸν (karpon)	2590: fruit	a prim. word
resulting	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
in sanctification,	ἁγιασμόν (agiasmon)	38: consecration, sanctification	from hagiazō
and the outcome,	τέλος (telos)	5056: an end, a toll	a prim. word
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life.	ζωὴν (zōēn)	2222: life	from zaó

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νυνι **adverb**

nuni **noo-nee'**: just now -- now.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελευθερωθεντες **verb - aorist passive participle - nominative plural masculine**

eleutheroo **el-yoo-ther-o'-o**: to liberate, i.e. (figuratively) to exempt (from moral, ceremonial or mortal liability) -- deliver, make free.

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.

αμαρτιας **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

δουλωθεντες **verb - aorist passive participle - nominative plural masculine**

doulloo **doo-lo'-o**: to enslave -- bring into (be under) bondage, given, become (make) servant.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εχετε **verb - present active indicative - second 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.

καρπον **noun - accusative 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).

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αγιασμον **noun - accusative singular masculine**
hagiasmos **hag-ee-as-mos'**: purification, i.e. (the state) purity; concretely (by Hebraism) a purifier -- holiness, sanctification.

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τελος **noun - nominative singular neuter**
telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

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).

Romans 6:23 .

.	Greek	Strong's	Origin
For the wages	ὀψώνια (opsōnia)	3800: provisions, wages	from the same as opsarion and óneomai
of sin	ἀμαρτίας (amartias)	266: a sin, failure	from hamartanó
is death,	θάνατος (thanatos)	2288: death	from thnéskó
but the free gift	χάρισμα (charisma)	5486: a gift of grace, a free gift	from charizomai
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin

is eternal	αἰώνιος (aiōnios)	166: agelong, eternal	from aión
life	ζωή (zōē)	2222: life	from zaó
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
our Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

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τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

οὐσωνία **noun - nominative plural neuter**

opsonion **op-so'-nee-on**: rations for a soldier, i.e. (by extension) his stipend or pay -- wages.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτίας **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

θανατος **noun - nominative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χαρισμα noun - nominative singular neuter

charisma **khar'-is-mah**: a (divine) gratuity -- (free) 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).

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).

εν preposition

en **en**: in, at, (up-)on, by, etc.

χριστω noun - dative singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου noun - dative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

Romans 7:1 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.

do you not know,	ἀγνοεῖτε (agnoeite)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
brethren	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
(for I am speaking	λαλῶ (lalō)	2980: to talk	from lalos (talkative)
to those who know	γινώσκουσιν (ginōskousin)	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)
that the law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
has jurisdiction over	κυριεύει (kurieuei)	2961: to be lord of, rule	from kurios
a person	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
as long	χρόνον (chronon)	5550: time	a prim. word
as he lives?	ζῇ (zē)	2198: to live	from prim. roots zé- and zó-

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η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

αγνοεῖτε verb - present active indicative - second person

agnoeo **ag-no-eh'-o**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

ἀδελφοὶ noun - vocative plural masculine

adelphos **ad-el-fos'**: a brother near or remote -- brother.

γινωσκουσιν **verb - present active participle - dative plural masculine**

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)

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

λάλω **verb - present active indicative - first person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, 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.

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νόμος **noun - nominative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

κυριεύει **verb - present active indicative - third person singular**

kurieuo **ko-ree-yoo'-o**: to rule -- have dominion over, lord, be lord of, exercise lordship 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.

ανθρώπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ἐφ' **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ὡς **correlative pronoun - accusative singular masculine**

hosos **hos'-os**: as (much, great, long, etc.) as

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.

ζη **verb - present active indicative - third person singular**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

Romans 7:2 .

.	Greek	Strong's	Origin
For the married	ὑπανδρος (upandros)	5220: under the power of or subject to a man	from hupo and anér
woman	γυνή (gunē)	1135: a woman	a prim. word
is bound	δέδεται (dedetai)	1210: to tie, bind	a prim. verb
by law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
to her husband	ἀνδρὶ (andri)	435: a man	a prim. word
while he is living;	ζῶντι (zōnti)	2198: to live	from prim. roots zé- and zó-
but if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
her husband	ἀνὴρ (anēr)	435: a man	a prim. word
dies,	ἀποθάνῃ (apothanē)	599: to die	from apo and thnέskó
she is released	κατήργηται (katērgētai)	2673: to render inoperative, abolish	from kata and argeó
from the law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
concerning the husband.	ἀνδρός (andros)	435: a man	a prim. word

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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.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

υπανδρος **adjective - nominative singular feminine**

hupandros **hoop'-an-dros**: in subjection under a man, i.e. a married woman -- which hath an husband.

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωντι **verb - present active participle - dative singular masculine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

ανδρι **noun - dative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

δεδεσται **verb - perfect passive indicative - third person singular**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

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.

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).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανηρ **noun - nominative singular masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

κατηργηται **verb - perfect passive indicative - third person singular**
katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

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.

νομου **noun - genitive singular masculine**
nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρος **noun - genitive singular masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

Romans 7:3 .

.	Greek	Strong's	Origin
So then,	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
while her husband	ἀνδρὸς (andros)	435: a man	a prim. word

is living	ζῶντος (zōntos)	2198: to live	from prim. roots zé- and zó-
she is joined	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
to another	ἑτέρῳ (eterō)	2087: other	of uncertain origin
man,	ἀνδρὶ (andri)	435: a man	a prim. word
she shall be called	χρηματίσει (chrēmatisei)	5537: to transact business, to make answer	from chréma
an adulteress;	μοιχαλὶς (moichalis)	3428: an adulteress	from the fem. of moichos
but if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
her husband	ἀνὴρ (anēr)	435: a man	a prim. word
dies,	ἀποθάνη (apothanē)	599: to die	from apo and thnέskó
she is free	ἐλευθέρα (eleuthera)	1658: free, i.e. not a slave or not under restraint	a prim. word
from the law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
so that she is not an adulteress	μοιχαλίδα (moichalida)	3428: an adulteress	from the fem. of moichos
though she is joined	γενομένην (genomenēn)	1096: to come into being, to happen, to become	from a prim. root gen-
to another	ἑτέρῳ (eterō)	2087: other	of uncertain origin
man.	ἀνδρὶ (andri)	435: a man	a prim. word

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αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ζωντος **verb - present active participle - genitive singular masculine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρος **noun - genitive singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

μοιχαλις **noun - nominative singular feminine**

moichalis **moy-khal-is'**: an adulteress -- adulteress(-ous, -y).

χρηματισει **verb - future active indicative - third person singular**

chrematizo **kh-ray-mat-id'-zo**: to utter an oracle, i.e. divinely intimate; by implication, to constitute a firm for business, i.e. (generally) bear as a title

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

γενηται **verb - second aorist middle deponent subjunctive - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ανδρι **noun - dative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ετερω **adjective - dative singular masculine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

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).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ελευθερα **adjective - nominative singular feminine**

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)

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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.

νομου **noun - genitive singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

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

μοιχαλιδα **noun - accusative singular feminine**

moichalis **moy-khal-is'**: an adulteress -- adulteress(-ous, -y).

γενομένην **verb - second aorist middle deponent participle - accusative 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.)

ἄνδρι **noun - dative singular masculine**
aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ἑτέρῳ **adjective - dative singular masculine**
heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

Romans 7:4 .

.	Greek	Strong's	Origin
Therefore,	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
my brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
were made to die	ἐθανατώθητε (ethanatōthēte)	2289: to put to death	from thanatos
to the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the body	σώματος (sōmatos)	4983: a body	of uncertain origin
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that you might be joined	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
to another,	ἐτέρῳ (eterō)	2087: other	of uncertain origin

to Him who was raised	ἐγερθέντι (egerthenti)	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)
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we might bear fruit	καρποφορήσωμεν (karpophorēsōmen)	2592: to bear fruit	from karpophoros
for God.	θεῷ (theō)	2316: God, a god	of uncertain origin

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ὥστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ἀδελφοί **noun - vocative 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.

καί **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.

ἐθανατωθητε **verb - aorist passive indicative - second person**

thanatoo **than-at-o'-o**: to kill -- become dead, (cause to be) put to death, kill, mortify.

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.

νομῷ **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.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωματος noun - genitive singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ah-ee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ετερω adjective - dative singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

τω definite article - dative singular masculine

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)

νεκρων **adjective - genitive plural masculine**
nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

εγερθεντι **verb - aorist passive participle - dative singular masculine**
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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.

καρποφορησωμεν **verb - aorist active subjunctive - first person**
karpophoreo **kar-pof-or-eh'-o**: to be fertile -- be (bear, bring forth) fruit(-ful).

τω **definite article - dative singular masculine**
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).

Romans 7:5 .

.	Greek	Strong's	Origin
For while	ὅτε (ote)	3753: when	from hos, and te
we were in the flesh,	σαρκί (sarki)	4561: flesh	a prim. word
the sinful	ἀμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
passions,	παθήματα (pathēmata)	3804: that which befalls one, i.e. a suffering, a passion	from paschó
which were [aroused] by the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
were at work	ἐνηργεῖτο (enēргеito)	1754: to be at work, to work, to do	from energés
in the members	μέλεσιν (melesin)	3196: a member or limb (of the body)	a prim. word

of our body to bear fruit	καρποφορῆσαι (karpophorēsai)	2592: to bear fruit	from karpophoros
for death.	θανάτῳ (thanatō)	2288: death	from thnḗskó

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οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ημεν **verb - imperfect indicative - first person**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκι **noun - dative singular feminine**

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

τα **definite article - nominative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παθηματα **noun - nominative plural neuter**

pathema path'-ay-mah: something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

των **definite article - genitive plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιων **noun - genitive plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

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.

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.

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.

ενηργειτο **verb - imperfect middle indicative - third person singular**

energeo en-erg-eh'-o: to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

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.

μελεσιν **noun - dative plural neuter**

melos mel'-os: a limb or part of the body -- member.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρποφορησαι **verb - aorist active middle or passive deponent**

karpophoreo kar-pof-or-eh'-o: to be fertile -- be (bear, bring forth) fruit(-ful).

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θανάτω **noun - dative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

Romans 7:6 .

.	Greek	Strong's	Origin
But now	νυνὶ (nuni)	3570: now	a strengthened form of nun
we have been released	κατηργήθημεν (katērgēthēmen)	2673: to render inoperative, abolish	from kata and argeó
from the Law,	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
having died	ἀποθανόντες (apothanontes)	599: to die	from apo and thnéskó
to that by which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we were bound,	κατειχόμεθα (kateichometha)	2722: to hold fast, hold back	from kata and echó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that we serve	δουλεύειν (douleuein)	1398: to be a slave, to serve	from doulos
in newness	καινότητι (kainotēti)	2538: newness	from kainos
of the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
and not in oldness	παλαιότητι (palaiotēti)	3821: oldness	from palaios
of the letter.	γράμματος (grammatōs)	1121: that which is drawn or written, i.e. a letter	from graphó

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νυνι **adverb**

nuni **noo-nee'**: just now -- now.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κατηργημεν **verb - aorist passive indicative - first person**

katargeo **kat-arg-eh'-o**: to be (render) entirely idle (useless), literally or figuratively

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.

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.

αποθανοντες **verb - second aorist active participle - nominative plural masculine**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

κατειχομεθα **verb - imperfect passive indicative - first person**

katecho **kat-ekh'-o**: to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

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.

δουλευειν **verb - present active infinitive**

douleuo **dool-yoo'-o**: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

εν **preposition**
en en: in, at, (up-)on, by, etc.

καινοτητι **noun - dative singular feminine**
kainotes kahee-not'-ace: renewal (figuratively) -- newness.

πνευματος **noun - genitive 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

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.

παλαιοτητι **noun - dative singular feminine**
palaiores pal-ah-yot'-ace: antiquatedness -- oldness.

γραμματος **noun - genitive singular neuter**
gramma gram'-mah: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

Romans 7:7 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we say	ἔλεγεν (elegen)	3004: to say	a prim. verb
then?	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
Is the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
sin?	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
May it never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be! On the contrary,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos

I would not have come to know	ἔγνων (egnōn)	1097: to come to know, recognize, perceive	from a prim. root gnó-
sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
except		1508: if not	from ei and mé
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Law;	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
for I would not have known about		3609a: to have seen or perceived, hence to know	perf. of eidon
coveting	ἐπιθυμίαν (epithumian)	1939: desire, passionate longing, lust	from epithumeó
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 Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
had not said,		3004: to say	a prim. verb
"YOU SHALL NOT COVET."	ἐπιθυμήσεις (epithumēseis)	1937: desire, lust after	from epi and thumos

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τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ου **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ερωμεν verb - future active indicative - first person

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

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.

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.

αμαρτια noun - nominative singular feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γενοιτο verb - second aorist middle deponent passive deponent - 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.

την definite article - accusative singular feminine

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).

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.

εγνων verb - second aorist active indicative - first 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)

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.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

νομου **noun - genitive singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume)); also of the Gospel), or figuratively (a principle) -- law.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐπιθυμιαν **noun - accusative singular feminine**

epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

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.

ἵδεν **verb - pluperfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

εἰ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ο **definite article - nominative singular masculine**

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.

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.

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.

ἐπιθυμῶ verb - future active indicative - second person singular

epithumeo ep-ee-thoo-meh'-o: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

Romans 7:8 .

.	Greek	Strong's	Origin
But sin,	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
taking	λαβοῦσα (labousa)	2983: to take, receive	from a prim. root lab-
opportunity	ἀφορμὴν (aphormēn)	874: a starting point, i.e. fig. an occasion	from apo and hormaó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the commandment,	ἐντολῆς (entolēs)	1785: an injunction, order, command	from entellomai
produced	κατεργάσατο (kateirgasato)	2716: to work out	from kata and ergazomai
in me coveting	ἐπιθυμίαν (epithumian)	1939: desire, passionate longing, lust	from epithumeó
of every kind;	πάντων (pasan)	3956: all, every	a prim. word
for apart	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
from the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
[is] dead.	νεκρά	3498: dead	a prim. word, the same as nekus

(nekra)

(a dead body)

KJV Lexicon

αφορμην **noun - accusative singular feminine**

aphorme **af-or-may'**: a starting-point, i.e. (figuratively) an opportunity -- occasion.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λαβουσα **verb - second aorist active participle - nominative singular feminine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

η **definite article - nominative singular feminine**

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 - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

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.

εντολης **noun - genitive singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

κατειργασατο **verb - aorist middle deponent indicative - third person singular**

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

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.

πασαν **adjective - accusative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

ἐπιθυμίαν noun - accusative singular feminine
epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) --
 concupiscence, desire, lust (after).

χωρίς adverb
choris kho-rece': at a space, i.e. separately or apart from (often as preposition) -- beside,
 by itself, without.

γάρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with
 other particles)

νόμου 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.

αμαρτία noun - nominative singular feminine
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

νεκρά adjective - nominative singular feminine
nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

Romans 7:9 .

.	Greek	Strong's	Origin
I was once	ποτέ (pote)	4218: once, ever	enclitic particle from the same as posos and te
alive	ἔζων (ezōn)	2198: to live	from prim. roots zé- and zó-
apart	χωρίς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
from the Law;	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
but when the commandment	ἐντολῆς (entolēs)	1785: an injunction, order, command	from entellomai
came,	ἐλθούσης (elthousēs)	2064: to come, go	a prim. verb
sin	ἀμαρτία (amartia)	266: a sin, failure	from hamartanó
became alive	ἀνέζησεν	326: to live again	from ana and zaó

	(anezēsen)		
and I died;	ἀπέθανον	599: to die	from apo and thnéskó
	(apethanon)		

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).

εζων **verb - imperfect active indicative - first person singular**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

χωρις **adverb**
choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

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.

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.

ελθουσης **verb - second aorist active participle - genitive singular feminine**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολης **noun - genitive singular feminine**
entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

<p>η definite article - nominative singular feminine</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>αμαρτια noun - nominative singular feminine</p> <p>hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).</p>
<p>ανεζησεν verb - aorist active indicative - third person singular</p> <p>anazao an-ad-zah'-o: to recover life -- (be a-)live again, revive.</p>
<p>εγω personal pronoun - first person nominative singular</p> <p>ego eg-o': I, me.</p>
<p>δε conjunction</p> <p>de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).</p>
<p>απεθανον verb - second aorist active indicative - first person singular</p> <p>apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).</p>

Romans 7:10 .

.	Greek	Strong's	Origin
and this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
commandment,	ἐντολή (entolē)	1785: an injunction, order, command	from entellomai
which was to result	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
in life,	ζωήν (zōēn)	2222: life	from zaó
proved	εὐρέθη (eurethē)	2147: to find	a prim. verb
to result	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
in death	θάνατον (thanaton)	2288: death	from thnéskó
for me;			

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρεθη **verb - aorist passive indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

εις **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).

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.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

θανατον **noun - accusative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

Romans 7:11 .

.	Greek	Strong's	Origin
for sin,	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
taking	λαβοῦσα (labousa)	2983: to take, receive	from a prim. root lab-
an opportunity	ἀφορμὴν (aphormēn)	874: a starting point, i.e. fig. an occasion	from apo and hormaó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the commandment,	ἐντολῆς (entolēs)	1785: an injunction, order, command	from entellomai
deceived	ἐξηπάτησεν (exēpatēsen)	1818: to seduce wholly, deceive	from ek and apataó
me and through	δι’ (di)	1223: through, on account of, because of	a prim. preposition
it killed	ἀπέκτεινεν (apekteinen)	615: to kill	from apo and kteinó (to kill)
me.			

KJV Lexicon

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

αμαρτια **noun - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

αφορμην **noun - accusative singular feminine**

aphorme **af-or-may'**: a starting-point, i.e. (figuratively) an opportunity -- occasion.

λαβουσα **verb - second aorist active participle - nominative singular feminine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολης **noun - genitive singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

εξηπατησεν **verb - aorist active indicative - third person singular**

exapatao **ex-ap-at-ah'-o**: to seduce wholly -- beguile, deceive.

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

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

αΠΕΚΤΕΙΝΕΝ **verb - aorist active indicative - third person singular**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

Romans 7:12 .

.	Greek	Strong's	Origin
So then,	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
is holy,	ἅγιος	40: sacred, holy	from a prim. root

	(agios)		
and the commandment	ἐντολὴ (entolē)	1785: an injunction, order, command	from entellomai
is holy	ἁγία (agia)	40: sacred, holy	from a prim. root
and righteous	δικαία (dikaia)	1342: correct, righteous, by impl. innocent	from diké
and good.	ἀγαθή (agathē)	18: good	of uncertain origin

KJV Lexicon

ὥστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μέν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, 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.

ἅγιος **adjective - nominative singular masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

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.

αγια adjective - nominative singular feminine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγαθη adjective - nominative singular feminine

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

Romans 7:13 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
did that which	ἀγαθὸν (agathon)	18: good	of uncertain origin
is good	ἀγαθοῦ (agathou)	18: good	of uncertain origin
become	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
[a cause] [of] death	θάνατος (thanatos)	2288: death	from thnέskó
for me? May it never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

be! Rather	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
it was sin,	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that it might be shown	φανῇ (phanē)	5316: to bring to light, to cause to appear	from a prim. root
to be sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
by effecting	κατεργαζομένην (katergazomenē)	2716: to work out	from kata and ergazomai
my death	θάνατον (thanaton)	2288: death	from thnέskó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
that which is good,		18: good	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the commandment	ἐντολῆς (entolēs)	1785: an injunction, order, command	from entellomai
sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
would become	γένοιτο (genoito)	1096: to come into being, to happen, to become	from a prim. root gen-
utterly	ὑπερβολὴν (uperbolēn)	5236: a throwing beyond, excess, superiority	from huperballó
sinful.		266: a sin, failure	from hamartanó

KJV Lexicon

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αγαθον **adjective - nominative singular neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, 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.)

θανατος **noun - nominative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γενοιτο **verb - second aorist middle deponent passive deponent - 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.

η **definite article - nominative singular feminine**

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 - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

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.

φανη verb - second aorist passive subjunctive - 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.

αμαρτια noun - nominative singular feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθου adjective - genitive singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

κατεργαζομενη verb - present middle or passive deponent participle - nominative singular feminine

katergazomai kat-er-gad'-zom-ahee: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

θανατον noun - accusative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

γενηται verb - second aorist middle deponent subjunctive - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

υπερβολην noun - accusative singular feminine

hyperbole hoop-er-bol-ay': a throwing beyond others, i.e. (figuratively) supereminence; pre-eminently -- abundance, (far more) exceeding, excellency, more excellent, beyond (out of) measure.

αμαρτωλος adjective - nominative singular feminine

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

η definite article - nominative singular feminine

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 - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

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.

εντολης **noun - genitive singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

Romans 7:14 .

.	Greek	Strong's	Origin
For we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
is spiritual,	πνευματικός (pneumatikos)	4152: spiritual	from pneuma
but I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
of flesh,	σάρκινος (sarkinos)	4560: of the flesh	from sarx
sold	πεπραμένος (pepramenos)	4097: to sell	from pernémi (to export for sale)
into bondage to sin.	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó

οἶδμεν **verb - perfect active indicative - first person**

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)

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.

νόμος **noun - nominative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

πνευματικός **adjective - nominative singular masculine**

pneumatikos **pn-yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

δέ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σαρκικός **adjective - nominative singular masculine**

sarkikos **sar-kee-kos'**: pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

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.

πεπραμένος **verb - perfect passive participle - nominative singular masculine**

piprasko **pip-ras'-ko**: to traffic (by travelling), i.e. dispose of as merchandise or into slavery -- sell.

ὑπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

την **definite article - accusative singular feminine**
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).

Romans 7:15 .

.	Greek	Strong's	Origin
For what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am doing,	κατεργάζομαι (katergazomai)	2716: to work out	from kata and ergazomai
I do not understand;	γινώσκω (ginōskō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
for I am not practicing	πράσσω (prassō)	4238: to do, practice	a prim. verb
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I [would] like	θέλω (thelō)	2309: to will, wish	a prim. verb
to [do], but I am doing	ποιῶ (poiō)	4160: to make, do	a prim. word
the very		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
thing	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I hate.	μισῶ (misō)	3404: to hate	from misos (hatred)

KJV Lexicon

ο relative pronoun - accusative singular neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

κατεργάζομαι verb - present middle or passive deponent indicative - first person singular

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

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.

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)

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)

ο relative pronoun - accusative singular neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

θελω verb - present active indicative - first person singular

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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).

πρασσω verb - present active indicative - first person singular

prasso **pras'-so**: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

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 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.

μισω verb - present active indicative - first person singular

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

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).

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)

Romans 7:16 .

.	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
the very thing		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
I do not want	θέλω (thelō)	2309: to will, wish	a prim. verb
[to do], I agree	σὺμφημι (sumphēmi)	4852: to say together, i.e. consent	from sun and phēmi
with the Law, [confessing] that the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
is good.	καλός (kalos)	2570: beautiful, good	a prim. word

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).

ο **relative pronoun - accusative singular neuter**

hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ου **particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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

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).

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)

συμφημι **verb - present indicative - first person singular**

sumphemi **soom'-fay-mee:** to say jointly, i.e. assent to -- consent unto.

τω **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

οτι **conjunction**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καλος **adjective - nominative singular masculine**

kalos **kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

Romans 7:17 .

.	Greek	Strong's	Origin
So	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
now,	νυνὶ (nuni)	3570: now	a strengthened form of nun
no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
am I the one doing	κατεργάζομαι (katergazomai)	2716: to work out	from kata and ergazomai
it, but sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
which dwells		1774: to dwell in	from en and oikeó
in me.			

KJV Lexicon

νυνὶ **adverb**

nuni **noo-nee'**: just now -- now.

δὲ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οὐκέτι **adverb**

ouketi **ook-et'-ee**: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

ἐγώ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

κατεργάζομαι **verb - present middle or passive deponent indicative - first person singular**

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

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

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.

οικουσα **verb - present active participle - nominative singular feminine**

oikeo **oy-keh'-o**: to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit -- dwell.

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.

αμαρτια **noun - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

Romans 7:18 .

.	Greek	Strong's	Origin
For I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that nothing	οὐκ (ouk)	3756: not, no	a prim. word
good	ἀγαθόν (agathon)	18: good	of uncertain origin
dwells	οἰκεῖ (oikei)	3611: to inhabit, to dwell	from oikos
in me, that is, in my flesh;	σαρκί (sarki)	4561: flesh	a prim. word
for the willing	θέλειν (thelein)	2309: to will, wish	a prim. verb

is present	παράκειται (parakeitai)	3873: to lie beside, be present	from para and keimai
in me, but the doing	κατεργάζεσθαι (katergazesthai)	2716: to work out	from kata and ergazomai
of the good	καλὸν (kalon)	2570: beautiful, good	a prim. word
[is] not.			

KJV Lexicon

οἶδα **verb - perfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οἰκεῖ **verb - present active indicative - third person singular**

oikeo **oy-keh'-o**: to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit -- dwell.

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.

τούτ **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

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.

σαρκι noun - dative 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.

αγαθον adjective - accusative singular neuter
agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

το definite article - nominative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

θελειν verb - present active infinitive
thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

παρακειται verb - present middle or passive deponent indicative - third person singular
parakeimai par-ak'-i-mahee: to lie near, i.e. be at hand (figuratively, be prompt or easy) -- be present.

μοι personal pronoun - first person dative singular
moi moy: to me -- I, me, mine, my.

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κατεργαζεσθαι verb - present middle or passive deponent infinitive
katergazomai kat-er-gad'-zom-ahee: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (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.

καλον **adjective - accusative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

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.

ευρισκω **verb - present active indicative - first person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

Romans 7:19 .

.	Greek	Strong's	Origin
For the good	ἀγαθόν (agathon)	18: good	of uncertain origin
that I want,	θέλω (thelō)	2309: to will, wish	a prim. verb
I do not do,	ποιῶ (poiō)	4160: to make, do	a prim. word
but I practice	πράσσω (prassō)	4238: to do, practice	a prim. verb
the very		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
evil	κακόν (kakon)	2556: bad, evil	a prim. word
that I do not want.	θέλω (thelō)	2309: to will, wish	a prim. verb

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)

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

θελω verb - present active indicative - first person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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)

αγαθον adjective - accusative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

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 relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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

κακον adjective - accusative singular neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

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).

πρασσω verb - present active indicative - first person singular

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

Romans 7:20 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I am doing	ποιῶ (poiō)	4160: to make, do	a prim. word
the very thing		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I do not want,	θέλω (thelō)	2309: to will, wish	a prim. verb
I am no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
the one doing	κατεργάζομαι (katergazomai)	2716: to work out	from kata and ergazomai
it, but sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
which dwells	οἰκοῦσα (oikousa)	3611: to inhabit, to dwell	from oikos
in me.			

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

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).

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)

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).

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

κατεργαζομαι verb - present middle or passive deponent indicative - first person singular

katergazomai kat-er-gad'-zom-ahee: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

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

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.

οικουσα verb - present active participle - nominative singular feminine

oikeo oy-keh'-o: to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit -- dwell.

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.

αμαρτια **noun - nominative singular feminine**
hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

Romans 7:21 .

.	Greek	Strong's	Origin
I find	εὕρισκω (euriskō)	2147: to find	a prim. verb
then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
the principle	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
that evil	κακὸν (kakon)	2556: bad, evil	a prim. word
is present	παράκειται (parakeitai)	3873: to lie beside, be present	from para and keimai
in me, the one who wants	θέλοντι (thelonti)	2309: to will, wish	a prim. verb
to do	ποιεῖν (poiein)	4160: to make, do	a prim. word
good.	καλόν (kalon)	2570: beautiful, good	a prim. word

KJV Lexicon

εὕρισκω **verb - present active indicative - first person singular**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

τον definite article - accusative singular masculine

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.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελοντι verb - present active participle - dative singular masculine

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

εμοι personal pronoun - first person dative singular

emoi **em-oy'**: to me -- I, me, mine, my.

ποιειν verb - present active infinitive

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.

καλον adjective - accusative singular neuter

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

οτι conjunction

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.

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.

κακον adjective - nominative singular neuter

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

παρακειται verb - present middle or passive deponent indicative - third person singular

parakeimai **par-ak'-i-mahee**: to lie near, i.e. be at hand (figuratively, be prompt or easy) -- be present.

Romans 7:22 .

.	Greek	Strong's	Origin
For I joyfully concur	συνήδομαι (sunēdomai)	4913: to rejoice together	from sun and the same as hēdoné
with the law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in the inner	ἔσω (esō)	2080: within	adverb from eis
man,	ἀνθρώπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

συνηδομαι **verb - present middle or passive deponent indicative - first person singular**
sunedomai soon-ay'-dom-ahee: to rejoice in with oneself, i.e. feel satisfaction concerning -- delight.

γαρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τω definite article - dative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

του definite article - genitive singular masculine
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).
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.
εσω adverb eso es'-o : inside (as preposition or adjective) -- (with-)in(-ner, -to, -ward).
ανθρωπον noun - accusative singular masculine anthropos anth'-ro-pos : man-faced, i.e. a human being -- certain, man.

Romans 7:23 .

.	Greek	Strong's	Origin
but I see	βλέπω (blepō)	991: to look (at)	a prim. verb
a different	ἕτερον (eteron)	2087: other	of uncertain origin
law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
in the members	μέλεσιν (melesin)	3196: a member or limb (of the body)	a prim. word
of my body, waging war against	ἀντιστρατευόμενον (antistrateuomenon)	497: to make war against	from anti and strateuó
the law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of my mind	νοός (noos)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
and making me a prisoner	αἰχμαλωτίζοντα (aichmalōtizonta)	163: to take or lead captive	from aichmalótos
of the law	νόμῳ	3551: that which is	from nemó (to parcel out)

	(nomō)	assigned, hence usage, law	
of sin	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
which is in my members.	μέλεσιν (melesin)	3196: a member or limb (of the body)	a prim. word

KJV Lexicon

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ετερον **adjective - accusative singular masculine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

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.

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.

μελεσιν **noun - dative plural neuter**

melos mel'-os: a limb or part of the body -- member.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

αντιστρατευομενον **verb - present middle or passive deponent participle - accusative singular masculine**

antistrateuomai an-tee-strat-yoo'-om-ahee: (figuratively) to attack, i.e. (by implication)

destroy -- war 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.

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.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νοος noun - genitive singular masculine

nous nooce: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

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

αιχμαλωτιζοντα verb - present active participle - accusative singular masculine

aichmalotizo aheekh-mal-o-tid'-zo: to make captive -- lead away captive, bring into captivity.

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 masculine

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.

της definite article - genitive singular feminine

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).

τω definite article - dative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
οντι verb - present participle - dative singular masculine on oan: being -- be, come, have.
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.
μελεσιν noun - dative plural neuter melos mel'-os: a limb or part of the body -- member.
μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.

Romans 7:24 .

.	Greek	Strong's	Origin
Wretched	Ταλαίπωρος (talaipōros)	5005: distressed, miserable	probably from a root tala- (patient, stedfast) and póreo = pentheó
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
that I am! Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
will set me free	ῥύσεται (rusetai)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)
from the body	σώματος (sōmatos)	4983: a body	of uncertain origin
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
death?	θανάτου (thanatou)	2288: death	from thnéskó

KJV Lexicon

ταλαιπωρος **adjective - nominative singular masculine**

talaiporos **tal-ah'-ee-po-ros**: enduring trial, i.e. miserable -- wretched.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ρυσεται **verb - future middle deponent indicative - third person singular**

rhoumai **rhoo'-om-ahee**: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωματος **noun - genitive singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

του **definite article - genitive singular masculine**

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.

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.

Romans 7:25 .

.	Greek	Strong's	Origin
Thanks	χάρις (charis)	5485: grace, kindness	a prim. word
be to God	θεῶ (theō)	2316: God, a god	of uncertain origin
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 chriō
our Lord!	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
So then,	Ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
on the one hand	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
I myself	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
with my mind	νοῖ (noi)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
am serving	δουλεύω (douleuō)	1398: to be a slave, to serve	from doulos
the law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
but on the other,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

with my flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
the law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of sin.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

KJV Lexicon

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).

τω **definite article - dative singular masculine**

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).

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

αρα particle

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

ουν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αυτος personal pronoun - nominative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εγω personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

τω definite article - dative singular masculine

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.)

νοι noun - dative singular masculine

nous **nooce**: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

δουλεω verb - present active indicative - first person singular

douleuo **dool-yoo'-o**: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

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.

θεου noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σαρκι noun - dative singular feminine

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

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.

αμαρτίας **noun - genitive singular feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

Romans 8:1 .

.	Greek	Strong's	Origin
Therefore	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
there is now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
no	Οὐδὲν (ouden)	3762: no one, none	from oude and heis
condemnation	κατάκριμα (katakrima)	2631: penalty	from katakrinó
for those	τοῖς (tois)	3588: the	the def. art.
who are in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

οὐδεν **adjective - nominative singular neuter**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αρα particle

ara ar'-ah: a particle denoting an inference more or less decisive (as follows)

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

κατακριμα noun - nominative singular neuter

katakrima kat-ak'-ree-mah: an adverse sentence (the verdict) -- condemnation.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en en: in, at, (up-)on, by, etc.

χριστω noun - dative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου noun - dative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

σαρκα noun - accusative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

περιπατουςιν verb - present active participle - dative plural masculine

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

Romans 8:2 .

.	Greek	Strong's	Origin
For the law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
of life	ζωῆς (zōēs)	2222: life	from zaó
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
has set you free	ἠλευθέρωσεν (ēleutherōsen)	1659: to make free, fig. to exempt (from liability)	from eleutheros
from the law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of sin	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
and of death.	θανάτου (thanatou)	2288: death	from thnéskó

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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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

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.

της **definite article - genitive singular feminine**

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).

εν **preposition**

en en: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ηλευθερωσεν **verb - aorist 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.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

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.

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.

της **definite article - genitive singular feminine**

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 - 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

του definite article - genitive singular masculine

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.

Romans 8:3 .

.	Greek	Strong's	Origin
For what	ἀδύνατον (adunaton)	102: unable, powerless	from alpha (as a neg. prefix) and dunatos
the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
could		102: unable, powerless	from alpha (as a neg. prefix) and dunatos
not do, weak	ἡσθένει (ēsthenei)	770: to be weak, feeble	from asthenés
as it was through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the flesh,	σαρκός (sarkos)	4561: flesh	a prim. word
God	θεός (theos)	2316: God, a god	of uncertain origin
[did]: sending	πέμψας (pempsas)	3992: to send	a prim. word
His own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

Son	υἱὸν (uion)	5207: a son	a prim. word
in the likeness	ὁμοιώματι (omoiōmati)	3667: that which is made like (something)	from homoiōó
of sinful	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
flesh	σαρκὸς (sarkos)	4561: flesh	a prim. word
and [as an offering] for sin,	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
He condemned	κατέκρινεν (katekrinen)	2632: to give judgment against	from kata and krinó
sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
in the flesh,	σαρκί (sarki)	4561: flesh	a prim. word

KJV Lexicon

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αδυνατον **adjective - nominative singular neuter**

adunatos **ad-oo'-nat-os**: unable, i.e. weak; passively, impossible -- could not do, impossible, impotent, not possible, weak.

του **definite article - genitive singular masculine**

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.

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.

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.

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.

σαρκος **noun - genitive singular feminine**

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

ο **definite article - nominative singular masculine**

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.

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.

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.

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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ομοιωματι **noun - dative singular neuter**

homoioima **hom-oy'-o-mah**: a form; abstractly, resemblance -- made like to, likeness, shape, similitude.

σαρκος **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

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

αμαρτιας **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

κατεκρινεν **verb - aorist active indicative - third person singular**

katakrimo **kat-ak-ree'-no**: to judge against, i.e. sentence -- condemn, damn.

την **definite article - accusative singular feminine**

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).

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.

σαρκι **noun - dative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

Romans 8:4 .

.	Greek	Strong's	Origin
so	ὥνα	2443: in order that, that, so	a prim. conjunction denoting

	(ina)	that	purpose, definition or result
that the requirement	δικαίωμα (dikaiōma)	1345: an ordinance, a sentence of acquittal or condemnation, a righteous deed	from dikaioó
of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
might be fulfilled	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
in us, who do not walk	περιπατοῦσιν (peripatousin)	4043: to walk	from peri and pateó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh	σάρκα (sarka)	4561: flesh	a prim. word
but according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

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.

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.

δικαιωμα noun - accusative singular neuter

dikaioma dik-ah'-yo-mah: an equitable deed; by implication, a statute or decision -- judgment, justification, ordinance, righteousness.

του definite article - genitive singular masculine

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.

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

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.

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.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

σαρκα noun - accusative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

περιπατουσιν verb - present active participle - dative plural masculine

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

Romans 8:5 .

.	Greek	Strong's	Origin
For those	οἱ (oi)	3588: the	the def. art.
who are according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh	σάρκα (sarka)	4561: flesh	a prim. word
set their minds	φρονοῦσιν (phronousin)	5426: to have understanding, to think	from phrén
on the things of the flesh,	σαρκὸς (sarkos)	4561: flesh	a prim. word
but those	τὰ (ta)	3588: the	the def. art.
who are according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
the things of the Spirit.	πνεύματος (pneumatos)	4151: wind, spirit	from pneó

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.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

κατά **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

σάρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

οντες **verb - present participle - nominative plural masculine**
on **oan**: being -- be, come, have.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκος **noun - genitive singular feminine**
sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

φρονουσιν **verb - present active indicative - third person**
phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

πνευμα **noun - accusative singular neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος **noun - genitive singular neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

Romans 8:6 .

.	Greek	Strong's	Origin
For the mind	φρόνημα	5427: the thought (that which	from phroneó

	(phronēma)	is in the mind)	
set	φρόνημα (phronēma)	5427: the thought (that which is in the mind)	from phroneó
on the flesh	σαρκός (sarkos)	4561: flesh	a prim. word
is death,	θάνατος (thanatos)	2288: death	from thnésko
but the mind set		5427: the thought (that which is in the mind)	from phroneó
on the Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
is life	ζωή (zōē)	2222: life	from zaó
and peace,	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

KJV Lexicon

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

φρονημα **noun - nominative singular neuter**

phronema fron'-ay-mah: (mental) inclination or purpose -- (be, be carnally, be spiritually) mind(-ed).

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκος **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

θανατος **noun - nominative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φρονημα **noun - nominative singular neuter**

phronema **fron'-ay-mah**: (mental) inclination or purpose -- (be, be carnally, be spiritually) mind(-ed).

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ζωη **noun - nominative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειρηνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

Romans 8:7 .

.	Greek	Strong's	Origin
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
the mind set	φρόνημα (phronēma)	5427: the thought (that which is in the mind)	from phroneó
on the flesh	σαρκός (sarkos)	4561: flesh	a prim. word
is hostile	ἐχθρα (echthra)	2189b: enmity	from echthros

toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
God;	θεὸν (theon)	2316: God, a god	of uncertain origin
for it does not subject	ὑποτάσσεται (upotassetai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
itself to the law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
for it is not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
able	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
[to do so],			

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διότι **conjunction**

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

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.

φρονημα **noun - nominative singular neuter**

phronema **fron'-ay-mah**: (mental) inclination or purpose -- (be, be carnally, be spiritually) mind(-ed).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σάρκος noun - genitive singular feminine
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

ἐχθρά noun - nominative singular feminine
echthra ekh'-thrah: hostility; by implication, a reason for opposition -- enmity, hatred.

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

θεόν noun - accusative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τῷ definite article - dative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

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).

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.

ὑποτάσσεται verb - present passive indicative - third person singular
hupotasso hoop-ot-as'-so: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

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.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

Romans 8:8 .

.	Greek	Strong's	Origin
and those	οἱ (oi)	3588: the	the def. art.
who are in the flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
cannot	δύνανται (dunantai)	1410: to be able, to have power	a prim. verb
please	ἀρέσαι (aresai)	700: to please	from a prim. root ar- (fit together)
God.	θεῷ (theō)	2316: God, a god	of uncertain 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).

εν preposition
en en: in, at, (up-)on, by, etc.

σαρκι noun - dative singular feminine
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

οντες verb - present participle - nominative plural masculine

on **oan**: being -- be, come, have.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αρεσαι **verb - aorist active middle or passive deponent**

aresko **ar-es'-ko**: to be agreeable (or by implication, to seek to be so) -- please.

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.

δυνανται **verb - present middle or passive deponent indicative - third person**

dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

Romans 8:9 .

.	Greek	Strong's	Origin
However,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
you are not in the flesh	σαρκὶ (sarki)	4561: flesh	a prim. word
but in the Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
if indeed	εἴπερ (eiper)	1512: if perhaps	from ei and per
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
dwells	οἰκεῖ (oikei)	3611: to inhabit, to dwell	from oikos
in you. 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

anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
does not have	ἔχει (echei)	2192: to have, hold	a prim. verb
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
he does not belong		1510: I exist, I am	a prol. form of a prim. and defective verb
to Him.			

KJV Lexicon

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).

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.

εστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

σαρκι **noun - dative singular feminine**
sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

αλλ **conjunction**
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν preposition
en en: in, at, (up-)on, by, etc.

πνεύματι noun - dative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

εἴπερ conditional
ei per i per: if perhaps -- if so be (that), seeing, though.

πνεύμα noun - nominative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

θεοῦ noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οἰκεῖ verb - present active indicative - third person singular
oikeo oy-keh'-o: to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit -- dwell.

εν 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).

εἰ conditional
ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις indefinite pronoun - nominative singular masculine
tis tis: some or any person or object

πνεύμα noun - accusative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

χριστοῦ noun - genitive singular masculine
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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

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.

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

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

Romans 8:10 .

.	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
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is in you, though	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
the body	σῶμα (sōma)	4983: a body	of uncertain origin
is dead	νεκρὸν (nekron)	3498: dead	a prim. word, the same as nekus (a dead body)
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of sin,	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

is alive	ζωή (zōē)	2222: life	from zaó
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of righteousness.	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios

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).

χριστος noun - nominative singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εν preposition

en **en**: in, at, (up-)on, by, etc.

υμιν personal pronoun - second person dative plural

humín **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν particle

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, 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.

νεκρον adjective - nominative singular neuter

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αμαρτιαν **noun - accusative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ζωη **noun - nominative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

δικαιοσυνην **noun - accusative singular feminine**

dikaiousune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

Romans 8:11 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
of Him who raised	ἐγείραντος (egeirantos)	1453: to waken, to raise up	a prim. verb
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
from the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
dwells	οἰκεῖ (oikei)	3611: to inhabit, to dwell	from oikos

in you, He who raised	ἐγείρας (egeiras)	1453: to waken, to raise up	a prim. verb
Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
from the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
give life	ζωοποιήσει (zōopoiēsei)	2227: to make alive	from the same as zóon and poieó
to your mortal	θνητὰ (thnēta)	2349: subject to death	from thnéskó
bodies	σώματα (sōmata)	4983: a body	of uncertain origin
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
His Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
who dwells		3611: to inhabit, to dwell	from oikos
in you.			

KJV Lexicon

εἰ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ὁδε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εγειραντος **verb - aorist active participle - genitive singular masculine**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

ιησουν **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

οικει **verb - present active indicative - third person singular**

oikeo **oy-keh'-o**: to occupy a house, i.e. reside (figuratively, inhabit, remain, inhere); by implication, to cohabit -- dwell.

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).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εγειρας **verb - aorist active participle - nominative singular masculine**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

ζωοποιήσει verb - future active indicative - third person singular

zoopoieo dzo-op-oy-eh'-o: to (re-)vitalize -- make alive, give life, quicken.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θνητά adjective - accusative plural neuter

thnetos thnay-tos': liable to die -- mortal(-ity).

σώματα noun - accusative plural neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

διά 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.

ἐνοικουῦν verb - present active participle - accusative singular neuter

enoikeo en-oy-keh'-o: to inhabit (figuratively) -- dwell in.

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

πνεῦμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

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).

Romans 8:12 .

.	Greek	Strong's	Origin
So then,	Ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
we are under obligation,	ὀφείλεται (opheiletai)	3781: a debtor	from opheiló
not to the flesh,	σαρκὶ (sarki)	4561: flesh	a prim. word
to live	ζῆν (zēn)	2198: to live	from prim. roots zé- and zó-
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh--	σάρκα (sarka)	4561: flesh	a prim. word

KJV Lexicon

αἶα particle

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἀδελφοὶ noun - vocative plural masculine

adephos **ad-el-fos'**: a brother near or remote -- brother.

ὀφείλεται noun - nominative plural masculine

opheiletes **of-i-let'-ace**: an ower, i.e. person indebted; figuratively, a delinquent; morally, a transgressor (against God) -- debtor, which owed, sinner.

εσμεν verb - present indicative - first person
esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

ου particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκι noun - dative 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.

κατα preposition
kata kat-ah': (prepositionally) down (in place or time), in varied relations

σαρκα noun - accusative singular feminine
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

ζην verb - present active infinitive
zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

Romans 8:13 .

.	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 are living	ζῆτε (zēte)	2198: to live	from prim. roots zé- and zó-
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word
you must	μέλλετε (mellete)	3195: to be about to	a prim. verb

die;	ἀποθνήσκειν (apothnēskein)	599: to die	from apo and thnēskó
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
by the Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
you are putting to death	θανατοῦτε (thanatoute)	2289: to put to death	from thanatos
the deeds	πράξεις (praxeis)	4234: a deed, function	from prassó
of the body,	σώματος (sōmatos)	4983: a body	of uncertain origin
you will live.	ζήσεσθε (zēsesthe)	2198: to live	from prim. roots zé- and zó-

KJV Lexicon

εἰ conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

κατά preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

σάρκα noun - accusative singular feminine

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

ζητε verb - present active indicative - second person

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

μελλετε verb - present active indicative - second person

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

αποθνήσκειν verb - present active infinitive apothnesko ap-oth-nace'-ko : to die off -- be dead, death, die, lie a-dying, be slain (with).
ει conditional ei i : if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.
δε conjunction de deh : but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
πνευματι noun - dative singular neuter pneuma pn-yoo'-mah : ghost, life, spirit(-ual, -ually), mind.
τας definite article - accusative plural feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πραξεις noun - accusative plural feminine praxis prax'-is : practice, i.e. (concretely) an act; by extension, a function -- deed, office, work.
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.
θανάτουτε verb - present active indicative - second person thanatoo than-at-o'-o : to kill -- become dead, (cause to be) put to death, kill, mortify.
ζησεσθε verb - future middle deponent indicative - second person zao dzah'-o : to live -- life(-time), (a-)live(-ly), quick.

Romans 8:14 .

.	Greek	Strong's	Origin
For all who	ὅσοι (osoi)	3745: how much, how many	from hos,
are being led	ἄγονται (agontai)	71: to lead, bring, carry	a prim. verb
by the Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
of God,	θεοῦ	2316: God, a god	of uncertain origin

	(theou)		
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are sons	υἱοὶ (uioi)	5207: a son	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

οσοι **correlative pronoun - nominative plural masculine**

hosos **hos'-os**: as (much, great, long, etc.) as

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πνευματι **noun - dative singular neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αγονται **verb - present passive indicative - third person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

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.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

υιοι **noun - nominative plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Romans 8:15 .

.	Greek	Strong's	Origin
For you have not received	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-
a spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
of slavery	δουλείας (douleias)	1397: slavery	from douleuό
leading	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
to fear	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
but you have received	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-
a spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
of adoption as sons	υἰοθεσίας (uiothesias)	5206: adoption	probably from a comp. of huios and a derivation of tithémi
by which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we cry	κράζομεν (krazomen)	2896: to scream, cry out	from a prim. root krag-
out, "Abba!	ἄββα (abba)	5: Abba, father	of Aramaic origin ab
Father!"	πατήρ (patēr)	3962: a father	a prim. word

KJV Lexicon

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ελαβετε **verb - second aorist active indicative - second person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

πνευμα **noun - accusative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

δουλειας **noun - genitive singular feminine**

douleia **doo-li'-ah**: slavery (ceremonially or figuratively) -- bondage.

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.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φοβον **noun - accusative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

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.

ελαβετε **verb - second aorist active indicative - second person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

πνευμα **noun - accusative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

υιοθεσιας **noun - genitive singular feminine**

huiiothesia **hwee-oth-es-ee'-ah**: the placing as a son, i.e. adoption (figuratively, Christian sonship in respect to God) -- adoption (of children, of sons).

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.
κραζομεν verb - present active indicative - first person krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).
αββα proper noun Abba ab-bah': father as a vocative -- Abba.
ο definite article - nominative singular masculine 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.

Romans 8:16 .

.	Greek	Strong's	Origin
The Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
Himself	αὐτό (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
testifies	συμμαρτυρεῖ (summarturei)	4828: to testify or bear witness with	from sun and martureό
with our spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneό
that we are children	τέκνα (tekna)	5043: a child (of either sex)	from tiktό
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

αὐτο **personal pronoun - nominative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

συμμαρτυρει **verb - present active indicative - third person singular**

summartureo **soom-mar-too-reh'-o**: to testify jointly, i.e. corroborate by (concurrent) evidence -- testify unto, (also) bear witness (with).

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι **noun - dative singular neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

τεκνα **noun - nominative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Romans 8:17 .

■			
.	Greek	Strong's	Origin

and if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
children,	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
heirs	κληρονόμοι (klēronomoi)	2818: an heir	from kléros and the same as nomos
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
heirs	κληρονόμοι (klēronomoi)	2818: an heir	from kléros and the same as nomos
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and fellow heirs	συγκληρονόμοι (sunklēronomoi)	4789: a co-inheritor	from sun and kléronomos
with Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
if indeed	εἴπερ (eiper)	1512: if perhaps	from ei and per
we suffer	συμπάσχομεν (sumpaschomen)	4841: to suffer with	from sun and paschó
with [Him] so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be glorified	συνδοξασθῶμεν (sundoxasthōmen)	4888: to join in approving, hence to glorify together	from sun and doxazó
with [Him].			

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).

ΤΕΚΝΑ **noun - nominative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κληρονομοι **noun - nominative plural masculine**

kleronomos **klay-ron-om'-os**: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

κληρονομοι **noun - nominative plural masculine**

kleronomos **klay-ron-om'-os**: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

συγκληρονομοι **adjective - nominative plural masculine**

sugkleronomos **soong-klay-ron-om'-os**: a co-heir, i.e. (by analogy) participant in common -- fellow (joint)-heir, heir together, heir with.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ειπερ **conditional**

ei per **i per**: if perhaps -- if so be (that), seeing, though.

συμπασχομεν **verb - present active indicative - first person**

sumpascho **soom-pas'-kho**: to experience pain jointly or of the same kind (specially, persecution; to sympathize) -- suffer with.

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

συνδοξασθωμεν verb - aorist passive subjunctive - first person

sundoxazo soon-dox-ad'-zo: to exalt to dignity in company (i.e. similarly) with -- glorify together.

Romans 8:18 .

.	Greek	Strong's	Origin
For I consider	Λογίζομαι (logizomai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
that the sufferings	παθήματα (pathēmata)	3804: that which befalls one, i.e. a suffering, a passion	from paschó
of this	τὰ (ta)	3588: the	the def. art.
present	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
time	καιροῦ (kairou)	2540: time, season	a prim. word
are not worthy	ἄξια (axia)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
to be compared with the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
that is to be revealed	ἀποκαλυφθῆναι (apokaluphthēnai)	601: to uncover, reveal	from apo and kaluptó
to us.			

KJV Lexicon

λογίζομαι **verb - present middle or passive deponent indicative - first person singular**
logizomai **log-id'-zom-ahee**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἀξία **adjective - nominative plural neuter**

axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

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.

παθήματα **noun - nominative plural neuter**

pathema **path'-ay-mah**: something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

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.

νῦν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

καιροῦ **noun - genitive singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τὴν **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελλουσιν **verb - present active participle - accusative singular feminine**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

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.

αποκαλυφθηναι **verb - aorist passive middle or passive deponent**

apokalupto **ap-ok-al-oop'-to**: to take off the cover, i.e. disclose -- reveal.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

Romans 8:19 .

.	Greek	Strong's	Origin
For the anxious longing	ἀποκαραδοκία (apokaradokia)	603: strained expectancy	from a comp. of apo, kara (the head) and dokeó
of the creation	κτίσεως (ktiseōs)	2937: creation (the act or the product)	from ktizó
waits eagerly	ἀπεκδέχεται (apekdechetai)	553: to await eagerly	from apo and ekdechomai
for the revealing	ἀποκάλυψιν (apokalupsin)	602: an uncovering	from apokaluptó
of the sons	υἱῶν (uiōn)	5207: a son	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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)

αποκαρδοκία **noun - nominative singular feminine**

apokaradokia **ap-ok-ar-ad-ok-ee'-ah**: intense anticipation -- earnest expectation.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κτισεως **noun - genitive singular feminine**

ktisis **ktis'-is**: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποκαλυψιν **noun - accusative singular feminine**

apokalupsis **ap-ok-al'-oop-sis**: disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιων **noun - genitive plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

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).

απεκδεχεται **verb - present middle or passive deponent indicative - third person singular**

apekdechomai **ap-ek-dekh'-om-ah-ee**: to expect fully -- look (wait) foreign

Romans 8:20 .

▪			
.	Greek	Strong's	Origin

For the creation	κτίσις (ktisis)	2937: creation (the act or the product)	from ktizó
was subjected	ὑπετάγη (upetagē)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to futility,	ματαιότητι (mataiotēti)	3153: vanity, emptiness	from mataios
not willingly,	ἐκούσα (ekousa)	1635: of one's own free will, voluntary	from a prim. word
but because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of Him who subjected	ὑποτάξαντα (upotaxanta)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
it, in hope	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizó

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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ματαιοτητι **noun - dative singular feminine**

mataiotes mat-ah-yot'-ace: inutility; figuratively, transientness; morally, depravity -- vanity.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κτισις **noun - nominative singular feminine**

ktisis ktis'-is: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

υπεταγη **verb - second aorist passive indicative - third person singular**

hupotasso hoop-ot-as'-so: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

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.

εκουσα **adjective - nominative singular feminine**

hekon hek-own': voluntary -- willingly.

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.

υποταξαντα **verb - aorist active participle - accusative singular masculine**

hupotasso hoop-ot-as'-so: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

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.

ελπιδι **noun - dative singular feminine**

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

Romans 8:21 .

.	Greek	Strong's	Origin
that the creation	κτίσις (ktisis)	2937: creation (the act or the product)	from ktizó
itself	αὐτὴ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction

will be set free	ἐλευθερωθήσεται (eleutherōthēsetai)	1659: to make free, fig. to exempt (from liability)	from eleutheros
from its slavery	δουλείας (douleias)	1397: slavery	from douleuó
to corruption	φθορᾶς (phthoras)	5356: destruction, corruption	from phtheiró
into the freedom	ἐλευθερίαν (eleutherian)	1657: liberty, freedom	from eleutheros
of the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of the children	τέκνων (teknōn)	5043: a child (of either sex)	from tiktó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτη personal pronoun - nominative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κτισις noun - nominative singular feminine

ktisis ktis'-is: original formation (properly, the act; by implication, the thing, literally or

figuratively) -- building, creation, creature, ordinance.

ελευθερωθησεται **verb - future passive 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.

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.

δουλειας **noun - genitive singular feminine**

douleia **doo-li'-ah**: slavery (ceremonially or figuratively) -- bondage.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φθορας **noun - genitive singular feminine**

phthora **fthor-ah'**: decay, i.e. ruin (spontaneous or inflicted, literally or figuratively) -- corruption, destroy, 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

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελευθεριαν **noun - accusative singular feminine**

eleutheria **el-yoo-ther-ee'-ah**: freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

της **definite article - genitive singular feminine**

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.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνων **noun - genitive plural neuter**

teknon tek'-non: a child (as produced) -- child, daughter, son.

του definite article - genitive singular masculine

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).

Romans 8:22 .

.	Greek	Strong's	Origin
For we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the whole	πᾶσα (pasa)	3956: all, every	a prim. word
creation	κτίσις (ktisis)	2937: creation (the act or the product)	from ktizó
groans	συστενάζει (sustenazei)	4959: to groan together	from sun and stenazó
and suffers the pains of childbirth	συνωδίνει (sunōdinei)	4944: to be in travail together	from sun and ódinó
together		4959: to groan together	from sun and stenazó
until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
now.	νῦν (nun)	3568: now, the present	a prim. particle of pres. time

KJV Lexicon

οιδαμεν verb - perfect active indicative - first person

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)

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.

πᾶσα adjective - nominative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

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.

κτίσις noun - nominative singular feminine

ktisis ktis'-is: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

συστενάζει verb - present active indicative - third person singular

sustenazo soos-ten-ad'-zo: to moan jointly, i.e. (figuratively) experience a common calamity -- groan together.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνωδίνει verb - present active indicative - third person singular

sunodino soon-o-dee'-no: to have (parturition) pangs in company (concert, simultaneously) with, i.e. (figuratively) to sympathize (in expectation of relief from suffering) -- travail in pain together.

ἄχρι preposition

achri akh'-ree: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

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.

νῦν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

Romans 8:23 .

■			
.	Greek	Strong's	Origin

And not only	μόνον (monon)	3440: merely	adverb from monos
this, but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
we ourselves,	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
having	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
the first fruits	ἀπαρχὴν (aparchēn)	536: the beginning of a sacrifice, i.e. the first fruit	from apo and arché
of the Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
we ourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
groan	στενάζομεν (stenazomen)	4727: to groan (within oneself)	from stenó (to moan, sigh, groan)
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
ourselves,	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
waiting eagerly	ἀπεκδεχόμενοι (apekdechomenoi)	553: to await eagerly	from apo and ekdechomai
for [our] adoption as sons,	υἰοθεσίαν (uiothesian)	5206: adoption	probably from a comp. of huíos and a derivation of tithémi
the redemption	ἀπολύτρωσιν (apolutrōsin)	629: a release effected by payment of ransom	from apolutroó (to release on payment of ransom)
of our body.	σώματος (sōmatos)	4983: a body	of uncertain origin

KJV Lexicon

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απαρχην **noun - accusative singular feminine**

aparche **ap-ar-khay'**: a beginning of sacrifice, i.e. the (Jewish) first-fruit (figuratively) -- first-fruits.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

εχοντες **verb - present active participle - nominative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

αυτοι **personal pronoun - nominative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

εαυτοις **reflexive pronoun - third person dative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

στεναζομεν **verb - present active indicative - first person**

stenazo **sten-ad'-zo**: to make (intransitively, be) in straits, i.e. (by implication) to sigh, murmur, pray inaudibly -- with grief, groan, grudge, sigh.

υιοθεσιαν **noun - accusative singular feminine**

huiiothesia **hwee-oth-es-ee'-ah**: the placing as a son, i.e. adoption (figuratively, Christian sonship in respect to God) -- adoption (of children, of sons).

απεκδεχομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

apekdechomai **ap-ek-dekh'-om-ahee**: to expect fully -- look (wait) foreign

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απολυτρωσιν **noun - accusative singular feminine**

apolutrosis **ap-ol-oo'-tro-sis**: (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation -- deliverance, redemption.

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.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

Romans 8:24 .

.	Greek	Strong's	Origin
For in hope	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizό
we have been saved,	ἐσώθημεν (esōthēmen)	4982: to save	from sός (safe, well)
but hope	ἐλπίς (elpis)	1680: expectation, hope	from the same as elpizό
that is seen	βλεπομένη (blepomenē)	991: to look (at)	a prim. verb
is not hope;	ἐλπίς (elpis)	1680: expectation, hope	from the same as elpizό
for who	τίς (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
hopes		1680: expectation, hope	from the same as elpizό
for what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he [already] sees?	βλέπει (blepei)	991: to look (at)	a prim. verb

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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ελπιδι **noun - dative singular feminine**

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

εσωθημεν **verb - aorist passive indicative - first person**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ελπις noun - nominative singular feminine

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

βλεπομενη verb - present passive participle - nominative singular feminine

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.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ελπις noun - nominative singular feminine

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελπιζει verb - present active indicative - third person singular

elpizo el-pid'-zo: to expect or confide -- (have, thing) hope(-d) (for), trust.

Romans 8:25 .

.	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
we hope	ἐλπίζομεν (elpizomen)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
for what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we do not see,	βλέπομεν (blepomen)	991: to look (at)	a prim. verb
with perseverance	ὑπομονῆς (upomonēs)	5281: a remaining behind, a patient enduring	from hupomenó
we wait eagerly	ἀπεκδεχόμεθα (apekdechometha)	553: to await eagerly	from apo and ekdechomai
for it.			

KJV Lexicon

εἰ **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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.

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.

ελπιζομεν **verb - present active indicative - first person**
elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

δι **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

υπομονης **noun - genitive singular feminine**
hupomone **hoop-om-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring,
patience, patient continuance (waiting).

απεκδεχομεθα **verb - present middle or passive deponent indicative - first person**
apekdechomai **ap-ek-dekh'-om-ah-ee**: to expect fully -- look (wait) foreign

Romans 8:26 .

.	Greek	Strong's	Origin
In the same way	Ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
helps	συναντιλαμβάνεται (sunantilambanetai)	4878: to take hold with at the side, hence to take a share in, generally to help	from sun and antilambanó
our weakness;	ἀσθενεία (astheneia)	769: weakness, frailty	from asthenés
for we do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
how	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
to pray	προσευξώμεθα (proseuxōmetha)	4336: to pray	from pros and euchomai
as we should,	δεῖ (dei)	1163: it is necessary	a form of deó

but the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
Himself	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
intercedes	ὑπερεντυγχάνει (uperentunchanei)	5241: to intercede, to make petition for	from huper and entugchanó
for [us] with groanings	στεναγμοῖς (stenagmois)	4726: a groaning	from stenazó
too deep for words;	ἀλαλήτοις (alalētois)	215: inexpressible	from alpha (as a neg. prefix) and laleó

KJV Lexicon

ὡσαυτως **adverb**

hosautos **ho-sow'-toce**: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

συναντιλαμβάνεται **verb - present middle or passive deponent indicative - third person singular**
sunantilambanomai **soon-an-tee-lam-ban'-om-ah-ee**: to take hold of opposite together, i.e. co-operate (assist) -- help.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ασθενειαις noun - dative plural feminine

astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

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.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

προσευξομεθα verb - future middle deponent indicative - first person

proseuchomai pros-yoo'-khom-ah-ee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

καθο adverb

katho kath-o': according to which thing, i.e. precisely as, in proportion as -- according to that, (inasmuch) as.

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.

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

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.

αυτο personal pronoun - nominative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.
υπερεντυγχανει	verb - present active indicative - third person singular
huperentugchano hoop-er-en-toong-khan'-o:	to intercede in behalf of -- make intercession for
υπερ	preposition
huper hoop-er':	over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.
ημων	personal pronoun - first person genitive plural
hemon hay-mone':	of (or from) us -- our (company), us, we.
στεναγμοις	noun - dative plural masculine
stenagmos sten-ag-mos':	a sigh -- groaning.
αλαλητοις	adjective - dative plural masculine
alaletos al-al'-ay-tos:	unspeakable -- unutterable, which cannot be uttered.

Romans 8:27 .

.	Greek	Strong's	Origin
and He who searches	ἐραυνῶν (eraunōn)	2045:	variant reading for eraunaό, q.v.
the hearts	καρδίας (kardias)	2588: heart	a prim. word
knows		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
the mind	φρόνημα (phronēma)	5427: the thought (that which is in the mind)	from phroneό
of the Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneό

is, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He intercedes	ἐντυγχάνει (entunchanei)	1793: to chance upon, by impl. confer with, by ext. entreat	from en and tugchanó
for the saints	ἀγίων (agiōn)	40: sacred, holy	from a prim. root
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to [the will of] God.	θεὸν (theon)	2316: God, a god	of uncertain origin

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).

ἐρευνῶν **verb - present active participle - nominative singular masculine**

ereunao **er-yoo-nah'-o**: to seek, i.e. (figuratively) to investigate -- search.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδίας **noun - accusative plural feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

οἶδεν **verb - perfect active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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.

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.

φρονημα **noun - nominative singular neuter**

phronema **fron'-ay-mah**: (mental) inclination or purpose -- (be, be carnally, be spiritually) mind(-ed).

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εντυγχανει **verb - present active indicative - third person singular**

entugchano **en-toong-khan'-o**: to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against) -- deal with, make intercession.

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.

αγιων **adjective - genitive plural masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Romans 8:28 .

■			
.	Greek	Strong's	Origin

And we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that God	θεὸν (theon)	2316: God, a god	of uncertain origin
causes	συνεργεῖ (sunergei)	4903: to work together	from sunergos
all things	πάντα (panta)	3956: all, every	a prim. word
to work together		4903: to work together	from sunergos
for good	ἀγαθόν (agathon)	18: good	of uncertain origin
to those	τοῖς (tois)	3588: the	the def. art.
who love	ἀγαπῶσιν (agapōsin)	25: to love	of uncertain origin
God,	θεὸς (theos)	2316: God, a god	of uncertain origin
to those	τὸν (ton)	3588: the	the def. art.
who are called	κλητοῖς (klētois)	2822: called	from kaleó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to [His] purpose.	πρόθεσιν (prothesin)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithémi

KJV Lexicon

οἶδαμεν 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.

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.

αγαπωσιν verb - present active participle - dative plural masculine

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.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

παντα adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

συνεργει verb - present active indicative - third person singular

sunergeo soon-erg-eh'-o: to be a fellow-worker, i.e. co-operate -- help (work) with, work(-er) 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

αγαθον adjective - accusative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

προθεσιν noun - accusative singular feminine

prothesis proth'-es-is: a setting forth, i.e. (figuratively) proposal (intention); specially, the show-bread (in the Temple) as exposed before God -- purpose, shew(-bread).

κλητοις adjective - dative plural masculine

kletos **klay-tos'**: invited, i.e. appointed, or (specially), a saint -- called.

οουσιν **verb - present participle - dative plural masculine**
on **oan**: being -- be, come, have.

Romans 8:29 .

.	Greek	Strong's	Origin
For those whom	οὓς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He foreknew,	προέγνω (proegnō)	4267: to know beforehand	from pro and ginóskō
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
predestined	προώρισεν (proōrisen)	4309: to predetermine, foreordain	from pro and horizō
[to become] conformed	συνμόρφους (summorphous)	4832b: conformed to	from sun and morphé
to the image	εἰκόνης (eikonos)	1504: an image, i.e. lit. statue, fig. representation	from eikō
of His Son,	υἱοῦ (uiou)	5207: a son	a prim. word
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that He would be the firstborn	πρωτότοκον (prōtotokon)	4416a: first-born	from prótos and tokos (childbirth, offspring); from tikto
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
many	πολλοῖς (pollois)	4183: much, many	a prim. word
brethren;	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

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.

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.

ΠΡΟΕΓΝΩ verb - aorist active indicative - third person singular

proginosko prog-in-oc'-ko: to know beforehand, i.e. foresee -- foreknow (ordain), know (before).

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΡΩΩΡΙΣΕΝ verb - aorist active indicative - third person singular

proorizo pro-or-id'-zo: to limit in advance, i.e. (figuratively) predetermine -- determine before, ordain, predestinate.

ΣΥΜΜΟΡΦΟΥΣ adjective - accusative plural masculine

summorphos soom-mor-fos': jointly formed, i.e. (figuratively) similar -- conformed to, fashioned like unto.

ΤΗΣ definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΙΚΟΝΟΣ noun - genitive singular feminine

eikon i-kone': a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

ΤΟΥ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ΑΥΤΟΥ personal pronoun - genitive 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.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was, come, is, lust after, please well, there is, to be, was.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πρωτοτοκον adjective - accusative singular masculine

prototokos pro-tot-ok'-os: first-born (usually as noun, literally or figuratively) -- firstbegotten(-born).

εν preposition

en en: in, at, (up-)on, by, etc.

πολλοις adjective - dative plural masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

αδελφοις noun - dative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

Romans 8:30 .

.	Greek	Strong's	Origin
and these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He predestined,	προώρισεν (proōrisen)	4309: to predetermine, foreordain	from pro and horizó
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
called;	ἐκάλεσεν	2564: to call	a prim. word

	(ekalesen)		
and these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He called,	ἐκάλεσεν (ekalesen)	2564: to call	a prim. word
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
justified;	ἐδικαίωσεν (edikaiōsen)	1344: to show to be righteous, declare righteous	from dikaios
and these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He justified,	ἐδικαίωσεν (edikaiōsen)	1344: to show to be righteous, declare righteous	from dikaios
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
glorified.	ἐδόξασεν (edoxasen)	1392: to render or esteem glorious (in a wide application)	from doxa

KJV Lexicon

ους **relative pronoun - accusative plural masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προωρισεν verb - aorist active indicative - third person singular
proorizo pro-or-id'-zo: to limit in advance, i.e. (figuratively) predetermine -- determine before, ordain, predestinate.

τούτους demonstrative pronoun - accusative plural masculine
toutous too'-tooce : these (persons, as objective of verb or preposition) -- such, them, these, this.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκαλεσεν verb - aorist active indicative - third person singular
kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εκαλεσεν verb - aorist active indicative - third person singular
kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

τούτους demonstrative pronoun - accusative plural masculine
toutous too'-tooce : these (persons, as objective of verb or preposition) -- such, them, these, this.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδικαιωσεν verb - aorist active indicative - third person singular
dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

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.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εδικαιωσεν verb - aorist active indicative - third person singular
dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

ΤΟΥΤΟΥΣ demonstrative pronoun - accusative plural masculine
toutous too'-tooce : these (persons, as objective of verb or preposition) -- such, them, these, this.

καί conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδοξασεν verb - aorist active indicative - third person singular
doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

Romans 8:31 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
shall we say		3004: to say	a prim. verb
to these things?		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
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
[is] for us, who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
[is] against	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
us?			

KJV Lexicon

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εἶπόμεν **verb - future active indicative - first person**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

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.

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).

ὑπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ἡμῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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.

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

Romans 8:32 .

.	Greek	Strong's	Origin
He who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
did not spare	ἐφείσατο (epheisato)	5339: to spare, forbear	a prim. verb
His own	ἰδίου (idiou)	2398: one's own, distinct	a prim. word
Son,	υἱοῦ (uiou)	5207: a son	a prim. word
but delivered	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him over for us all,	πάντων (pantōn)	3956: all, every	a prim. word
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will He not also	καὶ (kai)	2532: and, even, also	a prim. conjunction
with Him freely give	χαρίσεται (charisetai)	5483: to show favor, give freely	from charis
us all things?	πάντα (panta)	3956: all, every	a prim. word

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γε **particle**

ge **gheh**: and besides, doubtless, at least, 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.

ιδιου **adjective - genitive singular masculine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

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.

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.

εφεισάτο **verb - aorist middle deponent indicative - third person singular**

pheidomai **fi'-dom-ah-ee**: to be chary of, i.e. (subjectively) to abstain or (objectively) to treat leniently -- forbear, spare.

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.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

παρεδωκεν **verb - aorist active indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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).

ουχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

χαρισεται **verb - future middle deponent indicative - third person singular**

charizomai **khar-id'-zom-ahee**: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

Romans 8:33 .

■			
.	Greek	Strong's	Origin
Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

will bring a charge	ἐγκαλέσει (enkalesei)	1458: to call in (as a debt or demand), i.e. bring to account	from en and kaleó
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
elect?	ἐκλεκτῶν (eklektōn)	1588: select, by impl. favorite	from eklegó
God	θεὸς (theos)	2316: God, a god	of uncertain origin
is the one who justifies;	δικαιῶν (dikaiōn)	1344: to show to be righteous, declare righteous	from dikaios

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.

ἐγκαλέσει **verb - future active indicative - third person singular**

egkaleo eng-kal-eh'-o: to call in (as a debt or demand), i.e. bring to account (charge, criminate, etc.) -- accuse, call in question, implead, lay to the charge.

κατὰ **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ἐκλεκτῶν **adjective - genitive plural masculine**

eklektos ek-lek-tos': select; by implication, favorite -- chosen, elect.

θεοῦ **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

θεός **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

δικαιων verb - present active participle - nominative singular masculine
dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

Romans 8:34 .

.	Greek	Strong's	Origin
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the one who condemns?	κατακρινῶν (katakrinōn)	2632: to give judgment against	from kata and krinó
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
is He who died,	ἀποθανών (apothanōn)	599: to die	from apo and thnéskó
yes,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
who was raised,	ἐγερθεὶς (egertheis)	1453: to waken, to raise up	a prim. verb
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is at the right hand	δεξιᾱ (dexia)	1188: the right hand or side	perhaps a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
who	ὅς (os)	3739: usually rel. who, which,	a prim. pronoun

	(os)	that, also demonstrative this, that	
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
intercedes	ἐντυγχάνει (entunchanei)	1793: to chance upon, by impl. confer with, by ext. entreat	from en and tugchanó
for us.			

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.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατακρινων **verb - present active participle - nominative singular masculine**
katakrino kat-ak-ree'-no: to judge against, i.e. sentence -- condemn, damn.

katakrino kat-ak-ree'-no: to judge against, i.e. sentence -- condemn, damn.

χριστος **verb - future active participle - nominative singular masculine**
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ο **noun - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποθανων **definite article - nominative singular masculine**
apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

μαλλον **verb - second aorist active participle - nominative singular masculine**
mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

δε **adverb**

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

εγερθεις **conjunction**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

ος **verb - aorist passive participle - 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 **relative pronoun - nominative singular masculine**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εστιν **conjunction**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εν **verb - present indicative - third person singular**

en **en**: in, at, (up-)on, by, etc.

δεξια **preposition**

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

του **adjective - dative singular feminine**

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 **definite article - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ος **noun - 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.

και **relative pronoun - nominative singular masculine**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εντυγχανει **conjunction**

entugchano **en-toong-khan'-o**: to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against) -- deal with, make intercession.

υπερ **verb - present active indicative - third person singular**

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.

ημῶν **preposition**

hemon hay-mone': of (or from) us -- our (company), us, we.

personal pronoun - first person genitive plural

Romans 8:35 .

.	Greek	Strong's	Origin
Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
will separate	χωρίσει (chōrisei)	5563: to separate, divide	from chōris
us from the love	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
of Christ?	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Will tribulation,	θλίψις (thlipsis)	2347: tribulation	from thlibó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
distress,	στενοχωρία (stenochōria)	4730: narrowness of space, fig. difficulty	from stenos and chóros (space)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
persecution,	διωγμός (diōgmos)	1375: persecution	from diókó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
famine,	λιμός (limos)	3042: hunger, famine	a prim. word

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
nakedness,	γυμνότης (gumnotēs)	1132: nakedness	from gumnos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
peril,	κίνδυνος (kindunos)	2794: danger	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
sword?	μάχαιρα (machaira)	3162: a short sword or dagger	perhaps from machomai

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.

ημας **personal pronoun - first person accusative plural**

hemas hay-mas': us -- our, us, we.

χωρισει **verb - future active indicative - third person singular**

chorizo kho-rid'-zo: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

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.

αγαπης **noun - genitive singular feminine**

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast --

(feast of) charity(-ably), dear, love.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

θλιψις noun - nominative singular feminine

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

στενοχωρια noun - nominative singular feminine

stenochoria sten-okh-o-ree'-ah: narrowness of room, i.e. (figuratively) calamity -- anguish, distress.

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.

διωγμος noun - nominative singular masculine

diogmos dee-ogue-mos': persecution -- persecution.

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.

λιμος noun - nominative singular masculine

limos lee-mos': a scarcity of food -- dearth, famine, hunger.

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.

γυμνοτης noun - nominative singular feminine

gumnotes goom-not'-ace: nudity (absolute or comparative) -- nakedness.

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.

κινδυνος noun - nominative singular masculine

kindunos kin'-doo-nos: danger -- peril.

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.

μαχαίρα **noun - nominative singular feminine**

machaira makh'-ahee-rah: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

Romans 8:36 .

.	Greek	Strong's	Origin
Just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"FOR YOUR SAKE	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
WE ARE BEING PUT TO DEATH	θανατούμεθα (thanatoumetha)	2289: to put to death	from thanatos
ALL	ὅλην (olēn)	3650: whole, complete	a prim. word
DAY	ἡμέραν (ēmeran)	2250: day	a prim. word
LONG; WE WERE CONSIDERED	ἐλογίσθημεν (elogisthēmen)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
AS SHEEP	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
TO BE SLAUGHTERED."	σφαγῆς (sphagēs)	4967: slaughter	from sphazó

KJV Lexicon

καθως **adverb**

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ενεκεν **adverb**

heneka **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

θανατουμεθα **verb - present passive indicative - first person**

thanatoo **than-at-o'-o**: to kill -- become dead, (cause to be) put to death, kill, mortify.

ολην **adjective - accusative singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ελογισθημεν **verb - aorist passive indicative - first person**

logizomai **log-id'-zom-ahēe**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

προβατα **noun - nominative plural neuter**

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

σφαγης **noun - genitive singular feminine**

sphage **sfag-ay'**: butchery (of animals for food or sacrifice, or (figuratively) of men (destruction) -- slaughter.

Romans 8:37 .

.	Greek	Strong's	Origin
But in all	πασιν (pasin)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
we overwhelmingly conquer	ὑπερνικῶμεν (upernikōmen)	5245: to be more than conqueror	from huper and nikaó
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Him who loved	ἀγαπήσαντος (agapēsantos)	25: to love	of uncertain origin
us.			

KJV Lexicon

αλλ **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τούτοις **demonstrative pronoun - dative plural neuter**

toutois too'-toice: to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

πασιν **adjective - dative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

ὑπερνικῶμεν **verb - present active indicative - first person**

hupernikao hoop-er-nik-ah'-o: to vanquish beyond, i.e. gain a decisive victory -- more than conquer.

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.

αγαπησαντος **verb - aorist active participle - genitive singular masculine**
agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

ημας **personal pronoun - first person accusative plural**
hemas hay-mas': us -- our, us, we.

Romans 8:38 .

.	Greek	Strong's	Origin
For I am convinced	πέπεισμαι (pepeismai)	3982: to persuade, to have confidence	a prim. verb
that neither	οὔτε (oute)	3777: and not, neither	from ou, and te
death,	θάνατος (thanatos)	2288: death	from thnéskó
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
life,	ζωή (zōē)	2222: life	from zaó
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
angels,	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
principalities,	ἀρχαὶ (archai)	746: beginning, origin	from archó
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
things present,	ἐνεστώτα (enestōta)	1764: to place in, to be at hand, perf. part. to be present	from en and histémi
nor	οὔτε (oute)	3777: and not, neither	from ou, and te

things to come,	μέλλοντα (mellonta)	3195: to be about to	a prim. verb
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
powers,	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai

KJV Lexicon

ΠΕΠΕΙΣΜΑΙ **verb - perfect passive indicative - first person singular**

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

ΓΑΡ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΟΤΙ **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΟΥΤΕ **conjunction**

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ΘΑΝΑΤΟΣ **noun - nominative singular masculine**

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ΟΥΤΕ **conjunction**

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ΖΩΗ **noun - nominative singular feminine**

zoe dzo-ay': life -- life(-time).

ΟΥΤΕ **conjunction**

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

αγγελοι **noun - nominative plural masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

OUTE conjunction

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

αρχαι **noun - nominative plural feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

OUTE conjunction

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

δυναμεις **noun - nominative plural feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

OUTE conjunction

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ενεστωτα **verb - perfect active participle - nominative plural neuter**

enistemi **en-is'-tay-mee**: to place on hand, i.e. (reflexively) impend, (participle) be instant -- come, be at hand, present.

OUTE conjunction

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

μελλοντα **verb - present active participle - nominative plural neuter**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

Romans 8:39 .

.	Greek	Strong's	Origin
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
height,	ὑψωμα (upsōma)	5313: height, that which is lifted up	from hupsoó
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
depth,	βάθος	899: depth	from bathus

	(bathos)		
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
other	ἑτέρα (etera)	2087: other	of uncertain origin
created thing,	κτίσις (ktisis)	2937: creation (the act or the product)	from ktizó
will be able	δυνήσεται (dunēsetai)	1410: to be able, to have power	a prim. verb
to separate	χωρίσαι (chōrisai)	5563: to separate, divide	from chōris
us from the love	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
which is in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
our Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

οὔτε **conjunction**

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ὕψωμα **noun - nominative singular neuter**

hupsoma hoop'-so-mah: an elevated place or thing, i.e. (abstractly) altitude, or (by implication) a barrier (figuratively) -- height, high thing.

ουτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

βαθος noun - nominative singular neuter

bathos bath'-os: profundity, i.e. (by implication) extent; (figuratively) mystery -- deep(-ness, things), depth.

ουτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

τις indefinite pronoun - nominative singular feminine

tis tis: some or any person or object

κτισις noun - nominative singular feminine

ktisis ktis'-is: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

ετερα adjective - nominative singular feminine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

δυνησεται verb - future middle 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.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

χωρισαι verb - aorist active middle or passive deponent

chorizo kho-rid'-zo: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

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.

αγαπης noun - genitive singular feminine

agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

του definite article - genitive singular masculine

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).

της definite article - genitive singular feminine

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.

χριστω noun - dative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου noun - dative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

Romans 9:1 .

.	Greek	Strong's	Origin
I am telling	λέγω (legō)	3004: to say	a prim. verb
the truth	Ἀλήθειαν (alētheian)	225: truth	from alēthēs
in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chriō
I am not lying,	ψεύδομαι (pseudomai)	5574: to lie	from a root pseud-
my conscience	συνειδήσεως	4893: consciousness, spec.	from suneidon

	(suneidēseōs)	conscience	
testifies	συμμαρτυρούσης (summarturousēs)	4828: to testify or bear witness with	from sun and martureó
with me in the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó

KJV Lexicon

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.

εν **preposition**
en en: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ου **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ψευδομαι **verb - present middle or passive deponent indicative - first person singular**
pseudomai psyoo'-dom-ahee: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.

συμμαρτυρουσης **verb - present active participle - genitive singular feminine**
summartureo soom-mar-too-reh'-o: to testify jointly, i.e. corroborate by (concurrent) evidence -- testify unto, (also) bear witness (with).

μοι **personal pronoun - first person dative singular**
moi moy: to me -- I, me, mine, 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.

συνειδησεως **noun - genitive singular feminine**

suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

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.

πνευματι **noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιω **adjective - dative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Romans 9:2 .

.	Greek	Strong's	Origin
that I have great	μεγάλη (megalē)	3173: great	a prim. word
sorrow	λύπη (lupē)	3077: pain of body or mind, grief, sorrow	a prim. word
and unceasing	ἀδιάλειπτος (adialeiptos)	88: incessant	from alpha (as a neg. prefix) and dialeipó
grief	ὀδύνη (odunē)	3601: pain, distress	a prim. word
in my heart.	καρδία (kardia)	2588: heart	a prim. word

KJV Lexicon

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

λυπη noun - nominative singular feminine lupe loo'-pay: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.
μοι personal pronoun - first person dative singular moi moy: to me -- I, me, mine, my.
εστιν verb - present indicative - third person singular esti es-tee': he (she or it) is; also (with neuter plural) they are
μεγαλη adjective - nominative singular feminine megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
αδιαλειπτος adjective - nominative singular feminine adialeiptos ad-ee-al'-ipe-tos: unintermitted, i.e. permanent -- without ceasing, continual.
οδυνη noun - nominative singular feminine odune od-oo'-nay: grief (as dejecting) -- sorrow.
τη definite article - dative singular feminine 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).
μου personal pronoun - first person genitive singular mou moo: of me -- I, me, mine (own), my.

Romans 9:3 .

.	Greek	Strong's	Origin
For I could wish	ἠυχόμεν (ēuchomēn)	2172: to pray	a prim. verb
that I myself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
were accursed,	ἀνάθεμα (anathema)	331: that which is laid up, i.e. a votive offering	from anatithēmi

[separated] from Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
for the sake	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
of my brethren,	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
my kinsmen	συγγενῶν (sungenōn)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word

KJV Lexicon

ευχομην **verb - imperfect middle or passive deponent indicative - first person singular**
euchomai **yoo'-khom-ahee**: to wish; by implication, to pray to God -- pray, will, wish.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αυτος **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

αναθεμα **noun - nominative singular neuter**

anathema **an-ath'-em-ah**: a (religious) ban or (concretely) excommunicated (thing or person) -- accused, anathema, curse, great.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

αδελφων noun - genitive plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συγγενων adjective - genitive plural masculine

suggenes soong-ghen-ace': a relative (by blood); by extension, a fellow countryman -- cousin, kin(-sfolk, -sman).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

σαρκα noun - accusative singular feminine

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

Romans 9:4 .

■			
.	Greek	Strong's	Origin

who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
are Israelites,	Ἰσραηλῖται (israēlitai)	2475a: an Israelite	from Israēl
to whom	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
belongs the adoption as sons,	υἰοθεσία (uiothesia)	5206: adoption	probably from a comp. of huios and a derivation of tithēmi
and the glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and the covenants	διαθῆκαι (diathēkai)	1242: testament, will, covenant	from diatithēmi
and the giving of the Law	νομοθεσία (nomothesia)	3548: legislation, lawgiving	from nomothetēs
and the [temple] service	λατρεία (latreia)	2999: service	from latreuó
and the promises,	ἐπαγγελίαι (epangeliai)	1860: a summons, a promise	from epaggellomai

KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ΕΙΣΙΝ **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

ΙΣΡΑΗΛΙΤΑΙ **noun - nominative plural masculine**

Israelites **is-rah-ale-ee'-tace**: an Israelite, i.e. descendant of Israel -- Israelite.

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.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιοθεσια noun - nominative singular feminine

huiiothesia hwee-oth-es-ee'-ah: the placing as a son, i.e. adoption (figuratively, Christian sonship in respect to God) -- adoption (of children, of sons).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξα noun - nominative singular feminine

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αι definite article - nominative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαθηκαι noun - nominative plural feminine

diatheke dee-ath-ay'-kay: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

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.

νομοθεσια noun - nominative singular feminine

nomothesia nom-oth-es-ee'-ah: legislation (specially, the institution of the Mosaic code) -- giving of the law.

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.

λατρεία noun - nominative singular feminine

latreia lat-ri'-ah: ministration of God, i.e. worship -- (divine) service.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αι definite article - nominative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιαi noun - nominative plural feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

Romans 9:5 .

.	Greek	Strong's	Origin
whose	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are the fathers,	πατέρες (pateres)	3962: a father	a prim. word
and from whom	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is the Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chriό
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the flesh,	σάρκα (sarka)	4561: flesh	a prim. word
who is over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
all,	πάντων (pantōn)	3956: all, every	a prim. word

God	θεός (theos)	2316: God, a god	of uncertain origin
blessed	εὐλογητός (eulogētos)	2128: well spoken of, i.e. blessed	from eulogeó
forever.	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

KJV Lexicon

ὧν **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.

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρες **noun - nominative plural masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ὧν **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.

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.

χριστός **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

σαρκα **noun - accusative singular feminine**

sarx **sarx'**: carnal(-ly, + -ly minded), flesh(-ly).

ο **definite article - nominative singular masculine**

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.

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.

παντων **adjective - genitive plural neuter**

pas **pas'**: apparently a primary word; all, any, every, the whole

θεος **noun - nominative singular masculine**

theos **theh'-os'**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ευλογητος **adjective - nominative singular masculine**

eulogetos **yoo-log-ay-tos'**: adorable -- blessed.

εις **preposition**

eis **ice'**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους **definite article - accusative plural masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνας **noun - accusative plural masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

Romans 9:6 .

.	Greek	Strong's	Origin
But [it is] not as though	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
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
has failed.	ἐκπέπτωκεν (ekpeptōken)	1601b: to drop away, fig. to lose, become inefficient	from ek and piptó
For they are not all	πάντες (pantes)	3956: all, every	a prim. word
Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
who	ὁ (o)	3588: the	the def. art.
are [descended] from Israel;	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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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.

οἷος correlative pronoun - nominative singular neuter

hoios **hoy'-os**: such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so

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.

εκπιπτω verb - perfect active indicative - third person singular

ekpipto ek-pip'-to: to drop away; specially, be driven out of one's course; figuratively, to lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

ο definite article - nominative singular masculine

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).

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)

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.

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)

ισραηλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants

-- Israel.

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.

ἰσραηλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants
-- Israel.

Romans 9:7 .

.	Greek	Strong's	Origin
nor	οὐδ' (oud)	3761: and not, neither	from ou, and de
are they all	πάντες (pantes)	3956: all, every	a prim. word
children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they 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
but: "THROUGH	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
ISAAC	Ἰσαάκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
YOUR DESCENDANTS	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
WILL BE NAMED."	κληθήσεται (klēthēsetai)	2564: to call	a prim. word

KJV Lexicon

ουδ **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εισιν **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

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.

παντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

τεκνα **noun - nominative plural neuter**

teknon tek'-non: a child (as produced) -- child, daughter, son.

αλλ **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν **preposition**

en en: in, at, (up-)on, by, etc.

ισαακ **proper noun**

Isaak ee-sah-ak': Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

κληθησεται **verb - future passive indicative - third person singular**

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

σοι **personal pronoun - second person dative singular**

soi soy: to thee -- thee, thine own, thou, thy.

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.

Romans 9:8 .

.	Greek	Strong's	Origin
That is, it is not the children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
of the flesh	σαρκὸς (sarkos)	4561: flesh	a prim. word
who		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
are children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
but the children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
of the promise	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
are regarded	λογίζεται (logizetai)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
as descendants.	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró

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ΤΟΥΤ **demonstrative pronoun - nominative singular neuter**

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΣΤΙ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

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.

TEKNA **noun - nominative plural neuter**

teknon tek'-non: a child (as produced) -- child, daughter, 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.

σαρκος **noun - genitive singular feminine**

sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

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.

TEKNA **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.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τα **definite article - 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.

TEKNA **noun - nominative plural neuter**

teknon tek'-non: a child (as produced) -- child, daughter, 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.

επαγγελιας **noun - genitive singular feminine**

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

λογιζεται **verb - present middle or passive deponent indicative - third person singular**
logizomai log-id'-zom-ahēe: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), +
 despise, esteem, impute, lay, number, reason, reckon, suppose, think (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

σπερμα noun - accusative singular neuter
sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication,
 offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

Romans 9:9 .

.	Greek	Strong's	Origin
For this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of promise:	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
"AT THIS		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
TIME	καιρὸν (kairon)	2540: time, season	a prim. word
I WILL COME,	ἐλεύσομαι (eleusomai)	2064: to come, go	a prim. verb
AND SARAH	Σάρρα (sarra)	4564: Sarah, the wife of Abraham	of Hebrew origin Sarah
SHALL HAVE		1510: I exist, I am	a prol. form of a prim. and defective verb
A SON."	υἱός (uios)	5207: a son	a prim. word

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επαγγελιας **noun - genitive singular feminine**

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

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.

λογος **noun - nominative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

κατα **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιρον **noun - accusative singular masculine**

kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

τουτον **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ελευσομαι **verb - future middle 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

ἔσται verb - future indicative - third person singular

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

ἡ definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρρα noun - dative singular feminine

Sarrha sar'-hrah: Sarra (i.e. Sarah), the wife of Abraham -- Sara, Sarah.

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.

Romans 9:10 .

.	Greek	Strong's	Origin
And not only	μόνον (monon)	3440: merely	adverb from monos
this, but there was Rebekah	Ὶρεβέκκα (rebekka)	4479: Rebecca, the wife of Isaac	of Hebrew origin Ribqah
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
when she had conceived	κοίτην (koitēn)	2845: a bed	from keimai
[twins] by one man,	ένος (enos)	1520: one	a primary number
our father	πατρός (patros)	3962: a father	a prim. word
Isaac;	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq

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ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μονον adverb

monon **mon'-on**: merely -- alone, but, only.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αλλα conjunction

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ρεβεκκα noun - nominative singular feminine

Rhebekka **hreb-bek'-kah**: Rebecca (i.e. Ribkah), the wife of Isaac -- Rebecca.

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)

ενος adjective - genitive singular masculine

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

κοιτην noun - accusative singular feminine

koite **koy'-tay**: a couch; by extension, cohabitation; by implication, the male sperm -- bed, chambering, conceive.

εχουσα verb - present active participle - nominative singular feminine

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ισαακ proper noun

Isaak **ee-sah-ak'**: Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

του definite article - genitive singular masculine

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.

Romans 9:11 .

.	Greek	Strong's	Origin
for though [the twins] were not yet	μήπω (mēpō)	3380b: not yet	from mé and #NAME?
born	γεννηθέντων (gennēthēntōn)	1080: to beget, to bring forth	from genna (descent, birth)
and had not done	πραξάντων (praxantōn)	4238: to do, practice	a prim. verb
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
good	ἀγαθόν (agathon)	18: good	of uncertain origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
bad,	φᾰῦλον (phaulon)	5337: worthless, bad	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
purpose	πρόθεσις (prothesis)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithēmi
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to [His] choice	ἐκλογὴν (eklogēn)	1589: a (divine) selection	from eklegó
would stand,	μένῃ (menē)	3306: to stay, abide, remain	a prim. verb
not because		1537: from, from out of	a prim. preposition denoting origin

of works	2041: work	from a prim. verb erdó (to do)
but because	1537: from, from out of	a prim. preposition denoting origin
of Him who calls,	2564: to call	a prim. word

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μηπω **adverb**

μεπο **may'-po**: not yet -- not yet.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

γεννηθεντων **verb - aorist passive participle - genitive plural masculine**

gennao ghen-nah'-o: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

μηδε **conjunction**

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

πραξαντων **verb - aorist active participle - genitive plural masculine**

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

τι **indefinite pronoun - accusative singular neuter**

tis tis: some or any person or object

αγαθον **adjective - accusative singular neuter**

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

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.

κακον **adjective - accusative singular neuter**

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

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.

kata preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

εκλογην noun - accusative singular feminine

ekloge ek-log-ay': (divine) selection (abstractly or concretely) -- chosen, election.

προθεσις noun - nominative singular feminine

prothesis proth'-es-is: a setting forth, i.e. (figuratively) proposal (intention); specially, the show-bread (in the Temple) as exposed before God -- purpose, shew(-bread).

του definite article - genitive singular masculine

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).

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.

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.

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)

εργων noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

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.

καλουντος verb - present active participle - genitive singular masculine

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

Romans 9:12 .

.	Greek	Strong's	Origin
it was said		3004: to say	a prim. verb
to her, "THE OLDER		3173: great	a prim. word
WILL SERVE	δουλεύσει (douleusei)	1398: to be a slave, to serve	from doulos
THE YOUNGER."	ἐλάσσονι (elassoni)	1640: smaller, less	cptv. of the same as elachistos

KJV Lexicon

ερρηθη verb - aorist passive indicative - third person singular

rheo hreh'-o: to utter, i.e. speak or say -- command, make, say, speak (of).

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

οτι conjunction

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.

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

δουλεύσει **verb - future active indicative - third person singular**

douleuo **dool-yoo'-o**: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελασσονι **adjective - dative singular masculine**

elasson **el-as'-sone**: smaller (in size, quantity, age or quality) -- less, under, worse, younger.

Romans 9:13 .

.	Greek	Strong's	Origin
Just		2509: just as	from katha and per
as it is written,	γέγραπται (gegryptai)	1125: to write	a prim. verb
"JACOB	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
I LOVED,	ἠγάπησα (ēgapēsa)	25: to love	of uncertain origin
BUT ESAU	Ἡσαῦ (ēsau)	2269a: Esau, a son of Isaac	of Hebrew origin Esav
I HATED."	ἐμίσησα (emisēsa)	3404: to hate	from misos (hatred)

KJV Lexicon

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιακωβ **proper noun**

Iakob **ee-ak-obe'**: Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

ηγαπησα **verb - aorist active indicative - first 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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ησαι **proper noun**

Esau **ay-sow'**: Esau, an Edomite -- Esau.

μισησα **verb - aorist active indicative - first person singular**

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

Romans 9:14 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we say		3004: to say	a prim. verb
then?	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
There is no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

injustice	ἀδικία (adikia)	93: injustice, unrighteousness	from adikos
with God,	θεῶ (theō)	2316: God, a god	of uncertain origin
is there? May it never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be!			

KJV Lexicon

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εῶμεν verb - future active indicative - first person

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

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.

ἀδικία 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.

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

ὁ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine theos theh'-os : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
μη particle - nominative me may : any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
γενοίτο verb - second aorist middle deponent passive deponent - third person singular ginomai ghin'-om-ahēe : to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Romans 9:15 .

.	Greek	Strong's	Origin
For He says	λέγει (legei)	3004: to say	a prim. verb
to Moses,	Μωϋσεῖ (mōusei)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
"I WILL HAVE	ἐλεήσω (eleēsō)	1653: to have pity or mercy on, to show mercy	from eleos
MERCY	ἐλεῶ (eleō)	1653: to have pity or mercy on, to show mercy	from eleos
ON WHOM	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I HAVE MERCY,		1653: to have pity or mercy on, to show mercy	from eleos
AND I WILL HAVE	οἰκτιρήσω (oiktirēsō)	3627: to pity, to have compassion on	from oiktos (pity)
COMPASSION	οἰκτίρω (oiktirō)	3627: to pity, to have compassion on	from oiktos (pity)
ON WHOM	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I HAVE COMPASSION."		3627: to pity, to have compassion on	from oiktos (pity)

KJV Lexicon

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

μωυση **noun - dative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

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.

ελεησω **verb - future active indicative - first person singular**

eleeo **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

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

ελεω **verb - present active subjunctive - first person singular**

eleeo **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οικτειρησω **verb - future active indicative - first person singular**

oikteiro **oyk-ti'-ro**: to exercise pity -- have compassion on.

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

οικτειρω **verb - present active subjunctive - first person singular**

oikteiro **oyk-ti'-ro**: to exercise pity -- have compassion on.

Romans 9:16 .

.	Greek	Strong's	Origin
So then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
it [does] not [depend] on the man who wills	θέλοντος (thelontos)	2309: to will, wish	a prim. verb
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
the man who runs,	τρέχοντος (trechontos)	5143: to run	a prim. verb
but on God	θεοῦ (theou)	2316: God, a god	of uncertain origin
who has mercy.	ἐλεῶντος (eleōntos)	1653: to have pity or mercy on, to show mercy	from eleos

KJV Lexicon

αρα particle

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελοντος verb - present active participle - genitive singular masculine

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τρεχοντος verb - present active participle - genitive singular masculine

trecho trekh'-o: to run or walk hastily -- have course, run.

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.

ελεουντος verb - present active participle - genitive singular masculine

eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Romans 9:17 .

.	Greek	Strong's	Origin
For the Scripture	γραφῇ (graphē)	1124: a writing, scripture	from graphó
says	λέγει (legei)	3004: to say	a prim. verb
to Pharaoh,	Φαραώ (pharaō)	5328: Pharaoh, an Eg. king	of Eg. origin (great house)
"FOR THIS		3778: this	probably from a redupl. of ho,,

			used as a demonstrative pronoun
VERY	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
PURPOSE I RAISED	ἐξήγειρα (exēgeira)	1825: to raise up	from ek and egeiró
YOU UP, TO DEMONSTRATE	ἐνδείξωμαι (endeixōmai)	1731: to indicate (by word or act), to prove	from en and deiknumi
MY POWER	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
IN YOU, AND THAT MY NAME	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
MIGHT BE PROCLAIMED	διαγγελῇ (diangelē)	1229: to publish abroad, proclaim	from dia and aggeló
THROUGHOUT	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
THE WHOLE	πάσῃ (pasē)	3956: all, every	a prim. word
EARTH."	γῇ (gē)	1093: the earth, land	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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

γραφη noun - nominative singular feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαραω proper noun

Pharao far-ah-o': Pharao (i.e. Pharaoh), an Egyptian king -- Pharaoh.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τουτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

εξηγειρα verb - aorist active indicative - first person singular

exegeiro ex-eg-i'-ro: to rouse fully, i.e. (figuratively) to resuscitate (from death), release (from affliction) -- raise up.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

οπως adverb

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

ενδειξωμαι verb - aorist middle subjunctive - first person singular

endeiknumi en-dike'-noo-mee: to indicate (by word or act) -- do, show (forth).

εν preposition

en en: in, at, (up-)on, by, etc.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δυναμιν **noun - accusative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

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

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.

διαγγελη **verb - second aorist passive subjunctive - third person singular**

diaggello **de-ang-gel'-lo**: to herald thoroughly -- declare, preach, signify.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - nominative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

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.

παση **adjective - dative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γη **noun - dative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

Romans 9:18 .

.	Greek	Strong's	Origin
So then	ἄρα	686: therefore (an illative	a prim. particle

	(ara)	particle)	
He has mercy	ἐλεεῖ (eleei)	1653: to have pity or mercy on, to show mercy	from eleos
on whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He desires,	θέλει (thelei)	2309: to will, wish	a prim. verb
and He hardens	σκληρύνει (sklērunēi)	4645: to harden	from sklēros
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He desires.	θέλει (thelei)	2309: to will, wish	a prim. verb

KJV Lexicon

αρα particle

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

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

ελεει verb - present active indicative - third person singular

eleeo **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

σκληρυνει **verb - present active indicative - third person singular**

skleruno sklay-roo'-no: to indurate, i.e. (figuratively) render stubborn -- harden.

Romans 9:19 .

.	Greek	Strong's	Origin
You will say		3004: to say	a prim. verb
to me then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
"Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does He still	ἔτι (eti)	2089: still, yet	a prim. adverb
find fault?	μέμφεται (memphetai)	3201: to blame, find fault	a prim. verb
For who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
resists	ἀνθέστηκεν (anhestēken)	436: to set against, i.e. withstand	from anti and histēmi
His will?"	βουλήματι (boulēmati)	1013: purpose, will	from boulomai

KJV Lexicon

ερεις **verb - future active indicative - second person singular**
ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

οὐν **conjunction**
oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

τις **interrogative pronoun - accusative singular neuter**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ετι **adverb**
eti **et'-ee**: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

μεμφεται **verb - present middle or passive deponent indicative - third person singular**
memphomai **mem'-fom-ah-ee**: to blame -- find fault.

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.

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

βουληματι **noun - dative singular neuter**
boulema **boo'-lay-mah**: a resolve -- purpose, 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

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.

ανθεστηκεν **verb - perfect active indicative - third person singular**
anthistemi **anth-is'-tay-mee**: to stand against, i.e. oppose -- resist, withstand.

Romans 9:20 .

.	Greek	Strong's	Origin
On the contrary,	μενούνηγε (menounge)	3304: rather, on the contrary	from men, oun and ge
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
are you, O	ὦ (ō)	5599: O, oh!	a prim. interj.
man,	ἄνθρωπε (anthrōpe)	444: a man, human, mankind	probably from anér and óps (eye, face)
who answers back	ἀνταποκρινόμενος (antapokrinomenos)	470: to answer again	from anti and apokrinomai
to God?	θεῷ (theō)	2316: God, a god	of uncertain origin
The thing molded	πλάσμα (plasma)	4110: that which is molded	from plassó
will not say		3004: to say	a prim. verb
to the molder,	πλάσαντι (plasanti)	4111: to form	a prim. verb
"Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
did you make	ἐποίησας (epoiēsas)	4160: to make, do	a prim. word
me like this,"	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
will it?			

KJV Lexicon

μενουυγε **particle**

menounge **men-oon'-geh**: so then at least -- nay but, yea doubtless (rather, verily).

ω **interjection**

o **o**: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

ανθρωπε **noun - vocative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανταποκρινομενος **verb - present middle or passive deponent participle - nominative singular masculine**

antapokrinomai **an-tap-ok-ree'-nom-ahee**: to contradict or dispute -- answer again, reply 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.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

επει **verb - future active indicative - third person singular**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλασμα **noun - nominative singular neuter**

plasma plas'-mah: something moulded -- thing formed.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλασαντι verb - aorist active participle - dative singular masculine

plasso plas'-so: to mould, i.e. shape or fabricate -- form.

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.

εποιησας verb - aorist active indicative - second person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

Romans 9:21 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
does not the potter	κεραμεὺς (kerameus)	2763: a potter	from kerannumi
have	ἔχει (echei)	2192: to have, hold	a prim. verb
a right	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
over the clay,	πηλοῦ (pēlou)	4081: clay	a prim. word
to make	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
from the same	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

lump	φυράματος (phuramatos)	5445: that which is mixed	from phuraó (to mix)
one	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
vessel	σκεῦος (skeuos)	4632: a vessel, implement, pl. goods	a prim. word
for honorable use	τιμῆν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
and another	ὁ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
for common use?	ἀτιμίαν (atimian)	819: dishonor	from atimos

KJV Lexicon

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἔχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεραμεύς noun - nominative singular masculine

kerameus **ker-am-yooce'**: a potter -- potter.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πηλου **noun - genitive 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.

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

φυραματος **noun - genitive singular neuter**

phurama **foo'-ram-ah:** a mass of dough -- lump.

ποιησαι **verb - aorist active middle or passive deponent**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

σκευος **noun - accusative singular neuter**

skeuos skyoo'-os: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ατιμιαν noun - accusative singular feminine

atimia at-ee-mee'-ah: infamy, i.e. (subjectively) comparative indignity, (objectively) disgrace -- dishonour, reproach, shame, vile.

Romans 9:22 .

.	Greek	Strong's	Origin
What	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
God,	θεὸς (theos)	2316: God, a god	of uncertain origin
although willing	θέλων (thelōn)	2309: to will, wish	a prim. verb
to demonstrate	ἐνδείξασθαι (endeixasthai)	1731: to indicate (by word or act), to prove	from en and deiknumi
His wrath	ὀργήν (orgēn)	3709: impulse, wrath	a prim. word
and to make	γινώσκειν (gnōrisai)	1107: to come to know, to make known	from ginóskō
His power	δυνατὸν (dunaton)	1415: strong, mighty, powerful	from dunamai
known,		1107: to come to know, to make known	from ginóskō

endured	ἤνεγκεν (ēnenken)	5342: to bear, carry, bring forth	a prim. word
with much	πολλῇ (pollē)	4183: much, many	a prim. word
patience	μακροθυμία (makrothumia)	3115: patience, long-suffering	from makros and thumos
vessels	σκεύη (skeuē)	4632: a vessel, implement, pl. goods	a prim. word
of wrath	ὀργῆς (orgēs)	3709: impulse, wrath	a prim. word
prepared	κατηρτισμένα (katērtismena)	2675: to complete, prepare	from kata and artizō (to get ready, prepare)
for destruction?	ἀπώλειαν (apōleian)	684: destruction, loss	from apollumi

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).

θελων verb - present active participle - nominative singular masculine

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ο definite article - nominative singular masculine

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).

ενδειξασθαι verb - aorist middle middle or passive deponent

endeiknumi **en-dike'-noo-mee**: to indicate (by word or act) -- do, show (forth).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οργην **noun - accusative 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

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γνωρισαι **verb - aorist active middle or passive deponent**

gnorizo **gno-rid'-zo**: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυνατον **adjective - accusative singular neuter**

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πολλη **adjective - dative singular feminine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

μακροθυμια **noun - dative singular feminine**

makrothumia **mak-roth-oo-mee'-ah**: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

σκευη **noun - accusative plural neuter**

skeuos **skyoo'-os**: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

οργης noun - genitive singular feminine orge or-gay' : desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment
κατηρτισμενα verb - perfect passive participle - accusative plural neuter katartizo kat-ar-tid'-zo : to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.
εις preposition eis ice : to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
απωλειαν noun - accusative singular feminine apoleia ap-o'-li-a : ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

Romans 9:23 .

.	Greek	Strong's	Origin
And [He did so] to make known	γνωρίση (gnōrisē)	1107: to come to know, to make known	from ginóskó
the riches	πλούτον (plouton)	4149: wealth	probably from pleó in an early sense of to flow, abound
of His glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
upon vessels	σκεύη (skeuē)	4632: a vessel, implement, pl. goods	a prim. word
of mercy,	ἐλέους (eleous)	1656: mercy, pity, compassion	a prim. word
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He prepared beforehand	προητοίμασεν (proētoimasen)	4282: to prepare before	from pro and hetoimazó
for glory,	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

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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

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.

γνωριση verb - aorist active subjunctive - third person singular

gnorizo **gno-rid'-zo**: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλουτον noun - accusative singular masculine

ploutos **ploo'-tos**: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξης noun - genitive singular feminine

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

σκευη noun - accusative plural neuter

skeuos **skyoo'-os**: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

ελεους **noun - genitive singular neuter**
eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

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.

προητοιμασεν **verb - aorist active indicative - third person singular**
proetoimazo pro-et-oy-mad'-zo: to fit up in advance -- ordain before, prepare afore.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δοξαν **noun - accusative singular feminine**
doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

Romans 9:24 .

.	Greek	Strong's	Origin
[even] us, whom	Οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
called,	ἐκάλεσεν (ekalesen)	2564: to call	a prim. word
not from among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
Jews	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
only,	μόνον (monon)	3440: merely	adverb from monos
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
from among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
Gentiles.	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

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ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκαλεσεν **verb - aorist active indicative - third person singular**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, 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.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

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)

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **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.

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)

εθνων **noun - genitive plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

Romans 9:25 .

.	Greek	Strong's	Origin
As He says	λέγει (legei)	3004: to say	a prim. verb
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in Hosea,	Ὡσηέ (ōsēe)	5617: Hosea, an Isr. prophet	of Hebrew origin Hoshea
"I WILL CALL	καλέσω (kalesō)	2564: to call	a prim. word
THOSE	τοῖς (tō)	3588: the	the def. art.
WHO WERE NOT MY PEOPLE,	λαόν (laon)	2992: the people	a prim. word
'MY PEOPLE,'	λαόν (laon)	2992: the people	a prim. word
AND HER WHO WAS NOT BELOVED,	ἠγαπημένην (ēgapēmenēn)	25: to love	of uncertain origin
'BELOVED.'"	ἠγαπημένην (ēgapēmenēn)	25: to love	of uncertain origin

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ως **adverb**

hos **hose**: which how, i.e. in that manner (very variously used, as follows)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ωση proper noun

Hosee ho-say-eh': Hosee (i.e. Hoshea), an Israelite -- Osee.

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.

καλεσω verb - future active indicative - first person singular

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

λαον noun - accusative singular masculine

laos lah-os': a people -- people.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

λαον noun - accusative singular masculine

laos lah-os': a people -- people.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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.

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.

ἡγαπημένην **verb - perfect passive participle - accusative singular feminine**

agapao **ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

ἡγαπημένην **verb - perfect passive participle - accusative singular feminine**

agapao **ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

Romans 9:26 .

.	Greek	Strong's	Origin
"AND IT SHALL BE THAT IN THE PLACE	τόπῳ (topō)	5117: a place	a prim. word
WHERE	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
IT WAS SAID		3004: to say	a prim. verb
TO THEM, 'YOU ARE NOT MY PEOPLE,'	λαός (laos)	2992: the people	a prim. word
THERE	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
THEY SHALL BE CALLED	κληθήσονται (klēthēsontai)	2564: to call	a prim. word
SONS	υἱοὶ (uioi)	5207: a son	a prim. word
OF THE LIVING	ζώντος (zōntos)	2198: to live	from prim. roots zé- and zó-
GOD."	θεοῦ (theou)	2316: God, a god	of uncertain origin

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και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσται **verb - future indicative - third person singular**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

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.

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.

ερρηθη **verb - aorist passive indicative - third person singular**

rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

λαος **noun - nominative singular masculine**

laos **lah-os'**: a people -- people.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

κληθησονται **verb - future passive indicative - third person**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or

otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

υιοι noun - nominative plural masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ζωντος verb - present active participle - genitive singular masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

Romans 9:27 .

.	Greek	Strong's	Origin
Isaiah	Ἡσαΐας (ēsaías)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
cries	κράζει (krazei)	2896: to scream, cry out	from a prim. root krag-
out concerning	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
Israel,	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
"THOUGH	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
THE NUMBER	ἀριθμός (arithmos)	706: a number	from a prim. root ari-
OF THE SONS	υἱῶν (uiōn)	5207: a son	a prim. word
OF ISRAEL		2274: to be inferior	from the same as hēssón
BE LIKE	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
THE SAND	ἄμμος (ammos)	285: sand	from psammos (sand)

OF THE SEA,	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
IT IS THE REMNANT		5275a: a remnant	from hupo and leimma
THAT WILL BE SAVED;	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)

KJV Lexicon

ησαιας **noun - nominative singular masculine**

Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κραζει **verb - present active indicative - third person singular**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

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.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

η **verb - present subjunctive - third person singular**

ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αριθμος **noun - nominative singular masculine**

arithmos **ar-ith-mos'**: a number (as reckoned up) -- number.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιων **noun - genitive plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμμος **noun - nominative singular feminine**

ammos **am'-mos**: sand (as heaped on the beach) -- sand.

της **definite article - genitive singular feminine**

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.

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.

καταλειμμα **noun - nominative singular neuter**

kataleimma **kat-al'-ime-mah**: a remainder, i.e. (by implication) a few -- remnant.

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.

Romans 9:28 .

.	Greek	Strong's	Origin
FOR THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
WILL EXECUTE	ποιήσει (poiēsei)	4160: to make, do	a prim. word
HIS WORD	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
ON THE EARTH,	γῆς (gēs)	1093: the earth, land	a prim. word
THOROUGHLY	συντελῶν (suntelōn)	4931: to complete, accomplish	from sun and teleó
AND QUICKLY."	συντέμνων (suntemnōn)	4932: to cut in pieces	from sun and the same as tomos

KJV Lexicon

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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

συντελων **verb - present active participle - nominative singular masculine**

sunteleo soon-tel-eh'-o: to complete entirely; generally, to execute -- end, finish, fulfil, make.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συντεμνων verb - present active participle - nominative singular masculine
suntemno soon-tem'-no: to contract by cutting, i.e. (figuratively) do concisely (speedily) -- (cut) short.

εν preposition
en en: in, at, (up-)on, by, etc.

δικαιοσυνη noun - dative singular feminine
dikaiosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

συντετμημενον verb - perfect passive participle - accusative singular masculine
suntemno soon-tem'-no: to contract by cutting, i.e. (figuratively) do concisely (speedily) -- (cut) short.

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)

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.

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.

Romans 9:29 .

.	Greek	Strong's	Origin
And just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as Isaiah	Ἡσαΐας (ēsaías)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
foretold,		4275b: to say before	from pro and eipon, used as 2 aor. of prolegó
"UNLESS		1508: if not	from ei and mé
THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
OF SABAOTH	σαβαώθ (sabaōth)	4519: Sabaoth, i.e. armies	of Hebrew origin tsaba in fem. pl.
HAD LEFT	ἐγκατέλιπεν (enkatelipen)	1459: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert	from en and kataleipó
TO US A POSTERITY,	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
WE WOULD HAVE BECOME	ἐγενήθημεν (egenēthēmen)	1096: to come into being, to happen, to become	from a prim. root gen-
LIKE	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
SODOM,	Σόδομα (sodoma)	4670: Sodom, an unidentified city in the Jordan Valley	of Hebrew origin Sedom
AND WOULD HAVE RESEMBLED	ὡμοιώθημεν (ōmoiōthēmen)	3666: to make like	from homoios
GOMORRAH."	Γόμορρα (gomorra)	1116: Gomorrah, one of the cities near the Dead Sea	of Hebrew origin Amarah

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

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

προειρηκεν **verb - perfect active indicative - third person singular**

proereo **pro-er-eh'-o**: to say already, predict -- foretell, say (speak, tell) before.

ησαιας **noun - nominative singular masculine**

Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

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.

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.

σαβαωθ **hebrew transliterated word**

sabaoth **sab-ah-owth'**: armies; sabaoth (i.e. tsebaoth), a military epithet of God -- sabaoth.

εγκατελιπεν **verb - second aorist active indicative - third person singular**

egkataleipo **eng-kat-al-i'-po**: to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert -- forsake, leave.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

σπερμα **noun - accusative singular neuter**

sperma **sper'-mah**: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

σοδομα **noun - nominative plural neuter**

Sodoma **sod'-om-ah**: Sodoma (i.e. Sodom), a place in Palestine -- Sodom.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

εγενηθημεν verb - aorist passive deponent indicative - first person

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

γομορρα noun - nominative singular feminine

Gomorrha gom'-or-hrhah: Gomorrha (i.e. Amarah), a place near the Dead Sea -- Gomorrha.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ωμοιωθημεν verb - aorist passive indicative - first person

homoioo hom-oy-o'-o: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

Romans 9:30 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we say		3004: to say	a prim. verb
then?	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
That Gentiles,	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
who did not pursue	διώκοντα (diōkonta)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
righteousness,	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
attained	κατέλαβεν (katelaben)	2638: to lay hold of, seize	from kata and lambanó

righteousness,	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
even	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
which is by faith;	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

KJV Lexicon

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εἶπουμεν verb - future active indicative - first person

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), 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.

ἔθνη noun - nominative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

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.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

διωκοντα	verb - present active participle - nominative plural neuter
dioko	dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.
δικαιοσυνην	noun - accusative singular feminine
dikaiosune	dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.
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.
δικαιοσυνην	noun - accusative singular feminine
dikaiosune	dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.
δικαιοσυνην	noun - accusative singular feminine
dikaiosune	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).
την	definite article - accusative singular feminine
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)
πιστεως	noun - genitive singular feminine
pistis	pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Romans 9:31 .

.	Greek	Strong's	Origin
but Israel,	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
pursuing	διώκων (diōkōn)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
a law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

of righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
did not arrive	ἔφθασεν (ephthasen)	5348: to come before (another), anticipate, arrive	a prim. verb
at [that] law.	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

Ἰσραὴλ **proper noun**

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διωκων **verb - present active participle - nominative singular masculine**

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

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.

δικαιοσύνης **noun - genitive singular feminine**

dikaione dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

δικαιοσύνης **noun - genitive singular feminine**

dikaione dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification

-- righteousness.

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.

εφθασεν **verb - aorist active indicative - third person singular**

phthano **fthan'-o**: to be beforehand, i.e. anticipate or precede; by extension, to have arrived at -- (already) attain, come, prevent.

Romans 9:32 .

.	Greek	Strong's	Origin
Why?	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
[they did] not [pursue it] by faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithō
but as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
[it were] by works.	ἔργων (ergōn)	2041: work	from a prim. verb erdō (to do)
They stumbled over	προσέκοψαν (prosekopsan)	4350: to strike against, to stumble	from pros and koptō
the stumbling	προσκόμματος (proskommatos)	4348: a stumbling, an occasion of stumbling	from proskoptō
stone,	λίθω (lithō)	3037: a stone	a prim. word

KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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)

πιστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ως adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

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)

εργων noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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.

προσεκοπαν verb - aorist active indicative - third person

proskopto pros-kop'-to: to strike at, i.e. surge against (as water); specially, to stub on, i.e. trip up -- beat upon, dash, stumble (at).

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

<p>τω definite article - dative 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>λιθω noun - dative singular masculine</p> <p>lithos lee'-thos: a stone -- (mill-, stumbling-)stone.</p>
<p>του definite article - genitive singular neuter</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>προσκομματος noun - genitive singular neuter</p> <p>proskomma pros'-kom-mah: a stub, i.e. (figuratively) occasion of apostasy -- offence, stumbling(-block, (-stone).</p>

Romans 9:33 .

.	Greek	Strong's	Origin
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hōs
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"BEHOLD,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I LAY	τίθημι (tithēmi)	5087: to place, lay, set	from a prim. root the-
IN ZION	Σιών (siōn)	4622: Zion, a mountain of Jer. or the city of Jer.	of Hebrew origin Tsiyyon
A STONE	λίθον (lithon)	3037: a stone	a prim. word
OF STUMBLING	προσκόμματος (proskommatos)	4348: a stumbling, an occasion of stumbling	from proskoptó
AND A ROCK	πέτραν (petran)	4073: a (large mass of) rock	a prim. word
OF OFFENSE,	σκανδάλου (skandalou)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin

AND HE WHO BELIEVES	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
IN HIM WILL NOT BE DISAPPOINTED."	καταισχυνθήσεται (kataischunthēsetai)	2617b: to put to shame, to disgrace	from kata and aischunó

KJV Lexicon

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

σιων **proper noun**

Sion **see-own'**: Sion (i.e. Tsijon), a hill of Jerusalem; figuratively, the Church (militant or triumphant) -- Sion.

λιθον **noun - accusative singular masculine**

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

προσκομματος **noun - genitive singular neuter**

proskomma **pros'-kom-mah**: a stub, i.e. (figuratively) occasion of apostasy -- offence, stumbling(-block, (-stone).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πετραν **noun - accusative singular feminine**

petra **pet'-ra**: a (mass of) rock -- rock.

σκανδαλου **noun - genitive singular neuter**

skandalon **skan'-dal-on**: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

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.

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)

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

καταισχυνθησεται **verb - future passive indicative - third person singular**

kataischuno **kat-ahee-skhoo'-no**: to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

Romans 10:1 .

.	Greek	Strong's	Origin
Brethren,	Ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
my heart's	καρδίας (kardias)	2588: heart	a prim. word

desire	εὐδοκία (eudokia)	2107: good pleasure	from eudokeó
and my prayer	δέησις (deēsis)	1162: a need, entreaty	from deomai
to God	θεὸν (theon)	2316: God, a god	of uncertain origin
for them is for [their] salvation.	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér

KJV Lexicon

αἱ ἀδελφοί **noun - vocative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

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.

μέν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εὐδοκία **noun - nominative singular feminine**

eudokia yoo-dok-ee'-ah: satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose -- desire, good pleasure (will), seem good.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐμης **possessive pronoun - first person genitive singular feminine**

emos em-os': my -- of me, mine (own), my.

καρδίας **noun - genitive singular feminine**

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσις **noun - nominative singular feminine**

deesis **deh'-ay-sis**: a petition -- prayer, request, supplication.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

του **definite article - genitive singular masculine**

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.

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

σωτηριαν **noun - accusative singular feminine**

soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation,

save, saving.

Romans 10:2 .

.	Greek	Strong's	Origin
For I testify	μαρτυρῶ (marturō)	3140: to bear witness, testify	from martus
about them that they have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
a zeal	ζῆλον (zēlon)	2205b: zeal, jealousy	probably from zeó
for God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
but not in accordance	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
with knowledge.	ἐπίγνωσιν (epignōsin)	1922: recognition, knowledge	from epiginóskō

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μαρτυρῶ **verb - present active indicative - first person singular**
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

ζῆλον **noun - accusative singular masculine**

zelos dzay'-los: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εχουσιν verb - present active indicative - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

κατ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

επιγνωσιν noun - accusative singular feminine

epignosis ep-ig'-no-sis: recognition, i.e. (by implication) full discernment, acknowledgement -- (ac-)knowledge(-ing, -ment).

Romans 10:3 .

.	Greek	Strong's	Origin
For not knowing	ἀγνοοῦντες (agnoountes)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
about God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
righteousness	δικαιοσύνην (dikaiousunēn)	1343: righteousness, justice	from dikaios
and seeking	ζητοῦντες (zētountes)	2212: to seek	of uncertain origin
to establish	στήσαι (stēsai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
their own,	ἰδίαν (idian)	2398: one's own, distinct	a prim. word

they did not subject	ὑπετάγησαν (upetagēsan)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
themselves to the righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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αγνοουντες **verb - present active participle - nominative plural masculine**

agnoeo **ag-no-eh'-o**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

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.

του **definite article - genitive singular masculine**

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).

δικαιοσυνην **noun - accusative singular feminine**

dikaosune **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

την **definite article - accusative singular feminine**

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

δικαιοσύνη noun - accusative singular feminine

dikaiosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

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)

στησαι verb - aorist active middle or passive deponent

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιοσύνη noun - dative singular feminine

dikaiosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

του definite article - genitive singular masculine

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).

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.

υπεταγησαν verb - second aorist passive indicative - third person

hupotasso hoop-ot-as'-so: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

Romans 10:4 .

.	Greek	Strong's	Origin
For Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

is the end	τέλος (telos)	5056: an end, a toll	a prim. word
of the law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
for righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
to everyone	παντὶ (panti)	3956: all, every	a prim. word
who believes.	πιστεύοντι (pisteuonti)	4100: to believe, entrust	from pistis

KJV Lexicon

τέλος **noun - nominative singular neuter**

telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δικαιοσυνην **noun - accusative singular feminine**

dikaosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

παντι **adjective - dative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τω **definite article - dative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΕΥΟΝΤΙ **verb - present active participle - dative 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)

Romans 10:5 .

.	Greek	Strong's	Origin
For Moses	Μωϋσης (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
writes	γράφει (graphei)	1125: to write	a prim. verb
that the man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
who practices	ποιήσας (poiēsas)	4160: to make, do	a prim. word
the righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
which is based	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
on law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
shall live	ζήσεται (zēsetai)	2198: to live	from prim. roots zé- and zó-
by that righteousness.	αὐτῇ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word

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μωσσης **noun - nominative singular masculine**

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

γραφει **verb - present active indicative - third person singular**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιοσυνην **noun - accusative singular feminine**

dikaiosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

την **definite article - accusative singular feminine**

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.

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.

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)

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

ανθρωπος noun - nominative singular masculine
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ζησεται verb - future middle deponent indicative - third person singular
zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

εν preposition
en en: in, at, (up-)on, by, etc.

αυτοις personal pronoun - dative plural neuter
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 10:6 .

.	Greek	Strong's	Origin
But the righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
based	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
on faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithō
speaks	λέγει (legei)	3004: to say	a prim. verb
as follows:	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
"DO NOT SAY		3004: to say	a prim. verb
IN YOUR HEART,	καρδία (kardia)	2588: heart	a prim. word
'WHO	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
WILL ASCEND	ἀναβήσεται (anabēsetai)	305: to go up, ascend	from ana and the same as basis
INTO HEAVEN?'	οὐρανόν (ouranon)	3772: heaven	a prim. word

(that is, to bring	καταγαγεῖν (katagagein)	2609: to bring down	from kata and agó
Christ	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
down),		2609: to bring down	from kata and agó

KJV Lexicon

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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)

πιστεως noun - genitive singular feminine

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

δικαιοσυνη noun - nominative singular feminine

dikaioyune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

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.

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.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ειπης **verb - second aorist active subjunctive - second person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια **noun - dative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

αναβησεται **verb - future middle deponent 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.

τουτ **demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

καταγαγειν **verb - second aorist active middle or passive deponent**

katago **kat-ag'-o**: to lead down; specially, to moor a vessel -- bring (down, forth), (bring to) land, touch.

Romans 10:7 .

.	Greek	Strong's	Origin
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
WILL DESCEND	καταβήσεται (katabēsetai)	2597: to go down	from kata and the same as basis
INTO THE ABYSS?"	ἄβυσσον (abusson)	12: boundless, bottomless	from alpha (as a neg. prefix) and bussos = buthos
(that is, to bring	ἀναγαγεῖν (anagagein)	321: to lead up, bring up	from ana and agó
Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
up from the dead)."	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

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.

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.

καταβήσεται **verb - future middle deponent 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

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβυσσον noun - accusative singular feminine

abussos ab'-us-sos: depthless, i.e. (specially) (infernal) abyss -- deep, (bottomless) pit.

ΤΟΥΤ demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΧΡΙΣΤΟΝ noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

αναγαγειν verb - second aorist active middle or passive deponent

anago an-ag'-o: to lead up; by extension to bring out; specially, to sail away

Romans 10:8 .

.	Greek	Strong's	Origin
But what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does it say?	λέγει (legei)	3004: to say	a prim. verb
"THE WORD	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereō
IS NEAR	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
YOU, IN YOUR MOUTH	στόματί (stomati)	4750: the mouth	a prim. word

AND IN YOUR HEART"--	καρδία (kardia)	2588: heart	a prim. word
that is, the word	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we are preaching,	κηρύσσομεν (kērussomen)	2784: to be a herald, proclaim	of uncertain origin

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

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.

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.

εγγυς **adverb**

eggus eng-goos': near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρημα **noun - nominative singular neuter**

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΤΩ definite article - dative singular neuter

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.

ΣΟΥ personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΤΗ definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΑΡΔΙΑ noun - dative singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

ΣΟΥ personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ΤΟΥΤ demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

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.

ΡΗΜΑ noun - nominative singular neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πίστεως noun - genitive singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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.

κηρυσσομεν verb - present active indicative - first person

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

Romans 10:9 .

.	Greek	Strong's	Origin
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 confess	ὁμολογήσης (omologēsēs)	3670: to speak the same, to agree	from homologos (of one mind)
with your mouth	στόματι (stomati)	4750: the mouth	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
[as] Lord,	κύριος (kurios)	2962: lord, master	from kuros (authority)
and believe	πιστεύσης (pisteusēs)	4100: to believe, entrust	from pistis
in your heart	καρδία (kardia)	2588: heart	a prim. word

that God	θεὸς (theos)	2316: God, a god	of uncertain origin
raised	ἡγειρεν (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)
you will be saved;	σωθήσῃ (sōthēsē)	4982: to save	from sós (safe, well)

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.

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).

ομολογησῃς verb - aorist active subjunctive - second person singular

homologeō hom-ol-og-eh'-o: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

εν preposition

en en: in, at, (up-)on, by, etc.

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.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

ιησους 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

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)

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια noun - dative singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

οτι conjunction

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).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηγειρεν verb - aorist active indicative - third person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

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)

νεκρῶν **adjective - genitive plural masculine**
nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

σωθησῇ **verb - future passive indicative - second person singular**
sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

Romans 10:10 .

.	Greek	Strong's	Origin
for with the heart	καρδία (kardia)	2588: heart	a prim. word
a person believes,	πιστεύεται (pisteuetai)	4100: to believe, entrust	from pistis
resulting	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
in righteousness,	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
and with the mouth	στόματι (stomati)	4750: the mouth	a prim. word
he confesses,	ὁμολογεῖται (omologeitai)	3670: to speak the same, to agree	from homologos (of one mind)
resulting	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
in salvation.	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér

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καρδία **noun - dative singular feminine**
kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by

analogy) the middle -- (+ broken-)heart(-ed).

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΠΙΣΤΕΥΕΤΑΙ verb - present passive 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

δικαιοσύνην noun - accusative singular feminine

dikaiosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

στοματι noun - dative singular neuter

stoma stom'-a: edge, face, mouth.

δέ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ομολογείται verb - present passive indicative - third person singular

homologeο hom-ol-og-eh'-o: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σωτηρίαν noun - accusative singular feminine

soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

Romans 10:11 .

.	Greek	Strong's	Origin
For the Scripture	γραφὴ (graphē)	1124: a writing, scripture	from graphó
says,	λέγει (legei)	3004: to say	a prim. verb
"WHOEVER	πᾶς (pas)	3956: all, every	a prim. word

BELIEVES	πιστεύων (pisteuōn)	4100: to believe, entrust	from pistis
IN HIM WILL NOT BE DISAPPOINTED."	καταισχυθήσεται (kataischunthēsetai)	2617b: to put to shame, to disgrace	from kata and aischunó

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

η **definite article - nominative singular feminine**

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.

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)

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

οὐ **particle - nominative**

οὐ **οὐ**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

καταισχυνθήσεται **verb - future passive indicative - third person singular**

kataischuno **kat-ahee-skho'-no**: to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

Romans 10:12 .

.	Greek	Strong's	Origin
For there is no	οὐ (ou)	3756: not, no	a prim. word
distinction	διαστολή (diastolē)	1293: a separation, a difference	from diastellō
between Jew	Ἰουδαίου (ioudaiou)	2453: Jewish, a Jew, Judea	from Ioudas
and Greek;	Ἕλληνας (ellēnos)	1672: a Greek, usually a name for a Gentile	from Hellas
for the same	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
[Lord] is Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
of all,	πάντων (pantōn)	3956: all, every	a prim. word
abounding in riches	πλουτῶν (ploutōn)	4147: to be rich	from ploutos
for all	πάντας (pantas)	3956: all, every	a prim. word
who call	ἐπικαλουμένους (epikaloumenous)	1941: to call upon	from epi and kaleō
on Him;			

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ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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

διαστολη **noun - nominative singular feminine**

diastole dee-as-tol-ay': a variation -- difference, distinction.

ιουδαιου **adjective - genitive singular masculine**

Ioudaios ee-oo-dah'-yos: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελληνος **noun - genitive singular masculine**

Hellen hel'-lane: a Hellen (Grecian) or inhabitant of Hellas; by extension a Greek-speaking person, especially a non-Jew -- Gentile, Greek.

ο **definite article - nominative singular masculine**

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)

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

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.

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

πλουτων **verb - present active participle - nominative singular masculine**

plouteo **ploo-teh'-o**: to be (or become) wealthy -- be increased with goods, (be made, wax) rich.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επικαλουμενους **verb - present middle passive - accusative plural masculine**

epikaleomai **ep-ee-kal-eh'-om-ahee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 10:13 .

.	Greek	Strong's	Origin
for "WHOEVER	πᾶς (pas)	3956: all, every	a prim. word
WILL CALL	ἐπικαλέσεται (epikalesētai)	1941: to call upon	from epi and kaleó
ON THE NAME	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
OF THE LORD	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
WILL BE SAVED."	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)

KJV Lexicon

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)

ὅς **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἂν **particle**

an an: denoting a supposition, wish, possibility or uncertainty

ἐπικαλεσθῆται **verb - aorist middle subjunctive - third person singular**

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὄνομα **noun - accusative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

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.

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.

Romans 10:14 .

.	Greek	Strong's	Origin
How	Πῶς (pōs)	4459: how?	interrog. adverb from the same as posos

then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
will they call	ἐπικαλέσωνται (epikalesōntai)	1941: to call upon	from epi and kaleó
on Him in whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they have not believed?	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will they believe	πιστεύσωσιν (pisteusōsin)	4100: to believe, entrust	from pistis
in Him whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they have not heard?	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
And how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will they hear	ἀκούσωσιν (akousōsin)	191: to hear, listen	from a prim. word mean. hearing
without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
a preacher?	κηρύσσοντος (kērussontos)	2784: to be a herald, proclaim	of uncertain origin

KJV Lexicon

πως **adverb - interrogative**

pos pōce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means),

that. (Occasionally unexpressed in English).

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐπικαλεσονται verb - future middle indicative - third person

epikaleomai ep-ee-kal-eh'-om-ahee: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

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

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.

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.

ἐπίστευσαν 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)

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).

δέ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πίστευσουσιν 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)

ὅς 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.

ἠκούσαν 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.

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).

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.

χωρις adverb

choris kho-rece': at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

κηρυσσοντος verb - present active participle - genitive singular masculine

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

Romans 10:15 .

.	Greek	Strong's	Origin
How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will they preach	κηρύξωσιν (kēruxōsin)	2784: to be a herald, proclaim	of uncertain origin
unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
they are sent?	ἀποσταλῶσιν (apostalōsin)	649: to send, send away	from apo and stelló
Just		2509: just as	from katha and per
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"HOW	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
BEAUTIFUL	ὥραῖοι	5611: seasonable, timely	from hóra

	(ōraioi)		
ARE THE FEET	πόδες (podes)	4228: a foot	a prim. word
OF THOSE	οἱ (oi)	3588: the	the def. art.
WHO BRING GOOD NEWS	εὐαγγελιζομένων (euangelizomenōn)	2097: to announce good news	from eu and aggelos
OF GOOD THINGS!"	ἀγαθά (agatha)	18: good	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).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κηρυξουσιν **verb - future active indicative - third person**

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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.

αποσταλωσιν **verb - second aorist passive subjunctive - 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).

καθως **adverb**

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how,

when.

γεγραπται verb - perfect passive indicative - third person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

ωραιοι adjective - nominative plural masculine

horaios ho-rah'-yos: belonging to the right hour or season (timely), i.e. (by implication) flourishing (beauteous (figuratively) -- beautiful.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδες noun - nominative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιζομενων verb - present middle passive - genitive plural masculine

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

ειρηνην noun - accusative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιζομενων verb - present middle passive - genitive plural masculine

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

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.

Romans 10:16 .

.	Greek	Strong's	Origin
However,	Ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
they did not all	πάντες (pantes)	3956: all, every	a prim. word
heed	ὑπήκουσαν (upēkousan)	5219: to listen, attend to	from hupo and akouó
the good news;	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizó
for Isaiah	Ἡσαΐας (ēsaías)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
says,	λέγει (legei)	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

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.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

υπηκουσαν verb - aorist active indicative - third person

hupakouo hoop-ak-oo'-o: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιω noun - dative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

ησαιας noun - nominative singular masculine

Hesaias hay-sah-ee'-as: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

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.

Romans 10:17 .

.	Greek	Strong's	Origin
So	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
[comes] from hearing,	ἀκοῆς (akoēs)	189: hearing, the sense of hearing	from akouó
and hearing	ἀκοή (akoē)	189: hearing, the sense of hearing	from akouó
by the word	ῥήματος (rēmatos)	4487: a word, by impl. a matter	from a modified form of ereó
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

αρα particle

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις noun - nominative singular feminine

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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)

ακοης noun - genitive 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.

η definite article - nominative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
ακοη noun - nominative singular feminine
akoe ak-o-ay': hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.
δια preposition
dia dee-ah': through (in very wide applications, local, causal, or occasional)
ρηματος noun - genitive singular neuter
rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever
θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Romans 10:18 .

.	Greek	Strong's	Origin
But I say,	λέγω (legō)	3004: to say	a prim. verb
surely they have never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
heard,	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
have they? Indeed	μενούνηγε (menounge)	3304: rather, on the contrary	from men, oun and ge
they have; "THEIR VOICE	φθόγγος (phthongos)	5353: a sound	from phtheggomai
HAS GONE	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
OUT INTO ALL	πάσαν (pasan)	3956: all, every	a prim. word

THE EARTH,	γῆν (gēn)	1093: the earth, land	a prim. word
AND THEIR WORDS	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
TO THE ENDS	πέρατα (perata)	4009: a limit	akin to peirar (end, limit)
OF THE WORLD."	οἰκουμένης (oikoumenēs)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó

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.

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.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

μενουνγε **particle**

menounge men-oon'-geh: so then at least -- nay but, yea doubtless (rather, verily).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πασαν **adjective - accusative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

την definite article - accusative singular feminine

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.

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φθογγος noun - nominative singular masculine

phthoggos ftong'-gos: utterance, i.e. a musical note (vocal or instrumental) -- sound.

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

εις 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.

περατα noun - accusative plural neuter

peras per'-as: an extremity -- end, ut-(ter-)most participle

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικουμένης noun - genitive singular feminine

oikoumene oy-kou-men'-ay: land, i.e. the (terrene part of the) globe; specially, the Roman empire -- earth, world.

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

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

Romans 10:19 .

.	Greek	Strong's	Origin
But I say,	λέγω (legō)	3004: to say	a prim. verb
surely	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
Israel	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
did not know,	ἔγνων (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
did they? First	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
says,	λέγει (legei)	3004: to say	a prim. verb
"I WILL MAKE YOU JEALOUS	παράζηλώσω (parazēlōsō)	3863: to provoke to jealousy	from para and zéloó
BY THAT WHICH IS NOT A NATION,	ἐθνει (ethnei)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
BY A NATION	ἐθνει (ethnei)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
WITHOUT UNDERSTANDING	ἀσυνέτω (asunetō)	801: without understanding	from alpha (as a neg. prefix) and sunetos
WILL I ANGER	παροργιῶ	3949: to provoke to anger	from para and orgizō

(parorgiō)

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.

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.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

εγνω **verb - second aorist active indicative - third person singular**

ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

πρωτος **adjective - nominative singular masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

μουσης **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

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.

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

παραζηλωσω **verb - future active indicative - first person singular**
parazeloo **par-ad-zay-lo'-o**: to stimulate alongside, i.e. excite to rivalry -- provoke to emulation (jealousy).

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

επι **preposition**
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

εθνει **noun - dative singular neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

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.

εθνει **noun - dative singular neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ασυνετω **adjective - dative singular neuter**
asunetos **as-oon'-ay-tos**: unintelligent; by implication, wicked -- foolish, without understanding.

παροργιω **verb - future active indicative - first person singular**
parorgizo **par-org-id'-zo**: to anger alongside, i.e. enrage -- anger, provoke to wrath.

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Romans 10:20 .

■			
.	Greek	Strong's	Origin

And Isaiah	Ἡσαΐας (ēsaías)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
is very bold	ἀποτολμᾷ (apotolma)	662: to be very bold	from apo and tolmaó
and says,	λέγει (legei)	3004: to say	a prim. verb
"I WAS FOUND	εὐρέθην (eurethēn)	2147: to find	a prim. verb
BY THOSE	τοῖς (tois)	3588: the	the def. art.
WHO DID NOT SEEK	ζητοῦσιν (zētousin)	2212: to seek	of uncertain origin
ME, I BECAME	ἐγενόμην (egenomēn)	1096: to come into being, to happen, to become	from a prim. root gen-
MANIFEST	ἐμφανῆς (emphanēs)	1717: manifest	from the comp. of en and phainó
TO THOSE	τοῖς (tois)	3588: the	the def. art.
WHO DID NOT ASK	ἐπερωτῶσιν (eperōtōsin)	1905: to inquire of	from epi and erótaó
FOR ME."			

KJV Lexicon

ησαιας **noun - nominative singular masculine**

Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποτολμα **verb - present active indicative - third person singular**

apotoImao **ap-ot-ol-mah'-o**: to venture plainly -- be very bold.

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.

ευρεθην verb - aorist passive indicative - first person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ζητουςιν verb - present active participle - dative plural masculine

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

εμφανης adjective - nominative singular masculine

emphanes em-fan-ace': apparent in self -- manifest, openly.

εγενομην verb - second aorist middle deponent indicative - first person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

επερωτωσιν verb - present active participle - dative plural masculine

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

Romans 10:21 .

.	Greek	Strong's	Origin
But as for Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
He says,	λέγει (legei)	3004: to say	a prim. verb
"ALL	ὅλην (olēn)	3650: whole, complete	a prim. word
THE DAY	ἡμέραν (ēmeran)	2250: day	a prim. word
LONG I HAVE STRETCHED	ἐξέπետασα (exepetasa)	1600b: to spread out (as a sail), to stretch forth	from ek and petannumi (to spread out)
OUT MY HANDS	χεῖρας (cheiras)	5495: the hand	a prim. word
TO A DISOBEDIENT	ἀπειθοῦντα (apeithounta)	544: to disobey	from apeithés
AND OBSTINATE	ἀντιλέγοντα (antilegonta)	483: to speak against, hence to contradict, oppose	from anti and legó
PEOPLE."	λαὸν (laon)	2992: the people	a prim. word

KJV Lexicon

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

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.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants
-- Israel.

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.

ολην **adjective - accusative singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εξεπετασα **verb - aorist active indicative - first person singular**

ekpetannumi **ek-pet-an'-noo-mee**: to fly out, i.e. (by analogy) to extend -- stretch forth.

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.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

λαον **noun - accusative singular masculine**

laos **lah-os'**: a people -- people.

απειθουντα **verb - present active participle - accusative singular masculine**

apeitheo **ap-i-theh'-o**: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αντιλεγοντα **verb - present active participle - accusative singular masculine**

antilego **an-til'-eg-o:** to dispute, refuse -- answer again, contradict, deny, gainsay(-er), speak against.

Romans 11:1 .

.	Greek	Strong's	Origin
I say	Λέγω (legō)	3004: to say	a prim. verb
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has not rejected	ἀπώσατο (apōsato)	683: to thrust away	from apo and ótheó (to thrust, push away)
His people,	λαὸν (laon)	2992: the people	a prim. word
has He? May it never	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be! For I too	καὶ (kai)	2532: and, even, also	a prim. conjunction
am	εἰμί (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
an Israelite,	Ἰσραηλίτης (israēlitēs)	2475a: an Israelite	from Israél
a descendant	σπέρματος (spermatos)	4690: that which is sown, i.e. seed	from speiró
of Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
of the tribe	φυλῆς (phulēs)	5443: a clan or tribe	from phuó
of Benjamin.	Βενιαμίν (beniamin)	958: Benjamin, one of the twelve Isr. tribes	of Hebrew origin Binyamin

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αποθωσατο **verb - aorist middle deponent indicative - third person singular**

apothēomai ap-o-theh'-om-ahee: to push off, figuratively, to reject -- cast away, put away (from), thrust away (from).

ο **definite article - nominative singular masculine**

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.

λαον **noun - accusative singular masculine**

laos lah-os': a people -- people.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γενοιτο **verb - second aorist middle deponent passive deponent - 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

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.

ισραηλιτης noun - nominative singular masculine

Israelites is-rah-ale-ee'-tace: an Israelite, i.e. descendant of Israel -- Israelite.

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)

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.

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

φυλης noun - genitive singular feminine

phule foo-lay': an offshoot, i.e. race or clan -- kindred, tribe.

βενιαμιν proper noun

Beniamin ben-ee-am-een': Benjamin, an Israelite -- Benjamin.

Romans 11:2 .

.	Greek	Strong's	Origin
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has not rejected	ἀπώσατο (apōsato)	683: to thrust away	from apo and ótheó (to thrust, push away)
His people	λαὸν (laon)	2992: the people	a prim. word
whom	ὃν	3739: usually rel. who, which,	a prim. pronoun

	(on)	that, also demonstrative this, that	
He foreknew.	προέγνω (proegnō)	4267: to know beforehand	from pro and ginóskō
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you 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
the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphō
says	λέγει (legei)	3004: to say	a prim. verb
in [the passage about] Elijah,	Ἠλία (ēlia)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
he pleads	ἐντυγχάνει (entunchanei)	1793: to chance upon, by impl. confer with, by ext. entreat	from en and tugchanō
with God	θεῶ (theō)	2316: God, a god	of uncertain origin
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Israel?	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

ου οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

απωσατο verb - aorist middle deponent indicative - third person singular

apotheomai ap-o-theh'-om-ahee: to push off, figuratively, to reject -- cast away, put away (from), thrust away (from).

ο definite article - nominative singular masculine

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.

λαον noun - accusative singular masculine

laos lah-os': a people -- people.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

προεγνω verb - aorist active indicative - third person singular

proginosko prog-in-ocē'-ko: to know beforehand, i.e. foresee -- foreknow (ordain), know (before).

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ουκ particle - nominative

ου οο: 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

εν preposition

en en: in, at, (up-)on, by, etc.

ηλια noun - dative singular masculine

Helias hay-lee'-as: Helias (i.e. Elijah), an Israelite -- Elias.

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.

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.

γραφη noun - nominative singular feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

εντυγχανει verb - present active indicative - third person singular

entugchano en-toong-khan'-o: to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against) -- deal with, make intercession.

τω definite article - dative singular masculine

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).

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.

ισραηλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

λεγων verb - present active passive - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Romans 11:3 .

.	Greek	Strong's	Origin
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
THEY HAVE KILLED	ἀπέκτειναν (apekteinan)	615: to kill	from apo and kteinó (to kill)
YOUR PROPHETS,	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
THEY HAVE TORN DOWN	κατέσκαψαν (kateskapsan)	2679: to dig down	from kata and skaptó
YOUR ALTARS,	θυσιαστήρια (thusiastēria)	2379: an altar	from a derivation of thusia and - térion (suff. denoting place)
AND I ALONE	μόνος (monos)	3441: alone	a prim. word
AM LEFT,	ὑπελείφθην (upeleiphthēn)	5275b: to leave remaining	from hupo and leipó
AND THEY ARE SEEKING	ζητοῦσιν (zētousin)	2212: to seek	of uncertain origin
MY LIFE."	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin

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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.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφήτας **noun - accusative plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

αΠΤΕΚΤΕΙΝΑΝ **verb - aorist active indicative - third person**
apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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.

θυσιαστηρια **noun - accusative plural neuter**
thusiasterion thoo-see-as-tay'-ree-on: a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

κατεσκαψαν **verb - aorist active indicative - third person**
kataskapto kat-as-kap'-to: to undermine, i.e. (by implication) destroy -- dig down, ruin.

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

υπελειφθην **verb - aorist passive indicative - first person singular**
hupoleipo hoop-ol-i'-po: to leave under (behind), i.e. (passively) to remain (survive) -- be left.

μονος **adjective - nominative singular masculine**
monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζητουσιν **verb - present active indicative - third person**
zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

την **definite article - accusative singular feminine**
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.

Romans 11:4 .

.	Greek	Strong's	Origin
But what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is the divine response	χρηματισμός (chrēmatismos)	5538: a divine response, an oracle	from chrēmatizó
to him? "I HAVE KEPT	κατέλιπον (katelipon)	2641: to leave, leave behind	from kata and leipó
for Myself	ἐμαυτῷ (emautō)	1683: of myself	gen. reflex. pronoun from emou and autos
SEVEN THOUSAND	ἐπτακισχιλίους (eptakischilious)	2035: seven thousand	from heptakis and chilioi
MEN	ἄνδρας (andras)	435: a man	a prim. word
WHO	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
HAVE NOT BOWED	ἔκαμψαν (ekampsan)	2578: to bend	from a prim. root kamp-
THE KNEE	γόνυ (gonu)	1119: the knee	a prim. word
TO BAAL."	βάαλ (baal)	896: Baal, a Canaanite deity	of Hebrew origin Baal

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

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.

χρηματισμος noun - nominative singular masculine

chrematizmos khray-mat-is-mos': a divine response or revelation -- answer of God.

κατελιπον verb - second aorist active indicative - first person singular

kataleipo kat-al-i'-po: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

εμαυτω reflexive pronoun - first person dative singular masculine

emautou em-ow-too': of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

επτακισχιλιους adjective - accusative plural masculine

heptakischilioi hep-tak-is-khil'-ee-oy: seven times a thousand -- seven thousand.

ανδρας noun - accusative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

οιτινες relative pronoun - nominative plural masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

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.

εκαμψαν verb - aorist active indicative - third person

kampto kamp'-to: to bend -- bow.

γονυ noun - accusative singular neuter

gonu gon-oo': the knee -- knee(-l).

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βααλ **proper noun**
Baal bah'-al: Baal, a Phoenician deity (used as a symbol of idolatry) -- Baal.

Romans 11:5 .

.	Greek	Strong's	Origin
In the same way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
there has also	καὶ (kai)	2532: and, even, also	a prim. conjunction
come	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
to be at the present	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
time	καιρῷ (kairō)	2540: time, season	a prim. word
a remnant	λεῖμμα (leimma)	3005: a remnant	from leipó
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to [God's] gracious	χάριτος (charitos)	5485: grace, kindness	a prim. word
choice.	ἐκλογὴν (eklogēn)	1589: a (divine) selection	from eklegó

KJV Lexicon

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

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

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

τῷ **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νῦν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

καιρῷ **noun - dative singular masculine**

kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

λεῖμμα **noun - nominative singular neuter**

leimma lime'-mah: a remainder -- remnant.

κατὰ **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ἐκλογὴν **noun - accusative singular feminine**

ekloge ek-log-ay': (divine) selection (abstractly or concretely) -- chosen, election.

χαρίτος **noun - genitive singular feminine**

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

γεγονεν **verb - second perfect active indicative - third person singular**

ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Romans 11:6 .

.	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
it is by grace,	χάριτι (chariti)	5485: grace, kindness	a prim. word
it is no	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
on the basis	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
of works,	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
otherwise	ἐπεὶ (epēi)	1893: when, because	from epi and ei
grace	χάρις (charis)	5485: grace, kindness	a prim. word
is no longer		3765: no longer, no more	from ou, and eti
grace.	χάρις (charis)	5485: grace, kindness	a prim. word

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χαριτι noun - dative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure,

thank(-s, -worthy).

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).

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)

ΕΡΓΩΝ noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ΕΤΤΕΙ conjunction

epei ep-i': thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

Η definite article - nominative singular feminine

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).

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).

ΓΙΝΕΤΑΙ verb - present middle or passive deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ΧΑΡΙΣ noun - nominative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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).

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)

ΕΡΓΩΝ noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing,

labour, work.

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).

ΕΣΤΙ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

χαρις **noun - nominative singular feminine**

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

ΕΤΤΕΙ **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 - 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.

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).

ΕΣΤΙ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

εργον **noun - nominative singular neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

Romans 11:7 .

.			
.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then?	Οὕτως (oun)	3767: therefore, then, (and) so	a prim. word
What		5101: who? which? what?	an interrog. pronoun related to tis

Israel	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
is seeking,	ἐπιζητεῖ (epizētei)	1934: to inquire for	from epi and zéteó
it has not obtained,	ἐπέτυχεν (epetuchen)	2013: to light upon, i.e. to obtain	from epi and tugchanó
but those who were chosen	ἐκλογή (eklogē)	1589: a (divine) selection	from eklegó
obtained	ἐπέτυχεν (epetuchen)	2013: to light upon, i.e. to obtain	from epi and tugchanó
it, and the rest	λοιποὶ (loipoi)	3062: the rest, the remaining	from leipó
were hardened;	ἐπωρώθησαν (epōrōthēsan)	4456: to petrify, i.e. to harden	from póros (a stone, a callous)

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.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) 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.

ἐπιζητεῖ verb - present active indicative - third person singular

epizeteo ep-eed-zay-teh'-o: to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).

Ἰσραήλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants

-- Israel.

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).

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.

ΕΠΕΤΥΧΕΝ verb - second aorist active indicative - third person singular

epitugchano ep-ee-toong-khan'-o: to chance upon, i.e. (by implication) to attain -- obtain.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΚΛΟΓΗ noun - nominative singular feminine

ekloge ek-log-ay': (divine) selection (abstractly or concretely) -- chosen, election.

ΕΠΕΤΥΧΕΝ verb - second aorist active indicative - third person singular

epitugchano ep-ee-toong-khan'-o: to chance upon, i.e. (by implication) to attain -- obtain.

ΟΙ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΛΟΙΠΟΙ adjective - nominative plural masculine

loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

ΕΠΩΡΩΘΗΣΑΝ verb - aorist passive indicative - third person

poroo po-ro'-o: to petrify, i.e. (figuratively) to indurate (render stupid or callous) -- blind, harden.

Romans 11:8 .

■			
.	Greek	Strong's	Origin
just		2509: just as	from katha and per
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb

"GOD	θεὸς (theos)	2316: God, a god	of uncertain origin
GAVE	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
THEM A SPIRIT	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
OF STUPOR,	κατανύξεως (katanuxeōs)	2659: stupefaction	from katanussó
EYES	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
TO SEE	βλέπειν (blepein)	991: to look (at)	a prim. verb
NOT AND EARS	ὠτα (ōta)	3775: the ear	a prim. word
TO HEAR	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
NOT, DOWN	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
TO THIS VERY	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
DAY."	ἡμέρας (ēmeras)	2250: day	a prim. word

KJV Lexicon

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-

ing, -ten).

εδωκεν verb - aorist active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

κατανυξεως noun - genitive singular feminine

katanuxis kat-an'-oox-is: a prickling (sensation, as of the limbs asleep), i.e. (by implication, stupor (lethargy) -- slumber.

οφθαλμους 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.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

βλεπειν verb - present active infinitive

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

ωτα noun - accusative plural neuter

ous ooce: the ear (physically or mentally) -- ear.

του definite article - genitive singular masculine

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.

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.

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σημερον adverb

semeron say'-mer-on: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

ημερας noun - genitive singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

Romans 11:9 .

■			
.	Greek	Strong's	Origin
And David		1160b: David, king of Isr.	of Hebrew origin David
says,	λέγει (legei)	3004: to say	a prim. verb
"LET THEIR TABLE	τράπεζα (trapeza)	5132: a table, dining table	from modified forms of tessares and pezos
BECOME	γενηθήτω (genēthētō)	1096: to come into being, to happen, to become	from a prim. root gen-
A SNARE	παγίδα (pagida)	3803: a trap, snare	from pégnumi
AND A TRAP,	θήραν (thēran)	2339: a hunting, prey	from thér (a wild beast)

AND A STUMBLING BLOCK	σκάνδαλον (skandalon)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
AND A RETRIBUTION	ἀνταπόδομα (antapodoma)	468: requital	from antapodidómi
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

δαuid proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

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.

γενηθτω verb - aorist passive deponent imperative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τραπεζα noun - nominative singular feminine

trapeza trap'-ed-zah: a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

παγίδα **noun - accusative singular feminine**

pagis pag-ece': a trap (as fastened by a noose or notch); figuratively, a trick or stratagem (temptation) -- snare.

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

θηραν **noun - accusative singular feminine**

thera thay'-rah: hunting, i.e. (figuratively) destruction -- trap.

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

σκανδαλον **noun - accusative singular neuter**

skandalon skan'-dal-on: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

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

ανταποδομα **noun - accusative singular neuter**

antapodoma an-tap-od'-om-ah: a requital (properly, the thing) -- recompense.

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

Romans 11:10 .

■			
.	Greek	Strong's	Origin

"LET THEIR EYES	ὀφθαλμοὶ (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
BE DARKENED	σκοτισθήτωσαν (skotisthētōsan)	4654: to darken	from skotos
TO SEE	βλέπειν (blepein)	991: to look (at)	a prim. verb
NOT, AND BEND	σύγκαμψον (sunkampson)	4781: to bend together	from sun and kamptó
THEIR BACKS	νῶτον (nōton)	3577: the back	of uncertain origin
FOREVER."	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

KJV Lexicon

σκοτισθήτωσαν **verb - aorist passive imperative - third person**
skotizo skot-id-zo: to obscure -- darken.

οι definite article - nominative plural masculine

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.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του definite article - genitive singular masculine

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.

βλεπειν verb - present active infinitive 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
τον definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
νωτον noun - accusative singular masculine notos no'-tos: the back -- back.
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
διαπαντος adverb diapantos dee-ap-an-tos': through all time, i.e. (adverbially) constantly -- alway(-s), continually.
συγκαμψον verb - aorist active middle - second person singular sugkampto soong-kamp'-to: to bend together, i.e. (figuratively) to afflict -- bow down.

Romans 11:11 .

.	Greek	Strong's	Origin
I say	Λέγω (legō)	3004: to say	a prim. verb
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
they did not stumble	ἐπταισαν (eptaisan)	4417: to cause to stumble, to stumble	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
as to fall,	πέσωσιν (pesōsin)	4098: to fall	from a redupl. of the prim. root pet
did they? May it never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

be! But by their transgression	παράπτωματι (paraptōmati)	3900: a false step, a trespass	from parapiptó
salvation	σωτηρία (sōtēria)	4991: deliverance, salvation	from sōtér
[has come] to the Gentiles,	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
to make them jealous.	παραζηλώσαι (parazēlōsai)	3863: to provoke to jealousy	from para and zéloó

KJV Lexicon

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

ἐπταίσαν **verb - aorist active indicative - third person**

ptaio ptah'-yo: to trip, i.e. (figuratively) to err, sin, fail (of salvation) -- fall, offend, stumble.

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.

πίπτωσιν **verb - second aorist active subjunctive - third person**

pipto pip'-to, : to fall -- fail, fall (down), light on.

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.

γένοιτο **verb - second aorist middle deponent passive deponent - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αλλα conjunction

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παραπτωματι noun - dative singular neuter

paraptoma **par-ap'-to-mah**: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηρια noun - nominative singular feminine

soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

τοις definite article - dative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνεσιν noun - dative plural neuter

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραζηλωσαι verb - aorist active middle or passive deponent

parazeloo **par-ad-zay-lo'-o**: to stimulate alongside, i.e. excite to rivalry -- provoke to emulation (jealousy).

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

Romans 11:12 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	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
their transgression	παράπτωμα (paraptōma)	3900: a false step, a trespass	from parapiptó
is riches	πλούτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound
for the world	κόσμου (kosmou)	2889: order, the world	a prim. word
and their failure	ἥττημα (ēttēma)	2275: loss	from hēttaomai
is riches	πλούτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound
for the Gentiles,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
how much	πόσῳ (posō)	4214: how much? how great?	interrog. adjective from a prim. root
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
will their fulfillment	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó
be!			

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).

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.

παραπτωμα **noun - nominative singular neuter**

paraptoma **par-ap'-to-mah:** a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πλουτος **noun - nominative singular neuter**

ploutos **ploo'-tos:** wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

κοσμου **noun - genitive singular masculine**

kosmos **kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ηττημα **noun - nominative singular neuter**

hettema **hayt'-tay-mah:** a deterioration, i.e. (objectively) failure or (subjectively) loss -- diminishing, fault.

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

πλουτος **noun - nominative singular neuter**

ploutos **ploo'-tos:** wealth (as fulness), i.e. (literally) money, possessions, or (figuratively)

abundance, richness, (specially), valuable bestowment -- riches.

ἔθνων **noun - genitive plural neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ποσῶ **correlative or interrogative pronoun - dative singular neuter**

posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

μᾶλλον **adverb**

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληρωμα **noun - nominative singular neuter**

pleroma play'-ro-mah: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

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

Romans 11:13 .

.	Greek	Strong's	Origin
But I am speaking	λέγω (legō)	3004: to say	a prim. verb
to you who are Gentiles.	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
Inasmuch	ἐφ' (eph)	1909: on, upon	a prim. preposition
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
as I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostellō
of Gentiles,	ἐθνῶν	1484: a race, a nation, pl. the	probably from a prim. root

	(ethnōn)	nations (as distinct from Isr.)	
I magnify	δοξάζω (doxazō)	1392: to render or esteem glorious (in a wide application)	from doxa
my ministry,	διακονίαν (diakonian)	1248: service, ministry	from diakonos

KJV Lexicon

ὤμιν **personal pronoun - second person dative plural**

humīn **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τοῖς **definite article - dative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐθνεσιν **noun - dative plural neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ἐφ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ὅσον **correlative pronoun - accusative singular neuter**

hosos hos'-os: as (much, great, long, etc.) as

μέν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

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.

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

εθνων **noun - genitive plural neuter**
ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

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.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονιαν **noun - accusative singular feminine**
diakonia **dee-ak-on-ee'-ah**: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

δοξαζω **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.

Romans 11:14 .

.	Greek	Strong's	Origin
if	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
somehow		4458: at all	an enclitic particle from the same as pós, see also ei and mé
I might move to jealousy	παράζηλώσω (parazēlōsō)	3863: to provoke to jealousy	from para and zēlóō
my fellow countrymen	σάρκα (sarka)	4561: flesh	a prim. word
and save	σώσω	4982: to save	from sós (safe, well)

	(sōsō)	
some	τινᾶς	5100: a certain one, someone, a prim. enclitic indef. pronoun
	(tinas)	anyone
of them.		

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

πὼς particle - interrogative

pos pōce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

παραζηλωσω verb - aorist active subjunctive - first person singular

parazeloo par-ad-zay-lo'-o: to stimulate alongside, i.e. excite to rivalry -- provoke to emulation (jealousy).

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).

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σωσω verb - aorist active subjunctive - first person singular

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

τινας indefinite pronoun - accusative plural masculine

tis tis: some or any person or object

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 11:15 .

.	Greek	Strong's	Origin
For 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
their rejection	ἀποβολή (apobolē)	580: a throwing away, rejection	from apoballó
is the reconciliation	καταλλαγὴ (katallagē)	2643: reconciliation	from katallassó
of the world,	κόσμου (kosmou)	2889: order, the world	a prim. word
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
will [their] acceptance	προσληψις (proslēmpsis)	4356: a receiving	from proslambanó
be but life	ζωή (zōē)	2222: life	from zaó
from the dead?	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποβολη noun - nominative singular feminine

apobole ap-ob-ol-ay': rejection; figuratively, loss -- casting away, loss.

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

καταλλαγη noun - nominative singular feminine

katallage kat-al-lag-ay': exchange (figuratively, adjustment), i.e. restoration to (the divine) favor -- atonement, reconciliation(-ing).

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.

τις interrogative pronoun - nominative singular feminine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσληψις noun - nominative singular feminine

prosleipsis pros'-lape-sis: admission -- receiving.

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.

ζωη noun - nominative singular feminine

zoe dzo-ay': life -- life(-time).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion

proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρῶν **adjective - genitive plural masculine**
nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

Romans 11:16 .

.	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 first piece	ἀπαρχή (aparchē)	536: the beginning of a sacrifice, i.e. the first fruit	from apo and archē
[of dough] is holy,	ἁγία (agia)	40: sacred, holy	from a prim. root
the lump	φύραμα (phurama)	5445: that which is mixed	from phuraó (to mix)
is also;	καὶ (kai)	2532: and, even, also	a prim. conjunction
and if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the root	ρίζα (riza)	4491: a root	a prim. word
is holy,	ἁγία (agia)	40: sacred, holy	from a prim. root
the branches	κλάδοι (kladoi)	2798: a branch	from klaó
are too.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απαρχη **noun - nominative singular feminine**

aparche **ap-ar-khay':** a beginning of sacrifice, i.e. the (Jewish) first-fruit (figuratively) -- first-fruits.

αγια **adjective - nominative singular feminine**

hagios **hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

φουραμα **noun - nominative singular neuter**

phurama **foo'-ram-ah:** a mass of dough -- lump.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ριζα **noun - nominative singular feminine**

rhiza **hrid'-zah:** a root -- root.

αγια **adjective - nominative singular feminine**

hagios **hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλαδοι noun - nominative plural masculine

klados klad'-os: a twig or bough (as if broken off) -- branch.

Romans 11:17 .

.	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
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the branches	κλάδων (kladōn)	2798: a branch	from klaó
were broken off,	ἐξεκλάσθησαν (exeklasthēsan)	1575: to break off	from ek and klaó
and you, being		1510: I exist, I am	a prol. form of a prim. and defective verb
a wild olive,	ἀγριέλαιος (agrielaios)	65: of the wild olive	from agrios and elaia
were grafted	ἐνεκεντρίσθης (enekentristhēs)	1461b: to ingraft, graft in	from en and kentrizó (to prick, goad)
in among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them and became	ἐγένου (egenou)	1096: to come into being, to happen, to become	from a prim. root gen-
partaker	συγκοινωνός (sunkoinōnos)	4791: partaking jointly of	from sun and koinónos

with them of the rich	πιότητος (piotētos)	4096: fatness	from pión (fat)
root	ρίζης (rizēs)	4491: a root	a prim. word
of the olive tree,	ἐλαίας (elaias)	1636: an olive (the tree or the fruit)	a prim. word

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).

τινες indefinite pronoun - nominative plural masculine

tis **tis**: some or any person or object

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλαδων noun - genitive plural masculine

klados **klad'-os**: a twig or bough (as if broken off) -- branch.

εξεκλασθησαν verb - aorist passive indicative - third person

ekklao **ek-klah'-o**: to excind -- break off.

συ personal pronoun - second person nominative singular

su **soo**: the person pronoun of the second person singular thou -- thou.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αγριελαιος noun - nominative singular feminine

agrielaios **ag-ree-el'-ah-yos**: an oleaster -- olive tree (which is) wild.

ων verb - present participle - nominative singular masculine

on **oan**: being -- be, come, have.

ενεκεντρισθης verb - aorist passive indicative - second person singular

egkentrizo **eng-ken-trid'-zo**: to prick in, i.e. ingraft -- graff in(-to).

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

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συγκοινωνός **adjective - nominative singular masculine**

sugkoinonos **soong-koy-no-nos'**: a co-participant -- companion, partake(-r, -r with).

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.

ρίζης **noun - genitive singular feminine**

rhiza **hrid'-zah**: a root -- root.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

πιοτήτος **noun - genitive singular feminine**

piotes **pee-ot'-ace**: plumpness, i.e. (by implication) richness (oiliness) -- fatness.

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.

ἐλαίας **noun - genitive singular feminine**

elaia **el-ah'-yah**: an olive (the tree or the fruit) -- olive (berry, tree).

ἐγενου **verb - second aorist middle deponent 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.)

Romans 11:18 .

■			
.	Greek	Strong's	Origin

do not be arrogant	κατακαυχῶ (katakauchō)	2620: to exult over	from kata and kauchaomai
toward	κατακαυχᾶσαι (katakauchasai)	2620: to exult over	from kata and kauchaomai
the branches;	κλάδων (kladōn)	2798: a branch	from klaó
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 are arrogant,		2620: to exult over	from kata and kauchaomai
[remember that] it is not you who supports	βαστάζεις (bastazeis)	941: to take up, carry	of uncertain origin
the root,	ρίζαν (rizan)	4491: a root	a prim. word
but the root	ρίζα (riza)	4491: a root	a prim. word
[supports] you.			

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.

κατακαυχω verb - present middle or passive deponent imperative - second person singular
katakauchaomai kat-ak-ow-khah'-om-ahee: to exult against (i.e. over) -- boast (against), glory, rejoice against.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλαδων **noun - genitive plural masculine**
klados **klad'-os**: a twig or bough (as if broken off) -- branch.

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).

κατακαυχασαι **verb - present middle or passive deponent indicative - second person singular**
katakauchaomai **kat-ak-ow-khah'-om-ah-ee**: to exult against (i.e. over) -- boast (against), glory, rejoice against.

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.

συ **personal pronoun - second person nominative singular**
su **soo**: the person pronoun of the second person singular thou -- thou.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ριζαν **noun - accusative singular feminine**
rhiza **hrid'-zah**: a root -- root.

βασταζεις **verb - present active indicative - second person singular**
bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

αλλ **conjunction**
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ριζα **noun - nominative singular feminine**
rhiza **hrid'-zah**: a root -- root.

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

Romans 11:19 .

■			
.	Greek	Strong's	Origin

You will say		3004: to say	a prim. verb
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
"Branches	κλάδοι (kladoi)	2798: a branch	from klaó
were broken off	ἐξεκλάσθησαν (exeklasthēsan)	1575: to break off	from ek and klaó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I might be grafted	ἐγκεντρισθῶ (enkentristhō)	1461b: to ingraft, graft in	from en and kentrizó (to prick, goad)
in."			

KJV Lexicon

ερεῖς **verb - future active indicative - second person singular**
ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

οὖν **conjunction**
oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐξεκλάσθησαν **verb - aorist passive indicative - third person**
ekklao ek-klah'-o: to excind -- break off.

κλάδοι **noun - nominative plural masculine**
klados klad'-os: a twig or bough (as if broken off) -- branch.

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.

ἐγώ **personal pronoun - first person nominative singular**
ego eg-o': I, me.

εγκεντρισθω **verb - aorist passive subjunctive - first person singular**
 egkentrizo **eng-ken-trid'-zo**: to prick in, i.e. ingraft -- graff in(-to).

Romans 11:20 .

.	Greek	Strong's	Origin
Quite right,	καλῶς (kalōs)	2573: well	adverb from kalos
they were broken off	ἐξεκλάσθησαν (exeklasthēsan)	1575: to break off	from ek and klaó
for their unbelief,	ἀπιστία (apistia)	570: unbelief	from apistos
but you stand	ἑστηκας (estēkas)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
by your faith.	πίστει (pistei)	4102: faith, faithfulness	from peithó
Do not be conceited,	φρόνει (phronei)	5426: to have understanding, to think	from phrén
but fear;	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos

KJV Lexicon

καλῶς **adverb**

kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απιστία **noun - dative singular feminine**

apaistia **ap-is-tee'-ah**: faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience) -- unbelief.

εξεκλασθησαν **verb - aorist passive indicative - third person**
ekklao **ek-klah'-o**: to excise -- break off.

σου **personal pronoun - second person nominative singular**
su **soo**: the person pronoun of the second person singular thou -- thou.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει **noun - dative singular feminine**
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

εστηκας **verb - perfect active indicative - second person singular**
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

υψηλοφρονει **verb - present active imperative - second person singular**
hupselophroneo **hoop-say-lo-fron-eh'-o**: to be lofty in mind, i.e. arrogant -- be highminded.

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.

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.

Romans 11:21 .

.	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
God	θεὸς (theos)	2316: God, a god	of uncertain origin

did not spare	ἐφείσατο (epheisato)	5339: to spare, forbear	a prim. verb
the natural	φύσιν (phusin)	5449: nature	from phuό
branches,	κλάδων (kladōn)	2798: a branch	from klaό
He will not spare		5339: to spare, forbear	a prim. verb
you, either.	οὐδὲ (oude)	3761: and not, neither	from ou, and de

KJV Lexicon

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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).

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατά **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

φύσιν **noun - accusative singular feminine**

phusis foo'-sis: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

κλαδων **noun - genitive plural masculine**
klados **klad'-os**: a twig or bough (as if broken off) -- branch.

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.

εφεισατο **verb - aorist middle deponent indicative - third person singular**
pheidomai **fi'-dom-ahēe**: to be chary of, i.e. (subjectively) to abstain or (objectively) to treat leniently -- forbear, spare.

μηπως **conjunction**
mepos **may'-pos** : lest somehow -- lest (by any means, by some means, haply, perhaps).

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.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

φεισεται **verb - future middle deponent 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.

Romans 11:22 .

.	Greek	Strong's	Origin
Behold		3708: to see, perceive, attend to	a prim. verb
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
the kindness	χρηστότητα (chrēstotēta)	5544: goodness, excellence, uprightness	from chrēstos
and severity	ἀποτομίαν (apotomian)	663: sharpness, steepness	from apo and the same as apotomós
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
to those	τοὺς (tous)	3588: the	the def. art.
who fell,	πεσόντας	4098: to fall	from a redupl. of the prim. root

	(pesontas)		pet
severity,	ἀποτομία (apotomia)	663: sharpness, steepness	from apo and the same as apotomós
but to you, God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
kindness,	χρηστότης (chrēstotēs)	5544: goodness, excellence, uprightness	from chrēstos
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	ἐπιμένης (epimenēs)	1961: to stay on	from epi and menó
in His kindness;	χρηστότητι (chrēstotēti)	5544: goodness, excellence, uprightness	from chrēstos
otherwise	ἐπεὶ (epēi)	1893: when, because	from epi and ei
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
will be cut off.	ἐκκοπήση (ekkopēsē)	1581: to cut off, cut down, cut out, fig. to frustrate	from ek and koptó

KJV Lexicon

ἰδε **verb - aorist active middle - second person singular**
eido i'-do: to see; by implication, (in the perfect tense only) to know

οὐν **conjunction**
oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

χρηστοτητα **noun - accusative singular feminine**
chrestotes khray-stot'-ace: usefulness, i.e. morally, excellence (in character or demeanor) -- gentleness, good(-ness), kindness.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποτομιαν noun - accusative singular feminine

apotomia ap-ot-om-ee'-ah: (figuratively) decisiveness, i.e. rigor -- severity.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, 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.

πεσοντας verb - second aorist active participle - accusative plural masculine

pipto pip'-to, : to fall -- fail, fall (down), light on.

αποτομιαν noun - accusative singular feminine

apotomia ap-ot-om-ee'-ah: (figuratively) decisiveness, i.e. rigor -- severity.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

χρηστωτητα noun - accusative singular feminine

chrestotes khray-stot'-ace: usefulness, i.e. morally, excellence (in character or demeanor) -- gentleness, good(-ness), kindness.

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).

ἐπιμεινῆς **verb - aorist active subjunctive - third person singular**
epimeno **ep-ee-men'-o**: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

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.

χρηστοτητι **noun - dative singular feminine**
chrestotes **kh-ray-stot'-ace**: usefulness, i.e. morally, excellence (in character or demeanor) -- gentleness, good(-ness), kindness.

ἐπεὶ **conjunction**
epi **ep-i'**: thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

καὶ **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.

ἐκκοπήσῃ **verb - second future passive indicative - second person singular**
ekkopto **ek-kop'-to**: to excind; figuratively, to frustrate -- cut down (off, out), hew down, hinder.

Romans 11:23 .

.	Greek	Strong's	Origin
And they also,	κακεῖνοι (kakeinoi)	2548: and that one	from kai and ekeinos
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
they do not continue	ἐπιμένωσιν (epimenōsin)	1961: to stay on	from epi and menó
in their unbelief,	ἀπιστία (apistia)	570: unbelief	from apistos
will be grafted	ἐγκεντρισθήσονται (enkentrīsthēsontai)	1461b: to ingraft, graft in	from en and kentrizó (to prick, goad)
in, for God	θεός	2316: God, a god	of uncertain origin

	(theos)		
is able	δυνατός (dunatos)	1415: strong, mighty, powerful	from dunamai
to graft	ἐγκεντρίσαι (enkentrisai)	1461b: to ingraft, graft in	from en and kentrizó (to prick, goad)
them in again.	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐκεῖνοι demonstrative pronoun - nominative plural masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ἐπιμεινωσιν verb - aorist active subjunctive - third person

epimeno ep-ee-men'-o: to stay over, i.e. remain (figuratively, persevere) -- abide (in), continue (in), tarry.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀπιστία noun - dative singular feminine

apaistia ap-is-tee'-ah: faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or

(positively) unfaithfulness (disobedience) -- unbelief.

εγκεντρισθῶσονται **verb - future passive indicative - third person**
egkentrizo **eng-ken-trid'-zo**: to prick in, i.e. ingraft -- graff in(-to).

δυνατός **adjective - nominative singular masculine**
dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

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.

θεός **noun - nominative 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

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.

εγκεντρίσαι **verb - aorist active middle or passive deponent**
egkentrizo **eng-ken-trid'-zo**: to prick in, i.e. ingraft -- graff in(-to).

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

Romans 11:24 .

.	Greek	Strong's	Origin
For if		1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you were cut off	ἐξεκόπησ (exekopēs)	1581: to cut off, cut down, cut out, fig. to frustrate	from ek and koptó
from what	ἀγριελαίου (agrielaiou)	65: of the wild olive	from agrios and elaia

is by nature	φύσιν (phusin)	5449: nature	from phuó
a wild olive tree,		65: of the wild olive	from agrios and elaia
and were grafted	ἐνεκεντριόσθης (enekentristhēs)	1461b: to ingraft, graft in	from en and kentrizó (to prick, goad)
contrary	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
to nature	φύσιν (phusin)	5449: nature	from phuó
into a cultivated olive tree,	καλλιέλαιον (kallielaiion)	2565: a cultivated olive (tree)	from the comp. of kalos and elaia
how much	πόσῳ (posō)	4214: how much? how great?	interrog. adjective from a prim. root
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
will these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
who	τῆς (tēs)	3588: the	the def. art.
are the natural	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
[branches] be grafted	ἐγκεντρισθήσονται (enkentristhēsontai)	1461b: to ingraft, graft in	from en and kentrizó (to prick, goad)
into their own	ἰδία (idia)	2398: one's own, distinct	a prim. word
olive tree?	ἐλαία (elaia)	1636: an olive (the tree or the fruit)	a prim. word

KJV Lexicon

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

φυσιν noun - accusative singular feminine

phusis foo'-sis: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

εξεκοπης verb - second aorist passive indicative - second person singular

ekkopto ek-kop'-to: to excise; figuratively, to frustrate -- cut down (off, out), hew down, hinder.

αγριελαιου noun - genitive singular feminine

agrielaos ag-ree-el'-ah-yos: an oleaster -- olive tree (which is) wild.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

φυσιν noun - accusative singular feminine

phusis foo'-sis: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

ενεκεντρισθης verb - aorist passive indicative - second person singular

egkentrizo eng-ken-trid'-zo: to prick in, i.e. ingraft -- graff in(-to).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

καλλιελαιον **noun - accusative singular feminine**

kallielaios **kal-le-el'-ah-yos**: a cultivated olive tree, i.e. a domesticated or improved one -- good olive tree.

ποσῶ **correlative or interrogative pronoun - dative singular neuter**

posos **pos'-os**: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

μᾶλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

οὗτοι **demonstrative pronoun - nominative plural masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατά **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

φύσιν **noun - accusative singular feminine**

phusis **foo'-sis**: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

εγκεντρισθησονται **verb - future passive indicative - third person**

egkentrizo **eng-ken-trid'-zo**: to prick in, i.e. ingraft -- graff in(-to).

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.

ἰδία **adjective - dative singular feminine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

ελαία **noun - dative singular feminine**

elaia **el-ah'-yah**: an olive (the tree or the fruit) -- olive (berry, tree).

Romans 11:25 .

.	Greek	Strong's	Origin
For I do not want	θέλω (thelō)	2309: to will, wish	a prim. verb

you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
to be uninformed	ἀγνοεῖν (agnoein)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskō
of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
mystery--	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will not be wise	φρόνιμοι (phronimoi)	5429: practically wise, sensible	from phroneó
in your own estimation--	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that a partial	μέρους (merous)	3313: a part, share, portion	from meiromai (to receive one's portion)
hardening	πώρωσις (pōrōsis)	4457: a covering with a callous, fig. blindness	from póroó
has happened	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
to Israel	Ἰσραῆλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
until	ἄχρις (achris)	891: until, as far as	a prim. particle, preposition
the fullness	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó
of the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
has come	εἰσέλθῃ (eiselthē)	1525: to go in (to), enter	from eis and erchomai
in;			

KJV Lexicon

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αγνοειν verb - present active infinitive

agnoeo **ag-no-eh'-o**: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

αδελφοι noun - vocative plural masculine

adelphos **ad-el-fos'**: a brother near or remote -- brother.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μυστηριον noun - accusative singular neuter

musterion **moos-tay'-ree-on**: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

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).

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.

ητε **verb - present subjunctive - second person**

ο **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

παρ **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

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.

φρονιμοι **adjective - nominative plural masculine**

phronimos **fron'-ee-mos**: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πωρωσις **noun - nominative singular feminine**

porosis **po'-ro-sis**: stupidity or callousness -- blindness, hardness.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μερους **noun - genitive singular neuter**

meros **mer'-os**: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

τω **definite article - dative singular masculine**

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.

γεγονεν **verb - second perfect active 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.)

αχρις **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far

as, for, in(-to), till, (even, un-)to, until, while.

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.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληρωμα noun - nominative singular neuter

pleroma play'-ro-mah: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων noun - genitive plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

εισελθῃ verb - second aorist active subjunctive - third person singular

eiserchomai ice-er'-khom-ahēe: to enter -- arise, come (in, into), enter in(-to), go in (through).

Romans 11:26 .

.	Greek	Strong's	Origin
and so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
all	πᾶς (pas)	3956: all, every	a prim. word
Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
will be saved;	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"THE DELIVERER	ῥυόμενος	4506: to draw to oneself, i.e.	akin to eruó (to drag)

	(ruomenos)	deliver	
WILL COME	ἥξει (ēxei)	2240: to have come, be present	a prim. verb
FROM ZION,	Σιών (siōn)	4622: Zion, a mountain of Jer. or the city of Jer.	of Hebrew origin Tsiyyon
HE WILL REMOVE	ἀποστρέψει (apostrepsei)	654: to turn away, turn back	from apo and strephó
UNGODLINESS	ἀσεβείας (asebeias)	763: ungodliness, impiety	from asebé
FROM JACOB."	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὕτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ισραηλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

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.

καθως adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται **verb - perfect passive indicative - third person singular**
grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ηξει **verb - future 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)

σιων **proper noun**
Sion **see-own'**: Sion (i.e. Tsijon), a hill of Jerusalem; figuratively, the Church (militant or triumphant) -- Sion.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρουμενος **verb - present middle or passive deponent participle - nominative singular masculine**
rhoumai **rhoo'-om-ahēe**: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποστρεψει **verb - future active indicative - third person singular**
apostrepho **ap-os-tref'-o**: to turn away or back -- bring again, pervert, turn away (from).

ασεβειας **noun - accusative plural feminine**
asebeia **as-eb'-i-ah**: impiety, i.e. (by implication) wickedness -- ungodly(-liness).

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιακωβ **proper noun**
Iakob **ee-ak-obe'**: Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

Romans 11:27 .

.	Greek	Strong's	Origin
"THIS	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
IS MY COVENANT	διαθήκη (diathēkē)	1242: testament, will, covenant	from diatithēmi

WITH THEM, WHEN	ὅταν (otan)	3752: whenever	from hote and an
I TAKE AWAY	ἀφέλωμαι (aphelōmai)	851: to take from, take away	from apo and haireó
THEIR SINS."	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

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.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

διαθηκη noun - nominative singular feminine

diatheke dee-ath-ay'-kay: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

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.

αφελωμαι **verb - second aorist middle subjunctive - first person singular**
aphaireo **af-ahee-reh'-o:** to remove -- cut (smite) off, take away.

τας **definite article - accusative plural feminine**
ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιας **noun - accusative plural feminine**
hamartia **ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

αυτων **personal pronoun - genitive plural masculine**
autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 11:28 .

.	Greek	Strong's	Origin
From the standpoint	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
of the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
they are enemies	ἔχθροι (echthroi)	2190: hostile	from echthos (hatred)
for your sake,	δι' (di)	1223: through, on account of, because of	a prim. preposition
but from the standpoint	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
of [God's] choice	ἐκλογὴν (eklogēn)	1589: a (divine) selection	from eklegó
they are beloved	ἀγαπητοὶ (agapētoi)	27: beloved	from agapaó
for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the fathers;	πατέρας (pateras)	3962: a father	a prim. word

KJV Lexicon

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, 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.

ευαγγελιον **noun - accusative singular neuter**

euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

εχθροι **adjective - nominative plural masculine**

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

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).

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκλογην **noun - accusative singular feminine**

ekloge **ek-log-ay'**: (divine) selection (abstractly or concretely) -- chosen, election.

αγαπητοι **adjective - nominative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

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.

πατερας **noun - accusative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

Romans 11:29 .

.	Greek	Strong's	Origin
for the gifts	χαρίσματα (charismata)	5486: a gift of grace, a free gift	from charizomai
and the calling	κλησις (klēsis)	2821: a calling	from kaleó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
are irrevocable.	ἀμεταμέλητα (ametamelēta)	278: not repented of	from alpha (as a neg. prefix) and metamelomai

KJV Lexicon

αμεταμελητα **adjective - nominative plural neuter**

ametameletos **am-et-am-el'-ay-tos**: irrevocable -- without repentance, not to be repented of.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρισματα **noun - nominative plural neuter**

charisma **khar'-is-mah**: a (divine) gratuity -- (free) gift.

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.

κλησις noun - nominative singular feminine

klesīs klay'-sis: an invitation (figuratively) -- calling.

του definite article - genitive singular masculine

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).

Romans 11:30 .

.	Greek	Strong's	Origin
For just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
as you once	ποτέ (pote)	4218: once, ever	enclitic particle from the same as posos and te
were disobedient	ἠπειθήσατε (ēpeithēsate)	544: to disobey	from apeithés
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
have been shown mercy	ἠλεήθητε (ēleēthēte)	1653: to have pity or mercy on, to show mercy	from eleos
because of their disobedience,	ἀπειθεία (apeitheia)	543: disobedience	from apeithés

KJV Lexicon

ὥστερ **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)

καί **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.

πότε **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.

ἠπειθήσατε **verb - aorist active indicative - second person**

apeitheo **ap-i-theh'-o**: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

τῷ **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεῷ **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

νῦν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δέ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐλεήθητε **verb - aorist passive indicative - second person**

eleeo **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

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.

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.

απειθεια **noun - dative singular feminine**

apeitheia **ap-i'-thi-ah**: disbelief (obstinate and rebellious) -- disobedience, unbelief.

Romans 11:31 .

.	Greek	Strong's	Origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
have been disobedient,	ἠπειθήσαν (ēpeithēsan)	544: to disobey	from apeithēs
that because of the mercy	ἐλέει (eleei)	1656: mercy, pity, compassion	a prim. word
shown to you they also	καὶ (kai)	2532: and, even, also	a prim. conjunction
may now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
be shown mercy.	ἐλεηθῶσιν (eleēthōsin)	1653: to have pity or mercy on, to show mercy	from eleos

KJV Lexicon

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

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.

ΝΥΝ adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ἠπειθῆσαν verb - aorist active indicative - third person

apeitheo ap-i-theh'-o: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

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.

ΥΜΕΤΕΡΩ possessive pronoun - second person dative plural masculine

humeteros hoo-met'-er-os: yours, i.e. pertaining to you -- your (own).

ΕΛΕΙ noun - dative singular neuter

eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

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

ἐλεηθῶσιν verb - aorist passive subjunctive - third person

eleeo el'-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

Romans 11:32 .

.	Greek	Strong's	Origin
For God	θεὸς (theos)	2316: God, a god	of uncertain origin

has shut	συνέκλεισεν (sunekleisen)	4788: to shut together, i.e. enclose	from sun and kleió
up all	πάντας (pantas)	3956: all, every	a prim. word
in disobedience	ἀπειθείαν (apeitheian)	543: disobedience	from apeithés
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He may show mercy	ἐλεήσῃ (eleēsē)	1653: to have pity or mercy on, to show mercy	from eleos
to all.	πάντας (pantas)	3956: all, every	a prim. word

KJV Lexicon

συνεκλείσεν **verb - aorist active indicative - third person singular**

sugkleio soong-kli'-o: to shut together, i.e. include or (figuratively) embrace in a common subjection to -- conclude, inclose, shut up.

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.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

απειθειαν noun - accusative singular feminine

apeitheia ap-i'-thi-ah: disbelief (obstinate and rebellious) -- disobedience, unbelief.

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.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

ελεηση verb - aorist active subjunctive - third person singular

eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

Romans 11:33 .

.	Greek	Strong's	Origin
Oh,	ὦ (ō)	5599: O, oh!	a prim. interj.
the depth	βάθος (bathos)	899: depth	from bathus
of the riches	πλούτου (ploutou)	4149: wealth	probably from pleó in an early sense of to flow, abound
both	καὶ (kai)	2532: and, even, also	a prim. conjunction
of the wisdom	σοφίας (sophias)	4678: skill, wisdom	from sophos
and knowledge	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginóskó
of God!	θεοῦ (theou)	2316: God, a god	of uncertain origin
How	ὥς	5613: as, like as, even as,	adverb from hos,

	(ōs)	when, since, as long as	
unsearchable	ἀνεξεραύνητα (anexeraunēta)	419: unsearchable	from alpha (as a neg. prefix) and exeraunaó
are His judgments	κρίματα (krimata)	2917: a judgment	from krinó
and unfathomable	ἀνεξιχνίαστοι (anexichniastoi)	421: that cannot be traced out	from alpha (as a neg. prefix) and exichniázō (to track out)
His ways!	οδοὶ (odoi)	3598: a way, road	a prim. word

KJV Lexicon

ω interjection

ο ο: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

βαθος noun - nominative singular neuter

bathos bath'-os: profundity, i.e. (by implication) extent; (figuratively) mystery -- deep(-ness, things), depth.

πλουτου noun - genitive singular masculine

ploutos ploo'-tos: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σοφιας noun - genitive singular feminine

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γνωσεως noun - genitive singular feminine

gnosis gno'-sis: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ανεξερευνητα **adjective - nominative plural neuter**

anexereunetos **an-ex-er-yoo'-nay-tos**: not searched out, i.e. (by implication) inscrutable -- unsearchable.

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.

κριματα **noun - nominative plural neuter**

krima **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

αυτου **personal pronoun - genitive 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

ανεξιχνιαστοι **adjective - nominative plural feminine**

anexichniastos **an-ex-ikh-nee'-as-tos**: not tracked out, i.e. (by implication) untraceable -- past finding out; unsearchable.

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.

οδοι **noun - nominative plural feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 11:34 .

■			
.	Greek	Strong's	Origin
For WHO	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

HAS KNOWN	ἔγνων (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnó-
THE MIND	νοῦν (noun)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
OF THE LORD,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
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
BECAME	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
HIS COUNSELOR?	σύμβουλος (sumboulos)	4825: a counselor	from sun and boulé

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.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εἰδω **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)

νοῦν **noun - accusative singular masculine**

nous nooce: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

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.

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.

συμβουλος noun - nominative singular masculine

sumboulos soom'-boo-los: a consultor, i.e. adviser -- counsellor.

αυτου personal pronoun - genitive 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-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Romans 11:35 .

.	Greek	Strong's	Origin
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
HAS FIRST GIVEN	προέδωκεν (proedōken)	4272: to give before, give first	from pro and didōmi
TO HIM THAT IT MIGHT BE PAID BACK	ἀνταποδοθήσεται (antapodothēsetai)	467: to give back as an equivalent, recompense	from anti and apodidōmi
TO HIM AGAIN?			

KJV Lexicon

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

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.

προεδωκεν verb - aorist active indicative - third person singular

prodidomi **prod-id'-o-mee**: to give before the other party has given -- first give.

αυτω personal pronoun - dative 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

ανταποδοθησεται verb - future passive indicative - third person singular

antapodidomi **an-tap-od-ee'-do-mee**: to requite (good or evil) -- recompense, render, repay.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 11:36 .

.	Greek	Strong's	Origin
For from Him and through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him and to Him are all things.	πάντα (panta)	3956: all, every	a prim. word
To Him [be] the glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
forever.	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

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.

ΕΞ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΑΥΤΟΥ personal pronoun - genitive singular 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

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

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

ΑΥΤΟΥ personal pronoun - accusative 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.

ΠΑΝΤΑ adjective - nominative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

αυτω personal pronoun - dative 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.

δοξα noun - nominative singular feminine

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνας noun - accusative plural masculine

aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

Romans 12:1 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
I urge	Παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
by the mercies	οἰκτιρμῶν (oiktirmōn)	3628: compassion, pity	from oiktiró
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

to present	παραστήσαι (parastēsai)	3936: to place beside, to present, stand by, appear	from para and histémi
your bodies	σώματα (sōmata)	4983: a body	of uncertain origin
a living	ζῶσαν (zōsan)	2198: to live	from prim. roots zé- and zó-
and holy	ἁγίαν (agian)	40: sacred, holy	from a prim. root
sacrifice,	θυσίαν (thusian)	2378: a sacrifice	from thuó
acceptable	εὐάρεστον (euareston)	2101: well-pleasing	from eu and arestos (acceptable, pleasing); from areskó
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
[which is] your spiritual	λογικὴν (logikēn)	3050: reasonable, rational	from logos
service of worship.	λατρείαν (latreian)	2999: service	from latreuó

KJV Lexicon

παρακαλῶ **verb - present active indicative - first person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι **noun - vocative plural masculine**
adephos **ad-el-fos'**: a brother near or remote -- brother.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

των **definite article - genitive plural masculine**
ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικτιρμων **noun - genitive plural masculine**
oiktirmos **oyk-tir-mos'**: pity -- mercy.

του **definite article - genitive singular masculine**
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).

παραστησαι **verb - aorist active middle or passive deponent**
paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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.

σωματα **noun - accusative plural neuter**
soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

θυσιαν **noun - accusative singular feminine**
thusia **thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

ζωσαν **verb - present active participle - accusative singular feminine**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

αγιαν **adjective - accusative singular feminine**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ευαρεστον **adjective - accusative singular feminine**
euarestos **yoo-ar'-es-tos**: fully agreeable -- acceptable(-ted), wellpleasing.

τω **definite article - dative singular masculine**

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).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογικην adjective - accusative singular feminine

logikos log-ik-os': rational (logical) -- reasonable, of the word.

λατρειαν noun - accusative singular feminine

latreia lat-ri'-ah: ministration of God, i.e. worship -- (divine) service.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Romans 12:2 .

.	Greek	Strong's	Origin
And do not be conformed	συσχηματίζεσθε (suschēmatizesthe)	4964: to conform to	from sun and schēmatizó (to assume a certain form, figure)
to this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
world,	αἰῶνι (aiōni)	165: a space of time, an age	from a prim. root appar. mean. continued duration
but be transformed	μεταμορφοῦσθε (metamorphousthe)	3339: to transform	from meta and morphoó
by the renewing	ἀνακαινώσει (anakainōsei)	342: renewal	from anakainoó
of your mind,	νοὸς (noos)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that you may prove	δοκιμάζειν (dokimazein)	1381a: to test, by impl. to approve	from dokimos

what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
the will	θέλημα (thelēma)	2307: will	from theló
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is, that which is good	ἀγαθόν (agathon)	18: good	of uncertain origin
and acceptable	εὐάρεστον (euareston)	2101: well-pleasing	from eu and arestos (acceptable, pleasing); from areskó
and perfect.	τέλειον (teleion)	5046: having reached its end, i.e. complete, by ext. perfect	from telos

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

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συσχηματίζεσθαι verb - present middle middle or passive deponent

suschematizo soos-khay-mat-id'-zo: to fashion alike, i.e. conform to the same pattern (figuratively) -- conform to, fashion self according 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.

αιωνι noun - dative singular masculine

aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

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.

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.

μεταμορφουσθαι verb - present passive middle or passive deponent

metamorphoo met-am-or-fo'-o: to transform (literally or figuratively, metamorphose) -- change, transfigure, transform.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανακαινωσει noun - dative singular feminine

anakainosis an-ak-ah'-ee-no-sis: renovation -- renewing.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νοος noun - genitive singular masculine

nous nooce: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοκιμαζειν verb - present active infinitive

dokimazo dok-im-ad'-zo: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

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.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

αγαθον adjective - nominative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευαρεστον adjective - nominative singular neuter

euarestos yoo-ar'-es-tos: fully agreeable -- acceptable(-ted), wellpleasing.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τελειον adjective - nominative singular neuter

teleios tel'-i-os: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

Romans 12:3 .

.	Greek	Strong's	Origin
For through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the grace	χάριτος (charitos)	5485: grace, kindness	a prim. word

given	δοθείσης (dotheisēs)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to me I say	Λέγω (legō)	3004: to say	a prim. verb
to everyone	παντὶ (panti)	3956: all, every	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you not to think more highly	ὑπερφρονεῖν (uperphronein)	5252: to be overly proud, to have high thoughts	from huper and phroneó
of himself than	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
he ought	δεῖ (dei)	1163: it is necessary	a form of deó
to think;	φρονεῖν (phronein)	5426: to have understanding, to think	from phrén
but to think	φρονεῖν (phronein)	5426: to have understanding, to think	from phrén
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
as to have sound judgment,	σωφρονεῖν (sōphronein)	4993: to be of sound mind, i.e. to be temperate	from sóphrón
as God	θεὸς (theos)	2316: God, a god	of uncertain origin
has allotted	ἐμέρισεν (emerisen)	3307: to divide	from meros
to each	ἐκάστω (ekastō)	1538: each, every	a prim. word
a measure	μέτρον (metron)	3358: a measure	a prim. word
of faith.	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριτος **noun - genitive singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοθεις **verb - aorist passive participle - genitive singular feminine**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

παντι **adjective - dative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οντι **verb - present participle - dative singular masculine**

on **oan**: being -- be, come, have.

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).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

υπερφρονειν verb - present active infinitive

huperphroneo hoop-er-fron-eh'-o: to esteem oneself overmuch, i.e. be vain or arrogant -- think more highly.

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

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.

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.

φρονειν verb - present active infinitive

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

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.

φρονειν verb - present active infinitive

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

εις 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.

σωφρονειν verb - present active infinitive

sophroneo so-fron-eh'-o: to be of sound mind, i.e. sane, (figuratively) moderate -- be in right mind, be sober (minded), soberly.

ΕΚΑΣΤΩ adjective - dative singular masculine hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.
ως adverb hos hoce: which how, i.e. in that manner (very variously used, as follows)
ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεος noun - nominative singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
μερισεν verb - aorist active indicative - third person singular merizo mer-id'-zo: to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ -- deal, be difference between, distribute, divide, give participle
μετρον noun - accusative singular neuter metron met'-ron: a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.
πιστεως noun - genitive singular feminine pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Romans 12:4 .

.	Greek	Strong's	Origin
For just	καθάπερ (kathaper)	2509: just as	from katha and per
as we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
many	πολλὰ (polla)	4183: much, many	a prim. word
members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
in one	ἐνὶ (eni)	1520: one	a primary number
body	σώματι (sōmati)	4983: a body	of uncertain origin

and all	πάντα (panta)	3956: all, every	a prim. word
the members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
do not have	ἔχει (echei)	2192: to have, hold	a prim. verb
the same	αὐτήν (autēn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
function,	πράξιν (praxin)	4234: a deed, function	from prassó

KJV Lexicon

καθάπερ **adverb**

kathaper **kath-ap'-er**: exactly as -- (even, as well) as.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἐνι **adjective - dative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

σώματι **noun - dative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

μέλη **noun - accusative plural neuter**

melos **mel'-os**: a limb or part of the body -- member.

πολλά **adjective - accusative plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly.

ἐχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μελη **noun - nominative plural neuter**

melos **mel'-os**: a limb or part of the body -- member.

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εχει **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

πραξιν **noun - accusative singular feminine**

praxis **prax'-is**: practice, i.e. (concretely) an act; by extension, a function -- deed, office, work.

Romans 12:5 .

.	Greek	Strong's	Origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
we, who are many,	πολλοὶ (polloi)	4183: much, many	a prim. word
are one	ἐν (en)	1520: one	a primary number
body	σῶμα (sōma)	4983: a body	of uncertain origin

in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
and individually	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
members	μέλη (melē)	3196: a member or limb (of the body)	a prim. word
one		1520: one	a primary number
of another.	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun

KJV Lexicon

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

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.

πολλοί **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.

ἐν **adjective - nominative singular neuter**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

σῶμα **noun - nominative singular neuter**

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

ἐσμεν **verb - present indicative - first person**

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

χριστω noun - dative singular masculine Christos khris-tos' : anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
ο definite article - nominative singular masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δε conjunction de deh : but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
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.
αλληλων reciprocal pronoun - genitive plural masculine allelon al-lay'-lone : one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)
μελη noun - nominative plural neuter melos mel'-os : a limb or part of the body -- member.

Romans 12:6 .

.	Greek	Strong's	Origin
Since we have	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
gifts	χαρίσματα (charismata)	5486: a gift of grace, a free gift	from charizomai
that differ	διάφορα (diaphora)	1313: varying, excellent	from diapheró
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the grace	χάριν (charin)	5485: grace, kindness	a prim. word
given	δοθεῖσαν (dotheisan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to us, [each of us is to exercise them accordingly]: if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te

prophecy,	προφητεῖαν (prophēteian)	4394: prophecy	from prophēteuó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the proportion	ἀναλογίαν (analogian)	356: proportion	from ana and logos
of his faith;	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó

KJV Lexicon

ΕΧΟΝΤΕΣ **verb - present active participle - nominative plural masculine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χαρίσματα **noun - accusative plural neuter**

charisma **khar'-is-mah**: a (divine) gratuity -- (free) gift.

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.

χαριν **noun - accusative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -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.

δοθειςαν **verb - aorist passive participle - accusative singular feminine**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ἡμιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

διαφορα **adjective - accusative plural neuter**
diaphoros **dee-af'-or-os**: varying; also surpassing -- differing, divers, more excellent.

εἴτε **conjunction**
eite **i'-teh**: if too -- if, or, whether.

προφητειαν **noun - accusative singular feminine**
propheteia **prof-ay-ti'-ah**: prediction (scriptural or other) -- prophecy, prophesying.

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.

αναλογιαν **noun - accusative singular feminine**
analogia **an-al-og-ee'-ah**: proportion -- proportion.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως **noun - genitive singular feminine**
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Romans 12:7 .

.	Greek	Strong's	Origin
if	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
service,	διακονίαν (diakonian)	1248: service, ministry	from diakonos
in his serving;	διακονία (diakonia)	1248: service, ministry	from diakonos
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
he who teaches,	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)

in his teaching;

διδασκαλία
(didaskalia)

1319: instruction (the function from didaskalos
or the information)

KJV Lexicon

ΕΙΤΕ **conjunction**

eite i'-teh: if too -- if, or, whether.

διακονίαν **noun - accusative singular feminine**

diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

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.

διακονία **noun - dative singular feminine**

diakonia dee-ak-on-ee'-ah: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

ΕΙΤΕ **conjunction**

eite i'-teh: if too -- if, or, whether.

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδασκῶν **verb - present active participle - nominative singular masculine**

didasko did-as'-ko: to teach (in the same broad application) -- teach.

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.

διδασκαλία **noun - dative singular feminine**

didaskalia did-as-kal-ee'-ah: instruction (the function or the information) -- doctrine,

learning, teaching.

Romans 12:8 .

.	Greek	Strong's	Origin
or	εἴτε (eite)	1535a: if -- if, whether -- or	from ei and te
he who exhorts,	παρακαλῶν (parakalōn)	3870: to call to or for, to exhort, to encourage	from para and kaleó
in his exhortation;	παρακλήσει (paraklēsei)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
he who gives,	μεταδιδούς (metadidous)	3330: to give a share of	from meta and didómi
with liberality;	ἀπλότητι (aplotēti)	572: singleness, hence simplicity	from haplous
he who leads,	προϊστάμενος (proistamenos)	4291b: to put before, to set over, to rule	from pro and histémi
with diligence;	σπουδῇ (spoudē)	4710: haste, diligence	from speudó
he who shows mercy,	ἐλεῶν (eleōn)	1653: to have pity or mercy on, to show mercy	from eleos
with cheerfulness.	ίλαρότητι (ilarotēti)	2432: cheerfulness	from hilaros

KJV Lexicon

ΕΙΤΕ **conjunction**

eite **i'-teh**: if too -- if, or, 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.

παρακαλων **verb - present active participle - nominative singular masculine**
parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

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.

παρακλησει noun - dative singular feminine
paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεταδιδους verb - present active participle - nominative singular masculine
metadidomi **met-ad-id'-o-mee**: to give over, i.e. share -- give, impart.

εν preposition
en en: in, at, (up-)on, by, etc.

απλοτητι noun - dative singular feminine
haplotes **hap-lot'-ace**: singleness, i.e. (subjectively) sincerity (without dissimulation or self-seeking), or (objectively) generosity (copious bestowal) -- bountifulness, liberal(-ity), simplicity, singleness.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προισταμενος verb - present middle passive - nominative singular masculine
proistemi **pro-is'-tay-mee**: to stand before, i.e. (in rank) to preside, or (by implication) to practise -- maintain, be over, rule.

εν preposition
en en: in, at, (up-)on, by, etc.

σπουδη noun - dative singular feminine
spoude **spoo-day'**: speed, i.e. (by implication) despatch, eagerness, earnestness -- business, (earnest) care(-fulness), diligence, forwardness, haste.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελεων verb - present active participle - nominative singular masculine
eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

εν preposition
en en: in, at, (up-)on, by, etc.

ιλαροτητι noun - dative singular feminine
hilarotes hil-ar-ot'-ace: alacrity -- cheerfulness.

Romans 12:9 .

.	Greek	Strong's	Origin
[Let] love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
[be] without hypocrisy.	ἀνυπόκριτος (anupokritos)	505: unhypocritical, unfeigned	from alpha (as a neg. prefix) and hupokrinomai
Abhor	ἀποστυγοῦντες (apostugountes)	655: to abhor	from apo and stugeó (to hate)
what is evil;	πονηρόν (ponēron)	4190: toilsome, bad	from poneó (to toil)
cling	κολλώμενοι (kollōmenoi)	2853: to glue, unite	from kolla (glue)
to what is good.	ἀγαθῷ (agathō)	18: good	of uncertain origin

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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.

ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

αγαπη **verb - present subjunctive - third person singular**
agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

ανυποκριτος **noun - nominative singular feminine**
anupokritos **an-oo-pok'-ree-tos**: undissembled, i.e. sincere -- without dissimulation (hypocrisy), unfeigned.

αποστυγουντες **adjective - nominative singular feminine**
apostugeo **ap-os-toog-eh'-o**: to detest utterly -- abhor.

το **verb - present active participle - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρον **definite article - accusative singular neuter**
poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

κολλωμενοι **adjective - accusative singular neuter**
kollao **kol-lah'-o**: to glue, i.e. (passively or reflexively) to stick (figuratively) -- cleave, join (self), keep company.

τω **verb - present passive participle - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθω **definite article - dative singular neuter**
agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

adjective - dative singular neuter

Romans 12:10 .

.	Greek	Strong's	Origin
[Be] devoted	φιλόστοργοι (philostorgoi)	5387: tenderly loving	from philos and storgé (family affection)
to one	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
in brotherly love;	φιλαδελφία (philadelphia)	5360: the love of brothers, brotherly love	from philadelphos

give preference	προηγούμενοι (proēgoumenoi)	4285: to go before (as a leader)	from pro and hégēomai
to one another		240: of one another	a reciporical pronoun
in honor;	τιμῇ (timē)	5092: a valuing, a price	akin to tió (to value, honor)

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.

φιλαδελφια **noun - dative singular feminine**

philadelphia **fil-ad-el-fee'-ah**: fraternal affection -- brotherly love (kindness), love of the brethren.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αλλήλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

φιλοστοργοι **adjective - nominative plural masculine**

philostorgos **fil-os'-tor-gos**: fond of natural relatives, i.e. fraternal towards fellow Christian -- kindly affectioned.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιμη **noun - dative 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.

αλλήλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-,

your-)selves, (selves)

προηγούμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
proegeomai **pro-ay-geh'-om-ahee**: to lead the way for others, i.e. show deference -- prefer.

Romans 12:11 .

.	Greek	Strong's	Origin
not lagging behind	ὀκνηροί (oknēroi)	3636: shrinking, timid, hence idle, lazy, troublesome	from okneó
in diligence,	σπουδῇ (spoudē)	4710: haste, diligence	from speudó
fervent	ζέοντες (zeontes)	2204: to boil, be hot	a prim. verb
in spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
serving	δουλεύοντες (douleuontes)	1398: to be a slave, to serve	from doulos
the Lord;	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

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.

σπουδη **noun - dative singular feminine**

spoude **spoo-day'**: speed, i.e. (by implication) despatch, eagerness, earnestness -- business, (earnest) care(-fulness), diligence, forwardness, haste.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

οκνηροι **adjective - nominative plural masculine**

okneros **ok-nay-ros'**: tardy, i.e. indolent; (figuratively) irksome -- grievous, slothful.

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.

ζεοντες **verb - present active participle - nominative plural masculine**

zeo **dzeh'-o**: to be hot (boil, of liquids; or glow, of solids), i.e. (figuratively) be fervid (earnest) -- be fervent.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

δουλευοντες **verb - present active participle - nominative plural masculine**

douleuo **dool-yoo'-o**: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice)

Romans 12:12 .

.	Greek	Strong's	Origin
rejoicing	χαίροντες (chairontes)	5463: to rejoice, be glad	a prim. verb
in hope,	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizó
persevering	ὑπομένοντες (upomenontes)	5278: to stay behind, to await, endure	from hupo and menó
in tribulation,	θλίψει (thlipsei)	2347: tribulation	from thlibó
devoted	προσκαρτεροῦντες (proskarterountes)	4342: to attend constantly	from pros and kartereó
to prayer,	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai

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.

ελπιδι **noun - dative singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

χαιροντες **verb - present active participle - nominative plural masculine**

chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θλιψει **noun - dative singular feminine**

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

υπομενοντες **verb - present active participle - nominative plural masculine**

hupomeno **hoop-om-en'-o**: to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry behind.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσευχη **noun - dative singular feminine**

proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

προσκαρτερουντες **verb - present active participle - nominative plural masculine**

proskartereo **pros-kar-ter-eh'-o**: to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor)

Romans 12:13 .

■			
.	Greek	Strong's	Origin

contributing	κοινωνοῦντες (koinōnountes)	2841: to have a share of	from koinónos
to the needs	χρείαις (chreiais)	5532: need, business	akin to chraomai
of the saints,	ἁγίων (agiōn)	40: sacred, holy	from a prim. root
practicing	διώκοντες (diōkontes)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
hospitality.	φιλοξενίαν (philoxenian)	5381: love of strangers	from philoxenos

KJV Lexicon

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.

χρεῖαις **noun - dative plural feminine**

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

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.

ἁγίων **adjective - genitive plural masculine**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

κοινωνοῦντες **verb - present active participle - nominative plural masculine**

koinoneo koy-no-neh'-o: to share with others (objectively or subjectively) -- communicate, distribute, be partaker.

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.

φιλοξενίαν **noun - accusative singular feminine**

philonexia **fil-on-ex-ee'-ah**: hospitableness -- entertain stranger, hospitality.

διωκοντες verb - present active participle - nominative plural masculine

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Romans 12:14 .

.	Greek	Strong's	Origin
Bless	εὐλογεῖτε (eulogeite)	2127: to speak well of, praise	from eu and logos
those	τοὺς (tous)	3588: the	the def. art.
who persecute	διώκοντας (diōkontas)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
you; bless	εὐλογεῖτε (eulogeite)	2127: to speak well of, praise	from eu and logos
and do not curse.	καταρᾷσθε (katarasthe)	2672: to curse	from katara

KJV Lexicon

εὐλογεῖτε verb - present active imperative - second person

eulogeo yoo-log-eh'-o: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

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.

διωκοντας verb - present active participle - accusative plural masculine

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ευλογείτε **verb - present active imperative - second person**
eulogéo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

καταρασθε **verb - present middle or passive deponent imperative - second person**
kataaraomai **kat-ar-ah'-om-ahee**: to execrate; by analogy, to doom -- curse.

Romans 12:15 .

.	Greek	Strong's	Origin
Rejoice	χαίρειν (chairein)	5463: to rejoice, be glad	a prim. verb
with those who rejoice,	χαιρόντων (chairontōn)	5463: to rejoice, be glad	a prim. verb
and weep	κλαίειν (klaiein)	2799: to weep	a prim. verb
with those who weep.	κλαιόντων (klaiontōn)	2799: to weep	a prim. verb

KJV Lexicon

χαίρειν **verb - present active infinitive**
chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

μετα **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

χαιροντων **verb - present active participle - genitive plural masculine**

chairō khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κλαίειν verb - present active infinitive

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

μετά preposition

meta met-ah': denoting accompaniment; amid (local or causal);

κλαίωντων verb - present active participle - genitive plural masculine

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

Romans 12:16 .

.	Greek	Strong's	Origin
Be of the same	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
mind	φρονοῦντες (phronountes)	5426: to have understanding, to think	from phrén
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
one another;	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
do not be haughty	ὕψηλὰ (upsēla)	5308: high, lofty	from hupsos
in mind,	φρονοῦντες (phronountes)	5426: to have understanding, to think	from phrén
but associate	συναπαγόμενοι (sunapagomenoi)	4879: to lead away with, fig. to be carried away with (pass.)	from sun and apagó
with the lowly.	ταπεινοῖς (tapeinois)	5011: low-lying, fig. lowly, hence lowly in spirit	a prim. word
Do not be wise	φρόνιμοι (phronimoi)	5429: practically wise, sensible	from phroneó

in your own
estimation.

ἑαυτοῖς
(eautois)

1438: of himself, herself,
itself

from a prim. pronoun he (him,
her) and gen. (dat. or acc.)
of autos

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.

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

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

φρονουντες **verb - present active participle - nominative plural masculine**

phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

υψηλα **adjective - accusative plural neuter**

hupselos **hoop-say-los'**: lofty (in place or character) -- high(-er, -ly) (esteemed).

φρονουντες **verb - present active participle - nominative plural masculine**

phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

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.

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.

ταπεινοῖς adjective - dative plural masculine

tapeinos tap-i-nos': depressed, i.e. (figuratively) humiliated (in circumstances or disposition) -- base, cast down, humble, of low degree (estate), lowly.

συναπαγομενοὶ verb - present middle passive - nominative plural masculine

sunapago soon-ap-ag'-o: to take off together, i.e. transport with (seduce, passively, yield) -
- carry (lead) away with, condescend.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γινεσθε verb - present middle or passive deponent imperative - second person

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

φρονιμοὶ adjective - nominative plural masculine

phronimos fron'-ee-mos: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

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

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.

Romans 12:17 .

.	Greek	Strong's	Origin
Never	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
pay back	ἀποδιδόντες (apodidontes)	591: to give up, give back, return, restore	from apo and didómi
evil	κακὸν (kakon)	2556: bad, evil	a prim. word

for evil	κακοῦ (kakou)	2556: bad, evil	a prim. word
to anyone.		3367: no one, nothing	from méde and heis
Respect	προνοούμενοι (pronoomenoi)	4306: to foresee	from pro and noeó
what is right	καλὰ (kala)	2570: beautiful, good	a prim. word
in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of all	πάντων (pantōn)	3956: all, every	a prim. word
men.	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

μηδενι **adjective - dative singular masculine**

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

κακον **adjective - accusative singular neuter**

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

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.

κακου **adjective - genitive singular neuter**

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

αποδιδοντες **verb - present active participle - nominative plural masculine**

apodidomi ap-od-eed'-o-mee': to give away, i.e. up, over, back, etc. (in various applications)

προνοουμενοι **verb - present middle passive - nominative plural masculine**
pronoëo **pron-o-eh'-o**: to consider in advance, i.e. look out for beforehand (actively, by way of maintenance for others; middle voice by way of circumspection for oneself) -- provide (for).

καλα **adjective - accusative plural neuter**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

ενωπιον **adverb**
enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

παντων **adjective - genitive plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

ανθρωπων **noun - genitive plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Romans 12:18 .

.	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
possible,	δυνατὸν (dunaton)	1415: strong, mighty, powerful	from dunamai
so far	τὸ (to)	3588: the	the def. art.
as it depends	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
on you, be at peace	εἰρηνεύοντες (eirēneuontes)	1514: to bring to peace, to be at peace	from eiréné
with all	πάντων (pantōn)	3956: all, every	a prim. word
men.	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δυνατον adjective - nominative singular neuter

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

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.

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).

μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

παντων adjective - genitive plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

ανθρωπων noun - genitive plural masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ειρηνευοντες verb - present active participle - nominative plural masculine

eireneuo **i-rane-yoo'-o**: to be (act) peaceful -- be at (have, live in) peace, live peaceably.

Romans 12:19 .

.	Greek	Strong's	Origin
Never	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
take	ἐκδικοῦντες (ekdikountes)	1556: to vindicate, to avenge	from ekdikos
your own	ἑαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
revenge,		1556: to vindicate, to avenge	from ekdikos

beloved,	ἀγαπητοί (agapētoi)	27: beloved	from agapaó
but leave	δότε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
room	τόπον (topon)	5117: a place	a prim. word
for the wrath	ὀργῇ (orgē)	3709: impulse, wrath	a prim. word
[of God], for it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"VENGEANCE	ἐκδίκησις (ekdikēsis)	1557: vengeance, vindication	from ekdikeó
IS MINE,		1699: my	from the oblique cases of egó, first pers. poss. pronoun
I WILL REPAY,"	ἀνταποδώσω (antapodōsō)	467: to give back as an equivalent, recompense	from anti and apodidómi
says	λέγει (legei)	3004: to say	a prim. verb
the Lord.	κύριος (kurios)	2962: lord, master	from kuros (authority)

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.

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.

εκδικουντες **verb - present active participle - nominative plural masculine**

ekdikeo **ek-dik-eh'-o**: to vindicate, retaliate, punish -- a (re-)venge.

αγαπητοι **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

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.

δοτε **verb - second aorist active middle - second person**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τοπον **noun - accusative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

τη **definite article - dative singular feminine**

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 - dative 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

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

εκδικησις **noun - nominative singular feminine**

ekdikesis **ek-dik'-ay-sis**: vindication, retribution -- (a-, re-)venge(-ance), punishment.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ανταποδωσω **verb - future active indicative - first person singular**

antapodidomi **an-tap-od-ee'-do-mee**: to requite (good or evil) -- recompense, render, repay.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master

(as a respectful title) -- God, Lord, master, Sir.

Romans 12:20 .

.	Greek	Strong's	Origin
"BUT IF	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
YOUR ENEMY	ἐχθρός (echthros)	2190: hostile	from echthos (hatred)
IS HUNGRY,	πεινᾷ (peina)	3983: to hunger, be hungry	from peina (hunger)
FEED	ψώμιζε (psōmize)	5595: to feed with morsels	from psómion
HIM, AND IF	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
HE IS THIRSTY,	διψᾷ (dipsa)	1372: to thirst	from dipsa (thirst)
GIVE HIM A DRINK;	πότιζε (potize)	4222: to give to drink	from potos (drink, for drinking)
FOR IN SO		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
DOING	ποιῶν (poiōn)	4160: to make, do	a prim. word
YOU WILL HEAP	σωρεύσεις (sōreuseis)	4987: to heap on	from sóros (a heap)
BURNING	πυρὸς (puros)	4442: fire	a prim. word
COALS	ἄνθρακας (anthrakas)	440: coal, charcoal	a prim. word
ON HIS HEAD."	κεφαλὴν (kephalēn)	2776: the head	a prim. word

KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πεινα **verb - present active subjunctive - third person singular**

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχθρος **adjective - nominative singular masculine**

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ψωμιζε **verb - present active imperative - second person singular**

psomizo **pso-mid'-zo**: to supply with bits, i.e. (generally) to nourish -- (bestow to) feed.

αυτον **personal pronoun - accusative 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).

διψα **verb - present active subjunctive - third person singular**

dipsao **dip-sah'-o**: to thirst for -- (be, be a-)thirst(-y).

ποτιζε **verb - present active imperative - second person singular**

potizo **pot-id'-zo**: to furnish drink, irrigate -- give (make) to drink, feed, water.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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).

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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)

ανθρακας noun - accusative plural masculine

anthrax anth'-rax: a live coal -- coal of fire.

πυρος noun - genitive singular neuter

pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

σωρευσεις verb - future active indicative - second person singular

soreuo sore-yoo'-o: to pile up -- heap, load.

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.

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.

κεφαλὴν noun - accusative singular feminine

kephale kef-al-ay': the head (as the part most readily taken hold of), literally or figuratively -- head.

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

Romans 12:21 .

.	Greek	Strong's	Origin
Do not be overcome	νικᾶ (nikō)	3528: to conquer, prevail	from niké

by evil,	κακοῦ (kakou)	2556: bad, evil	a prim. word
but overcome	νίκα (nika)	3528: to conquer, prevail	from niké
evil	κακόν (kakon)	2556: bad, evil	a prim. word
with good.	ἀγαθῷ (agathō)	18: good	of uncertain origin

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μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

νικω **verb - present passive imperative - second person singular**

nikao nik-ah'-o: to subdue -- conquer, overcome, prevail, get the victory.

υπο **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακου **adjective - genitive singular neuter**

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

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.

νικα **verb - present active imperative - second person singular**

nikao nik-ah'-o: to subdue -- conquer, overcome, prevail, get the victory.

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.

αγαθω **adjective - dative singular neuter**

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακον **adjective - accusative singular neuter**

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

Romans 13:1 .

.	Greek	Strong's	Origin
Every	Πᾶσα (pasa)	3956: all, every	a prim. word
person	ψυχὴ (psuchē)	5590: breath, the soul	of uncertain origin
is to be in subjection	ὑποτασσέσθω (upotassesthō)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to the governing	ὑπερεχούσαις (uperechousais)	5242: to hold above, to rise above, to be superior	from huper and echó
authorities.	ἐξουσίαις (exousiais)	1849: power to act, authority	from exesti
For there is no	οὐ (ou)	3756: not, no	a prim. word
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
except		1508: if not	from ei and mé
from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and those	αἱ	3588: the	the def. art.

	(ai)		
which exist		1510: I exist, I am	a prol. form of a prim. and defective verb
are established	τεταγμέναι (tetagmenai)	5021: to draw up in order, arrange	from a prim. root tag-
by God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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πασα **adjective - nominative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

ψυχη **noun - nominative singular feminine**

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ ily), life, mind, soul, + us, + you.

ἐξουσιαις **noun - dative plural 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.

ὑπερέχουσαις **verb - present active participle - dative plural feminine**

huperecho hoop-er-ekh'-o: to hold oneself above, i.e. (figuratively) to excel; participle (as adjective, or neuter as noun) superior, superiority -- better, excellency, higher, pass, supreme.

ὑποτάσσεσθω **verb - present middle imperative - third person singular**

hupotasso hoop-ot-as'-so: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

οὐ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΞΟΥΣΙΑ noun - nominative singular feminine
exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

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.

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

ΘΕΟΥ noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΑΙ definite article - nominative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΕ conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΟΥΣΑΙ verb - present participle - nominative plural feminine
on oan: being -- be, come, have.

ΕΞΟΥΣΙΑΙ noun - nominative plural 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.

ΥΠΟ preposition
hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ΤΟΥ definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΥ noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τεταγμεναι **verb - perfect passive participle - nominative plural feminine**
tasso **tas'-so**: to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot) -- addict, appoint, determine, ordain, set.

εισι **verb - present indicative - third person**
eisi **i-see'**: they are -- agree, are, be, dure, is, were.

Romans 13:2 .

.	Greek	Strong's	Origin
Therefore	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
whoever	ὅ (o)	3588: the	the def. art.
resists	ἀνθέστηκεν (anhestēken)	436: to set against, i.e. withstand	from anti and histémi
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
has opposed	ἀνθεστηκότες (anhestēkotes)	436: to set against, i.e. withstand	from anti and histémi
the ordinance	διαταγῇ (diatagē)	1296: institution, ordinance	from diatassó
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
and they who have opposed		436: to set against, i.e. withstand	from anti and histémi
will receive	λήμψονται (lēmpsontai)	2983: to take, receive	from a prim. root lab-
condemnation	κρίμα (krima)	2917: a judgment	from krinó
upon 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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ὥστε conjunction

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

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.

ἀντιτασσομενος verb - present middle passive - nominative singular masculine

antitassomai **an-tee-tas'-som-ahee**: to range oneself against, i.e. oppose -- oppose themselves, resist.

ἡ definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐξουσία noun - dative singular feminine

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ἡ definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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).

διαταγή noun - dative singular feminine

diatage **dee-at-ag-ay'**: arrangement, i.e. institution -- instrumentality.

ἀνθίστηκεν verb - perfect active indicative - third person singular

anthistemi **anth-is'-tay-mee**: to stand against, i.e. oppose -- resist, withstand.

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).
ανθεστηκοτες verb - perfect active participle - nominative plural masculine	
anthistemi	anth-is'-tay-mee: to stand against, i.e. oppose -- resist, withstand.
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.
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.
ληψονται verb - future middle deponent indicative - third person	
lambano	lam-ban'-o: to take (in very many applications, literally and figuratively)

Romans 13:3 .

.	Greek	Strong's	Origin
For rulers	ἄρχοντες (archontes)	758: ruler, chief	pres. part. of archó
are not a cause of fear	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
for good	ἀγαθῶ (agathō)	18: good	of uncertain origin
behavior,	ἐργῶ (ergō)	2041: work	from a prim. verb erdó (to do)
but for evil.	κακῶ (kakō)	2556: bad, evil	a prim. word
Do you want	θέλεις (theleis)	2309: to will, wish	a prim. verb
to have	φοβεῖσθαι (phobeisthai)	5399: to put to flight, to terrify, frighten	from phobos
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
fear		5399: to put to flight, to terrify, frighten	from phobos

of authority?	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
Do	ποίει (poiei)	4160: to make, do	a prim. word
what is good	ἀγαθὸν (agathon)	18: good	of uncertain origin
and you will have	ἔξεις (exeis)	2192: to have, hold	a prim. verb
praise	ἔπαινον (epainon)	1868: praise	from epi and ainos
from the same;	αὐτῆς (autēs)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word

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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.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἀρχοντες **noun - nominative plural masculine**

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

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.

εἰσιν **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

φοβος **noun - nominative singular masculine**

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

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.

αγαθων adjective - genitive plural neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

εργων noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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.

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.

κακων adjective - genitive plural neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

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

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.

φοβεισθαι verb - present middle or passive deponent infinitive

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.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξουσιαν noun - accusative singular feminine

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθον adjective - accusative singular neuter agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.
ΠΟΙΕΙ verb - present active imperative - second person singular poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ΕΞΕΙΣ verb - future active indicative - second person singular echo ekh'-o: (used in certain tenses only) a primary verb; to hold
ΕΠΑΙΝΟΝ noun - accusative singular masculine epainos ep'-ahee-nos: laudation; concretely, a commendable thing -- praise.
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)
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

Romans 13:4 .

.	Greek	Strong's	Origin
for it is a minister	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
to you for good.	ἀγαθόν (agathon)	18: good	of uncertain origin
But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you do	ποιῇς (poiēs)	4160: to make, do	a prim. word
what	κακὸν (kakon)	2556: bad, evil	a prim. word

is evil,	κακὸν (kakon)	2556: bad, evil	a prim. word
be afraid;	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos
for it does not bear	φορεῖ (phorei)	5409: to bear constantly, to wear	from pheró
the sword	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai
for nothing;	εἰκῇ (eikē)	1500: without cause or reason, vainly	adverb probably akin to hekón
for it is a minister	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
an avenger	ἔκδικος (ekdikos)	1558: exacting penalty from, avenging	from ek and diké
who brings wrath	ὀργήν (orgēn)	3709: impulse, wrath	a prim. word
on the one who practices	πράσσοντι (prassonti)	4238: to do, practice	a prim. verb
evil.		2556: bad, evil	a prim. word

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θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

εις 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.

αγαθον adjective - accusative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακον adjective - accusative singular neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

ποιης verb - present active subjunctive - second person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

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)

εικη **adverb**

eike i-kay': idly, i.e. without reason (or effect) -- without a cause, (in) vain(-ly).

την **definite article - accusative singular feminine**

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.

φορει **verb - present active indicative - third person singular**

phoreo for-eh'-o: to have a burden, i.e. (by analogy) to wear as clothing or a constant accompaniment -- bear, wear.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

εκδικος **adjective - nominative singular masculine**

ekdikos ek'-dik-os: carrying justice out, i.e. a punisher -- a (re-)venger.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

οργην **noun - accusative 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

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

κακον adjective - accusative singular neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

πρασσουντι verb - present active passive - dative 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.

Romans 13:5 .

.	Greek	Strong's	Origin
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
it is necessary	ἀνάγκη (anankē)	318: necessity	from ana and agchó (to compress, press tight)
to be in subjection,	ὑποτάσσεσθαι (upotassesthai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
not only	μόνον (monon)	3440: merely	adverb from monos
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of wrath,	ὀργήν (orgēn)	3709: impulse, wrath	a prim. word
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction
for conscience'	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
sake.	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

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διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

αναγκη **noun - nominative singular feminine**

anagke **an-ang-kay'**: constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

υποτασσεσθαι **verb - present middle middle or passive deponent**

hupotasso **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

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.

οργην **noun - accusative 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

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

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.

συνειδησιν **noun - accusative singular feminine**

suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

Romans 13:6 .

.	Greek	Strong's	Origin
For because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
you also	καὶ (kai)	2532: and, even, also	a prim. conjunction
pay	τελεῖτε (teleite)	5055: to bring to an end, complete, fulfill	from telos
taxes,	φόρους (phorous)	5411: tribute	from pheró
for [rulers] are servants	leitourγοὶ (leitourgoi)	3011: a public servant, a minister, a servant	from laos and ergon
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
devoting themselves	προσκαρτεροῦντες (proskarterountes)	4342: to attend constantly	from pros and kartereó
to this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
very	αὐτό (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
thing.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

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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).

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φορους **noun - accusative plural masculine**

phoros **for'-os**: a load (as borne), i.e. (figuratively) a tax (properly, an individual assessment on persons or property) -- tribute.

ΤΕΛΕΙΤΕ **verb - present active indicative - second person**

teleo **tel-eh'-o**: to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.

leitourγοι **noun - nominative plural masculine**

leitourgos **li-toorg-os'**: a public servant, i.e. a functionary in the Temple or Gospel, or (genitive case) a worshipper (of God) or benefactor (of man) -- minister(-ed).

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΕΙΣΙΝ **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΑΥΤΟ **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

προσκαρτερουντες verb - present active participle - nominative plural masculine
proskartereo pros-kar-ter-eh'-o: to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor)

Romans 13:7 .

.	Greek	Strong's	Origin
Render	ἀπόδοτε (apodote)	591: to give up, give back, return, restore	from apo and didómi
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
what is due	ὀφειλάς (opheilas)	3782: a debt	from opheiló
them: tax	φόρον (phoron)	5411: tribute	from pheró
to whom	τάς (tas)	3588: the	the def. art.
tax	φόρον (phoron)	5411: tribute	from pheró
[is due]; custom	τέλος (telos)	5056: an end, a toll	a prim. word
to whom	τῷ (tō)	3588: the	the def. art.
custom;	τέλος (telos)	5056: an end, a toll	a prim. word
fear	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
to whom	τὸν (ton)	3588: the	the def. art.
fear;	φόβον (phobon)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
honor	τιμὴν	5092: a valuing, a price	akin to tíó (to value, honor)

	(timēn)		
to whom	τὸν (ton)	3588: the	the def. art.
honor.	τιμῆν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)

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αποδοτε **verb - second aorist active middle - second person**

apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πασιν **adjective - dative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφειλας **noun - accusative plural feminine**

opheile **of-i-lay'**: indebtedness, i.e. (concretely) a sum owed; figuratively, obligation, i.e. (conjugal) duty -- debt, due.

τω **definite article - dative singular masculine**

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.

φορον **noun - accusative singular masculine**

phoros **for'-os**: a load (as borne), i.e. (figuratively) a tax (properly, an individual assessment on persons or property) -- tribute.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

idiom) -- the, this, that, one, he, she, it, etc.

φορον noun - accusative singular masculine

phoros for'-os: a load (as borne), i.e. (figuratively) a tax (properly, an individual assessment on persons or property) -- tribute.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελος noun - accusative singular neuter

telos tel'-os: continual, custom, end(-ing), finally, uttermost.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελος noun - accusative singular neuter

telos tel'-os: continual, custom, end(-ing), finally, uttermost.

τω definite article - dative singular masculine

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.

φοβον noun - accusative singular masculine

phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.

τον definite article - accusative singular masculine

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.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιμην **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.

Romans 13:8 .

.	Greek	Strong's	Origin
Owe	ὀφείλετε (opheilete)	3784: to owe	a prim. word
nothing	Μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
to anyone	μηδέν (mēden)	3367: no one, nothing	from méde and heis
except		1508: if not	from ei and mé
to love	ἀγαπᾶν (agapan)	25: to love	of uncertain origin
one another;	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
for he who loves	ἀγαπῶν (agapōn)	25: to love	of uncertain origin
his neighbor	ἕτερον (eteron)	2087: other	of uncertain origin
has fulfilled	πεπλήρωκεν (peplērōken)	4137: to make full, to complete	from plérés
[the] law.	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

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μηδενι **adjective - dative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

μηδεν **adjective - accusative singular neuter**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

οφειλετε **verb - present active imperative - second person**

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπαν **verb - present active infinitive**

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)

ο **definite article - nominative singular masculine**

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)

αγαπων **verb - present active participle - nominative singular masculine**

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.

ἕτερον adjective - accusative singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

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.

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

Romans 13:9 .

.	Greek	Strong's	Origin
For this,	τὸ (to)	3588: the	the def. art.
"YOU SHALL NOT COMMIT ADULTERY,	μοιχεύσεις (moicheuseis)	3431: to commit adultery	from moichos
YOU SHALL NOT MURDER,	φονεύσεις (phoneuseis)	5407: to kill, murder	from phoneus
YOU SHALL NOT STEAL,	κλέψεις (klepseis)	2813: to steal	a prim. verb
YOU SHALL NOT COVET,"	ἐπιθυμήσεις (epithumēseis)	1937: desire, lust after	from epi and thumos
and if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
there is any	τίς (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
other	ἕτερα (etera)	2087: other	of uncertain origin

commandment,	ἐντολή (entolē)	1785: an injunction, order, command	from entellomai
it is summed	ἀνακεφαλαιοῦται (anakephalaioutai)	346: to sum up, gather up	from ana and kephalaioó
up in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
saying,	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
"YOU SHALL LOVE	ἀγαπήσεις (agapēseis)	25: to love	of uncertain origin
YOUR NEIGHBOR	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
AS YOURSELF."	σεαυτόν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos

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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.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μοιχευσεις **verb - future active indicative - second person singular**
moicheuo **moy-khyoo'-o**: to commit adultery -- commit adultery.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΦΟΝΕΥΣΕΙΣ verb - future active indicative - second person singular
phoneuo fon-yoo'-o: to be a murderer (of) -- kill, do murder, slay.

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΚΛΕΨΕΙΣ verb - future active indicative - second person singular
klepto klep'-to: to filch -- steal.

[ου particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΨΕΥΔΟΜΑΡΤΥΡΗΣΕΙΣ verb - future active indicative - second person singular
pseudomartureo psyoo-dom-ar-too-reh'-o: to be an untrue testifier, i.e. offer falsehood in evidence -- be a false witness.

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.

ΕΠΙΘΥΜΗΣΕΙΣ verb - future active indicative - second person singular
epithumeo ep-ee-thoo-meh'-o: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ει conditional
ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις indefinite pronoun - nominative singular feminine
tis tis: some or any person or object

ετερα adjective - nominative singular feminine
heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

εντολη noun - nominative singular feminine
entole en-tol-ay': injunction, i.e. an authoritative prescription -- commandment, precept.

εν preposition
en en: in, at, (up-)on, by, etc.

τουτω demonstrative pronoun - dative singular masculine
toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

τω **definite article - dative singular masculine**

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.

ανακεφαλαιουται **verb - present passive indicative - third person singular**

anakephalaiomai **an-ak-ef-al-ah'-ee-om-ahee**: to sum up -- briefly comprehend, gather together in one.

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.

αγαπησεις **verb - future active indicative - second person singular**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλησιον **adverb**

plesion **play-see'-on**: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

σεαυτον **reflexive pronoun - second person accusative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

Romans 13:10 .

■			
.	Greek	Strong's	Origin

Love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
does	ἐργάζεται (ergazetai)	2038b: to work, labor	from ergon
no	οὐκ (ouk)	3756: not, no	a prim. word
wrong	κακὸν (kakon)	2556: bad, evil	a prim. word
to a neighbor;	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
love	ἀγάπη (agapē)	26: love, goodwill	from agapaó
is the fulfillment	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó
of [the] law.	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

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.

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.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλησιον adverb

plesion play-see'-on: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

κακον adjective - accusative singular neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

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.

εργαζεται verb - present middle or passive deponent indicative - third person singular

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.

πληρωμα noun - nominative singular neuter

pleroma play'-ro-mah: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

η definite article - nominative singular feminine

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.

Romans 13:11 .

.	Greek	Strong's	Origin
[Do] this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
the time,	καιρόν (kairon)	2540: time, season	a prim. word

that it is already	ἤδη (ēdē)	2235: already	a prim. adverb of time
the hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
for you to awaken	ἐγερθῆναι (egerthēnai)	1453: to waken, to raise up	a prim. verb
from sleep;	ύπνου (upnou)	5258: sleep	a prim. word
for now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
salvation	σωτηρία (sōtēria)	4991: deliverance, salvation	from sōtér
is nearer		1451: near (in place or time)	of uncertain origin
to us than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
when	ὅτε (ote)	3753: when	from hos, and te
we believed.	ἐπιστεύσαμεν (episteusamen)	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

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).

ΕΙΔΟΤΕΣ verb - perfect 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.

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.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ωρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

ηδη adverb

ede ay'-day: even now -- already, (even) now (already), by this time.

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)

υπνου noun - genitive singular masculine

hupnos hoop'-nos: sleep, i.e. (figuratively) spiritual torpor -- sleep.

εγερθηναι verb - aorist passive middle or passive deponent

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εγγυτερον adverb

egguteron eng-goo'-ter-on: nearer -- nearer.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηρια **noun - nominative singular feminine**

soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

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.

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

επιστευσαμεν **verb - aorist 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)

Romans 13:12 .

.	Greek	Strong's	Origin
The night	νύξ (nux)	3571: night, by night	a prim. word
is almost gone,	προέκοψεν (proekopsen)	4298: to cut forward (a way), advance	from pro and koptó
and the day	ἡμέρα (ēmera)	2250: day	a prim. word
is near.	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
let us lay aside	ἀποθώμεθα (apothōmetha)	659: to put off, lay aside	from apo and tithémi
the deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
of darkness	σκότους (skotous)	4655: darkness	a prim. word
and put	ἐνδυσώμεθα (endusōmetha)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on the armor	ὅπλα (opla)	3696: a tool, implement, weapon	a prim. word

of light.

φωτός
(phōtos)

5457: light

cont. of phaos (light, daylight);
from the same as phainó

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.

νυξ **noun - nominative singular feminine**

nux **noox**: night -- (mid-)night.

προεκοψεν **verb - aorist active indicative - third person singular**

prokopto **prok-op'-to**: to drive forward (as if by beating), i.e. (figuratively and intransitively) to advance (in amount, to grow; in time, to be well along) -- increase, proceed, profit, be far spent, wax.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημερα **noun - nominative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ηγγικεν **verb - perfect active indicative - third person singular**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

αποθωμεθα **verb - second aorist middle subjunctive - first person**

apotithemi **ap-ot-eeth'-ay-mee**: to put away -- cast off, lay apart (aside, down), put away (off).

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

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 neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτους noun - genitive singular neuter

skotos skot'-os: shadiness, i.e. obscurity -- darkness.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενδυσωμεθα verb - aorist middle subjunctive - first person

enduo en-doo'-o: to invest with clothing -- array, clothe (with), endue, have (put) on.

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.

οπλα noun - accusative plural neuter

hoplon hop'-lon: an implement or utensil or tool (literally or figuratively, especially, offensive for war) -- armour, instrument, weapon.

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.

Romans 13:13 .

■			
.	Greek	Strong's	Origin
Let us behave	περιπατήσωμεν (peripatēsōmen)	4043: to walk	from peri and pateó
properly	εὐσχημόνως (euschēmonōs)	2156: becomingly	adverb from euschémón
as in the day,	ἡμέρα (ēmera)	2250: day	a prim. word

not in carousing	κώμοις (kōmois)	2970: a village festival, revel	from kómé
and drunkenness,	μέθαις (methais)	3178: drunkenness	a prim. word
not in sexual promiscuity	κοίταις (koitais)	2845: a bed	from keimai
and sensuality,	ἀσελγείαις (aselgeiais)	766: licentiousness, wantonness	of uncertain origin
not in strife	ἔριδι (eridi)	2054: strife	a prim. word
and jealousy.	ζήλω (zēlō)	2205b: zeal, jealousy	probably from zeó

KJV Lexicon

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ευσχημονως **adverb**

euschemonos **yoo-skhay-mon'-ose**: decorously -- decently, honestly.

περιπατησωμεν **verb - aorist active subjunctive - first person**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κωμοις **noun - dative plural masculine**

komos **ko'-mos**: a carousal (as if letting loose) -- revelling, rioting.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεθαις **noun - dative plural feminine**

methe **meth'-ay**: an intoxicant, i.e. (by implication) intoxication -- drunkenness.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κοιταις **noun - dative plural feminine**

koite **koy'-tay**: a couch; by extension, cohabitation; by implication, the male sperm -- bed, chambering, conceive.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ασελγειαις **noun - dative plural feminine**

aselgeia **as-elg'-i-a**: licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εριδι **noun - dative singular feminine**

eris **er'-is**: a quarrel, i.e. (by implication) wrangling -- contention, debate, strife, variance.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζηλω **noun - dative singular masculine**

zelos **dzay'-los**: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

Romans 13:14 .

.	Greek	Strong's	Origin
But put	ἐνδύσασθε (endusasthe)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó

on the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
and make	ποιεῖσθε (poieisthe)	4160: to make, do	a prim. word
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
provision	πρόνοιαν (pronoian)	4307: foresight, forethought	from pronoeó
for the flesh	σαρκὸς (sarkos)	4561: flesh	a prim. word
in regard	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
to [its] lusts.	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó

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.

ενδυσασθε verb - aorist middle imperative - second person

enduo en-doo'-o: to invest with clothing -- array, clothe (with), endue, have (put) on.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριον **noun - accusative singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησουν **noun - accusative singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστον **noun - accusative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της **definite article - genitive singular feminine**
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).

προνοιαν **noun - accusative singular feminine**
pronoia **pron'-oy-ah**: forethought, i.e. provident care or supply -- providence, provision.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ποιεισθε **verb - present middle imperative - second person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

επιθυμιας **noun - accusative plural feminine**
epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

Romans 14:1 .

■			
.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

accept	προσλαμβάνεσθε (proslambanesthe)	4355: to take in addition	from pros and lambanó
the one who is weak	ἀσθενούντα (asthenounta)	770: to be weak, feeble	from asthenés
in faith,	πίστει (pistei)	4102: faith, faithfulness	from peithó
[but] not for [the purpose of] passing judgment	διακρίσεις (diakriseis)	1253: the act of judgment	from diakrinó
on his opinions.	διαλογισμῶν (dialogismōn)	1261: a reasoning	from dialogizomai

KJV Lexicon

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ασθενουντα **verb - present active participle - accusative singular masculine**

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει **noun - dative singular feminine**

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

προσλαμβάνεσθε **verb - present middle imperative - second person**

proslambano pros-lam-ban'-o: to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

μη **particle - nominative**

me 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

διακρίσεις **noun - accusative plural feminine**

diakrisis dee-ak'-ree-sis: judicial estimation -- discern(-ing), disputation.

διαλογισμῶν **noun - genitive plural masculine**

dialogismos dee-al-og-is-mos': discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

Romans 14:2 .

.	Greek	Strong's	Origin
One	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
person has faith	πιστεύει (pisteuei)	4100: to believe, entrust	from pistis
that he may eat	ἐσθίει (esthieí)	2068: to eat	akin to edó (to eat)
all things,	πάντα (panta)	3956: all, every	a prim. word
but he who is weak	ἀσθενῶν (asthenōn)	770: to be weak, feeble	from asthenés
eats		2068: to eat	akin to edó (to eat)
vegetables	λάχανα (lachana)	3001: a garden herb, a vegetable	from lachainó (to dig)
[only].			

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.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

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)

φαγειν **verb - second aorist active middle or passive deponent**

phago **fag'-o**: to eat -- eat, meat.

παντα **adjective - accusative plural neuter**

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

λαχανα **noun - accusative plural neuter**

lachanon **lakh'-an-on**: a vegetable -- herb.

εσθιει **verb - present active indicative - third person singular**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

Romans 14:3 .

.	Greek	Strong's	Origin
The one		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
who eats	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)

is not to regard with contempt	ἐξουθενείτω (exoutheneitō)	1848: to despise, treat with contempt	from exoudeneó
the one	ὁ (o)	3588: the	the def. art.
who does not eat,	ἐσθίωντα (esthionta)	2068: to eat	akin to edó (to eat)
and the one		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
who does not eat	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)
is not to judge	κρινέτω (krinetō)	2919: to judge, decide	a prim. verb
the one	τόν (ton)	3588: the	the def. art.
who eats,	ἐσθίωντα (esthionta)	2068: to eat	akin to edó (to eat)
for God	θεός (theos)	2316: God, a god	of uncertain origin
has accepted	προσελάβετο (proselabeto)	4355: to take in addition	from pros and lambanó
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.

εσθίων **verb - present active participle - nominative singular masculine**

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

τον definite article - accusative singular masculine

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.

εσθιοντα verb - present active participle - accusative singular masculine

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εξουθενειτω verb - present active imperative - third person singular

exoutheneo ex-oo-then-eh'-o: contemptible, despise, least esteemed, set at nought.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εσθιων verb - present active participle - nominative singular masculine

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσθιοντα verb - present active participle - accusative singular masculine

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κρινετω verb - present active imperative - 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.

θεος noun - nominative singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
γαρ conjunction gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)
αυτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
προσελαβeto verb - second aorist middle indicative - third person singular proslambano pros-lam-ban'-o: to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

Romans 14:4 .

.	Greek	Strong's	Origin
Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
are you to judge	κρίνων (krinōn)	2919: to judge, decide	a prim. verb
the servant	οικέτην (oiketēn)	3610b: a house servant	from oikeό
of another?	ἀλλότριον (allotrion)	245: belonging to another	from allos
To his own	ιδίῳ (idiō)	2398: one's own, distinct	a prim. word
master	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
he stands	στήκει (stēkei)	4739: to stand, spec. stand firm	from the perf. tense of histēmi
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
falls;	πίπτει (piptei)	4098: to fall	from a redupl. of the prim. root pet
and he will stand,	σταθήσεται	2476: to make to stand, to	from a redupl. of the prim. root

	(stathēsetai)	stand	sta-
for the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
is able	δυνατεῖ (dunatei)	1414: to be able, be powerful	from dunatos
to make him stand.	στήσαι (stēsai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

KJV Lexicon

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.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρινων **verb - present active participle - nominative singular masculine**

krino kree'-no: by implication, to try, condemn, punish

αλλοτριον **adjective - accusative 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).

οικετην **noun - accusative singular masculine**

oiketes oy-ket'-ace: a fellow resident, i.e. menial domestic -- (household) servant.

τω **definite article - dative singular masculine**

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 masculine**

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

στηκει verb - present active indicative - third person singular

steko stay'-ko: to be stationary, i.e. (figuratively) to persevere -- stand (fast).

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.

πιπτει verb - present active indicative - third person singular

pipto pip'-to, : to fall -- fail, fall (down), light on.

σταθησεται verb - future passive 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).

δυνατος adjective - nominative singular masculine

dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

στησαι verb - aorist active middle or passive deponent

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 14:5 .

.	Greek	Strong's	Origin
One	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
person regards	κρίνει (krinei)	2919: to judge, decide	a prim. verb
one day	ἡμέραν (ēmeran)	2250: day	a prim. word
above	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
another,	ἡμέραν (ēmeran)	2250: day	a prim. word
another	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
regards	κρίνει (krinei)	2919: to judge, decide	a prim. verb
every	πάσαν (pasan)	3956: all, every	a prim. word
day	ἡμέραν (ēmeran)	2250: day	a prim. word
[alike]. Each person	ἐκαστος (ekastos)	1538: each, every	a prim. word
must be fully convinced	πληροφορεῖσθω (plērophoreisthō)	4135: to bring in full measure, to fulfill	from plérés and phoreó
in his own	ἰδίῳ (idiō)	2398: one's own, distinct	a prim. word
mind.	νοῖ (noi)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)

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.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

κρινει **verb - present active indicative - third person singular**

krino **kree'-no**: by implication, to try, condemn, punish

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

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

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

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).

κρινει **verb - present active indicative - third person singular**

krino **kree'-no**: by implication, to try, condemn, punish

πασαν **adjective - accusative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εκαστος **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

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.

ιδιω **adjective - dative singular masculine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

νοι **noun - dative singular masculine**

nous **nooce**: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

πληροφορεισθω **verb - present passive imperative - third person singular**

plerophoreo **play-rof-or-eh'-o**: to carry out fully (in evidence), i.e. completely assure (or convince), entirely accomplish -- most surely believe, fully know (persuade), make full proof of.

Romans 14:6 .

.	Greek	Strong's	Origin
He who observes	φρονῶν (phronōn)	5426: to have understanding, to think	from phrén
the day,	ἡμέραν (ēmeran)	2250: day	a prim. word
observes	φρονεῖ (phronei)	5426: to have understanding, to think	from phrén
it for the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
and he who eats,	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)
does	ἐσθίει (esthieí)	2068: to eat	akin to edó (to eat)
so	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)
for the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
for he gives	εὐχαριστεῖ (eucharistei)	2168: to be thankful	from eucharistos
thanks	εὐχαριστεῖ (eucharistei)	2168: to be thankful	from eucharistos

to God;	θεῶ (theō)	2316: God, a god	of uncertain origin
and he who eats	ἐσθίει (esthieí)	2068: to eat	akin to edó (to eat)
not, for the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
he does not eat,		2068: to eat	akin to edó (to eat)
and gives thanks		2168: to be thankful	from eucharistos
to 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.

φρονων verb - present active participle - nominative singular masculine

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

την definite article - accusative singular feminine

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.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

φρονει verb - present active indicative - third person singular

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by

implication, to be (mentally) disposed

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φρονων verb - present active participle - nominative singular masculine

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

την definite article - accusative singular feminine

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.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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.

φρονει verb - present active indicative - third person singular

phroneo fron-eh'-o: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

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.

εσθιων verb - present active participle - nominative singular masculine

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

κυριω noun - dative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εσθiei **verb - present active indicative - third person singular**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

ευχαριστηi **verb - present active indicative - third person singular**

eucharisteo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εσθiων **verb - present active participle - nominative singular masculine**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εσθiei **verb - present active indicative - third person singular**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ευχαριστεί **verb - present active indicative - third person singular**

eucharisteo yoo-khar-is-teh'-o: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Romans 14:7 .

.	Greek	Strong's	Origin
For not one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
of us lives	ζῇ (zē)	2198: to live	from prim. roots zé- and zó-
for himself,	ἑαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and not one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
dies	ἀποθνήσκει (apothnēskei)	599: to die	from apo and thnēskó
for himself;	ἑαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ἐαυτῷ 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.

ζῆ 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

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.

ἐαυτῷ 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.

ἀποθνήσκει 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).

Romans 14:8 .

.	Greek	Strong's	Origin
for if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we live,	ζῶμεν (zōmen)	2198: to live	from prim. roots zé- and zó-
we live	ζῶμεν (zōmen)	2198: to live	from prim. roots zé- and zó-
for the Lord,	κυρίῳ	2962: lord, master	from kuros (authority)

	(kuriō)		
or	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we die,	ἀποθνήσκωμεν (apothnēskōmen)	599: to die	from apo and thnēskó
we die	ἀποθνήσκομεν (apothnēskomen)	599: to die	from apo and thnēskó
for the Lord;	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
whether	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we live	ζῶμεν (zōmen)	2198: to live	from prim. roots zé- and zó-
or	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
die,	ἀποθνήσκωμεν (apothnēskōmen)	599: to die	from apo and thnēskó
we are the Lord's.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τε particle

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ζωμεν verb - present active subjunctive - first person

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ζωμεν verb - present active indicative - first person

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τε particle

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

αποθνησκωμεν verb - present active subjunctive - first person

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αποθνησκομεν verb - present active indicative - first person

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ζῶμεν verb - present active subjunctive - first person

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

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).

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

ἀποθνήσκωμεν verb - present active subjunctive - first person

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

ἐσμεν verb - present indicative - first person

esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

Romans 14:9 .

.	Greek	Strong's	Origin
For to this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
end Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
died	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó
and lived	ἔζησεν	2198: to live	from prim. roots zé- and zó-

	(ezēsen)		
again, that He might be Lord	κυριεύση (kurieusē)	2961: to be lord of, rule	from kurios
both	καὶ (kai)	2532: and, even, also	a prim. conjunction
of the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
and of the living.	ζώντων (zōntōn)	2198: to live	from prim. roots zé- and zó-

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

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).

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

χριστός noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀπεθάνεν verb - second aorist active indicative - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀνέστη 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

εζησεν verb - aorist active indicative - third person singular

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νεκρων adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζωντων verb - present active participle - genitive plural masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

κυριευση verb - aorist active subjunctive - third person singular

kurieuo ko-ree-yoo'-o: to rule -- have dominion over, lord, be lord of, exercise lordship over

Romans 14:10 .

.	Greek	Strong's	Origin
But you, why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you judge	κρίνεις (krineis)	2919: to judge, decide	a prim. verb
your brother?	ἀδελφον (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
you again,	καὶ	2532: and, even, also	a prim. conjunction

	(kai)		
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you regard	ἐξουθενεῖς (exoutheneis)	1848: to despise, treat with contempt	from exoudeneó
your brother	ἀδελφόν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
with contempt?		1848: to despise, treat with contempt	from exoudeneó
For we will all	πάντες (pantes)	3956: all, every	a prim. word
stand before	παραστησόμεθα (parastēsometha)	3936: to place beside, to present, stand by, appear	from para and histēmi
the judgment seat	βήματι (bēmati)	968: a step, raised place, by impl. a tribunal	from the same as basis
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

συ **personal pronoun - second person nominative singular**

su **soo:** the person pronoun of the second person singular thou -- thou.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

κρινεις **verb - present active indicative - second 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.

αδελφον noun - accusative 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.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εξουθενεις verb - present active indicative - second person singular

exoutheneo ex-oo-then-eh'-o: contemptible, despise, least esteemed, set at nought.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine

adephos ad-el-fos': a brother near or remote -- brother.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

παραστησομεθα verb - future middle deponent indicative - first person

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βηματι noun - dative singular neuter

bema bay'-ma: a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal -- judgment-seat, set (foot) on, throne.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Romans 14:11 .

.	Greek	Strong's	Origin
For it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"AS I LIVE,	ζῶ (zō)	2198: to live	from prim. roots zé- and zó-
SAYS	λέγει (legei)	3004: to say	a prim. verb
THE LORD,	κύριος (kurios)	2962: lord, master	from kuros (authority)
EVERY	πάν (pan)	3956: all, every	a prim. word
KNEE	γόνυ (gonu)	1119: the knee	a prim. word
SHALL BOW	κάμψει (kampsei)	2578: to bend	from a prim. root kamp-
TO ME, AND EVERY	πάσα (pasa)	3956: all, every	a prim. word
TONGUE	γλῶσσα (glōssa)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
SHALL GIVE PRAISE	ἐξομολογήσεται (exomologēsetai)	1843: to agree, confess	from ek and homologeó
TO GOD."	θεῶ (theō)	2316: God, a god	of uncertain origin

(theō)

KJV Lexicon

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ζω **verb - present active indicative - first person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

οτι **conjunction**

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.

καμψει **verb - future active indicative - third person singular**

kampto **kamp'-to**: to bend -- bow.

παν **adjective - nominative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

γονυ **noun - nominative singular neuter**

gonu **gon-oo'**: the knee -- knee(-l).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πασα adjective - nominative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

γλωσσα noun - nominative singular feminine

glossa gloce-sah': the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

εξομολογησεται verb - future middle indicative - third person singular

exomologeο ex-om-ol-og-eh'-o: to acknowledge or (by implication, of assent) agree fully -- confess, profess, promise.

τω definite article - dative singular masculine

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).

Romans 14:12 .

.	Greek	Strong's	Origin
So then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
each one	ἕκαστος (ekastos)	1538: each, every	a prim. word
of us will give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
an account	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of himself	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
to God.	θεῷ (theō)	2316: God, a god	of uncertain origin

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αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐκάστος **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

ἡμῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ἐαυτοῦ **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.

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.

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)

τω **definite article - dative singular masculine**

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).

Romans 14:13 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
let us not judge	κρίνωμεν (krinōmen)	2919: to judge, decide	a prim. verb
one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
anymore,	Μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
but rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
determine	κρίνατε (krinate)	2919: to judge, decide	a prim. verb
this--		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
not to put	τιθέναι (tithenai)	5087: to place, lay, set	from a prim. root the-
an obstacle	πρόσκομμα (proskomma)	4348: a stumbling, an occasion of stumbling	from proskoptó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a stumbling block	σκάνδαλον (skandalon)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
in a brother's way.	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

μηκετι **adverb**

meketi **may-ke't-ee**: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

κρινωμεν **verb - present active subjunctive - first person**

krino **kree'-no**: by implication, to try, condemn, punish

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τουτο **demonstrative pronoun - 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).

κρινατε **verb - aorist active middle - second person**

krino **kree'-no**: by implication, to try, condemn, punish

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.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τιθεναι **verb - present active infinitive**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

προσκομμα **noun - accusative singular neuter**

proskomma **pros'-kom-mah**: a stub, i.e. (figuratively) occasion of apostasy -- offence, stumbling(-block, (-stone).

τω definite article - dative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αδελφω noun - dative singular masculine adephos ad-el-fos': a brother near or remote -- brother.
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.
σκανδαλον noun - accusative singular neuter skandalon skan'-dal-on: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

Romans 14:14 .

.	Greek	Strong's	Origin
I know		3609a: to have seen or perceived, hence to know	perf. of eidon
and am convinced	πέπεισμαι (pepeismai)	3982: to persuade, to have confidence	a prim. verb
in the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
that nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
is unclean	κοινὸν (koinon)	2839: common	from sun
in itself;	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but to him who thinks	λογιζομένῳ (logizomenō)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

to be unclean,	κοινόν (koinon)	2839: common	from sun
to him it is unclean.	κοινόν (koinon)	2839: common	from sun

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οἶδα **verb - perfect active indicative - first person singular**

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

πτεπεισμαι **verb - perfect passive indicative - first person singular**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

κυρίῳ **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Ἰησοῦ **noun - dative 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.

οὐδέν **adjective - nominative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

κοινόν **adjective - nominative singular neuter**

koinos **koy-nos'**: common, i.e. (literally) shared by all or several, or (ceremonially)

profane -- common, defiled, unclean, unholy.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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

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.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογιζομενω verb - present middle or passive deponent participle - dative singular masculine

logizomai log-id'-zom-ahee: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

κοινον adjective - accusative singular neuter

koinos koy-nos': common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

εκεινω demonstrative pronoun - dative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

κοινον adjective - nominative singular neuter

koinos koy-nos': common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

Romans 14:15 .

.	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
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of food	βρῶμα (brōma)	1033: food	from bibróskó
your brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
is hurt,	λυπεῖται (lupeitai)	3076: to distress, to grieve	from lupé
you are no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
walking	περιπατεῖς (peripateis)	4043: to walk	from peri and pateó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to love.	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
Do not destroy	ἀπόλλυε (apollue)	622: to destroy, destroy utterly	from apo and same as olethros
with your food	βρώματι (brōmati)	1033: food	from bibróskó
him for whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
died.	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó

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).

δια preposition

dia **dee-ah':** through (in very wide applications, local, causal, or occasional)

βρωμα noun - accusative singular neuter

broma **bro'-mah:** food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

ο definite article - nominative singular masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφος noun - nominative singular masculine

adelphos **ad-el-fos':** a brother near or remote -- brother.

σου personal pronoun - second person genitive singular

sou **soo:** of thee, thy -- home, thee, thine (own), thou, thy.

λυπεται verb - present 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.

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).

κατα preposition

kata **kat-ah':** (prepositionally) down (in place or time), in varied relations

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.

περιπατεις verb - present 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).

μη particle - nominative

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

βρωματι noun - dative singular neuter

broma bro'-mah: food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

απολλυε verb - present active imperative - second person singular

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.

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.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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).

Romans 14:16 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
do not let what is for you a good thing	ἀγαθόν (agathon)	18: good	of uncertain origin
be spoken of as evil;	βλασφημείσθω (blasphēmeisthō)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphemōs

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.

βλασφημεισθω **verb - present passive imperative - third person singular**

blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

αγαθον **adjective - accusative singular neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

Romans 14:17 .

.	Greek	Strong's	Origin
for the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is not eating	βρῶσις (brōsis)	1035: eating, food	from bibróskó
and drinking,	πόσις (posis)	4213: a drinking, a drink	from pinó
but righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios

and peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
and joy	χαρά (chara)	5479: joy, delight	from chairó
in the Holy	ἅγιος (agiō)	40: sacred, holy	from a prim. root
Spirit.	πνεύματι (pneumati)	4151: wind, spirit	from pneó

KJV Lexicon

οὐ particle - nominative

οὐ ou: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γὰρ conjunction

γὰρ gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασίλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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).

βρωσις noun - nominative singular feminine

bro-sis **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

ποσις **noun - nominative singular feminine**

posis **pos'-is**: a drinking (the act), i.e. (concretely) a draught -- drink.

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.

δικαιοσυνη **noun - nominative singular feminine**

dikaiosune **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

ειρηνη **noun - nominative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χαρα **noun - nominative singular feminine**

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πνευματι **noun - dative singular neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιω **adjective - dative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Romans 14:18 .

■			
.	Greek	Strong's	Origin

For he who in this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[way] serves	δουλεύων (douleuōn)	1398: to be a slave, to serve	from doulos
Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
is acceptable	εὐάρεστος (euarestos)	2101: well-pleasing	from eu and arestos (acceptable, pleasing); from areskó
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
and approved	δόκιμος (dokimos)	1384: tested, approved	from dechomai
by men.	ἄνθρωποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐν preposition

en **en**: in, at, (up-)on, by, etc.

τούτοις demonstrative pronoun - dative plural neuter

toutois **too'-toice**: to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

δουλεύων verb - present active participle - nominative singular masculine

douleuo **dool-yoo'-o**: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ευαρεστος **adjective - nominative singular masculine**

euarestos **yoo-ar'-es-tos**: fully agreeable -- acceptable(-ted), wellpleasing.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοκιμος **adjective - nominative singular masculine**

dokimos **dok'-ee-mos**: acceptable (current after assay), i.e. approved -- approved, tried.

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.

Romans 14:19 .

.	Greek	Strong's	Origin
So then	Ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
we pursue	διώκωμεν (diōkōmen)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
the things which make for peace	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
and the building	οἰκοδομῆς (oikodomēs)	3619: (the act of) building, a building	from oikos and the same as dóma

up of one another.

ἀλλήλους
(allēlous)

240: of one another

a reciporical pronoun

KJV Lexicon

αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειρηνης **noun - genitive singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

διωκωμεν **verb - present active subjunctive - first 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

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικοδομης **noun - genitive singular feminine**

oikodome **oy-kod-om-ay'**: architecture, i.e. (concretely) a structure; figuratively,

confirmation -- building, edify(-ication, -ing).

της **definite article - genitive singular feminine**

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

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

Romans 14:20 .

.	Greek	Strong's	Origin
Do not tear down	κατάλυε (katalue)	2647: to destroy, overthrow	from kata and luó
the work	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
for the sake	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
of food.	βρώματος (brōmatos)	1033: food	from bibróskó
All things	πάντα (panta)	3956: all, every	a prim. word
indeed	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
are clean,	καθαρά (kathara)	2513: clean (adjective)	a prim. word
but they are evil	κακὸν (kakon)	2556: bad, evil	a prim. word
for the man	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)

who eats	ἐσθίουτι (esthionti)	2068: to eat	akin to edó (to eat)
and gives	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
offense.	προσκόμματος (proskommatos)	4348: a stumbling, an occasion of stumbling	from proskoptó

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.

ἐνεκεν **adverb**

heneka **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

βρωματος **noun - genitive singular neuter**

broma **bro'-mah**: food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

καταλυε **verb - present active imperative - second person singular**

kataluo **kat-al-oo'-o**: to loosen down (disintegrate), i.e. (by implication) to demolish; specially to halt for the 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.

εργον **noun - accusative 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).

παντα **adjective - nominative plural neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

μεν **particle**
men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

καθαρα **adjective - nominative plural neuter**
katharos **kath-ar-os'**: clean -- clean, clear, pure.

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.

κακον **adjective - nominative singular neuter**
kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

τω **definite article - dative singular masculine**
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.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

προσκομματος **noun - genitive singular neuter**
proskomma **pros'-kom-mah**: a stub, i.e. (figuratively) occasion of apostasy -- offence, stumbling(-block, (-stone).

εσθιοντι **verb - present active participle - dative singular masculine**
esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

Romans 14:21 .

.	Greek	Strong's	Origin
It is good	καλὸν (kalon)	2570: beautiful, good	a prim. word
not to eat		2068: to eat	akin to edó (to eat)

meat	κρέα (krea)	2907: flesh	a prim. word
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
to drink	πιεῖν (piein)	4095: to drink	a prim. word
wine,	οἶνον (oinon)	3631: wine	a prim. word
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
[to do anything] by which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
your brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
stumbles.	προσκοπτεῖ (proskoptei)	4350: to strike against, to stumble	from pros and koptó

KJV Lexicon

καλον **adjective - nominative singular neuter**

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

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.

μη **particle - nominative**

me may': any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φαγεῖν **verb - second aorist active middle or passive deponent**

phago fag'-o': to eat -- eat, meat.

κρέα **noun - accusative plural neuter**

kreas kreh'-as': (butcher's) meat -- flesh.

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

ΠΙΕΙΝ verb - second aorist active middle or passive deponent

pino pee'-no: to imbibe -- drink.

ΟΙΝΟΝ noun - accusative singular masculine

oinos oy'-nos: wine -- wine.

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

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.

ο definite article - nominative singular masculine

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.

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).

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.

σκανδαλιζεται verb - present passive indicative - third person singular

skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

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.

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.

Romans 14:22 .

.	Greek	Strong's	Origin
The faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have,	ἔχεις (echeis)	2192: to have, hold	a prim. verb
have	ἔχε (eche)	2192: to have, hold	a prim. verb
as your own conviction	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
God.	θεοῦ (theou)	2316: God, a god	of uncertain origin
Happy	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
is he who does not condemn	κρίνων (krinōn)	2919: to judge, decide	a prim. verb
himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
in what	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he approves.	δοκιμάζει (dokimazei)	1381a: to test, by impl. to approve	from dokimos

KJV Lexicon

σου **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

πιστιν **noun - accusative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

εχεις **verb - present active indicative - second person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

σεαυτον **reflexive pronoun - second person accusative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

εχε **verb - present active imperative - second person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μακαριος **adjective - nominative singular masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κρινων **verb - present active participle - nominative singular masculine**

krino **kree'-no**: by implication, to try, condemn, punish

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.

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.

δοκιμαζει **verb - present active indicative - third person singular**
dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

Romans 14:23 .

.	Greek	Strong's	Origin
But he who doubts	διακρινόμενος (diakrinomenos)	1252: to distinguish, to judge	from dia and krinó
is condemned	κατακέκριται (katakekritai)	2632: to give judgment against	from kata 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
he eats,		2068: to eat	akin to edó (to eat)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
[his eating is] not from faith;	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
and whatever	πάν (pan)	3956: all, every	a prim. word
is not from faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
is sin.	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó

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).

διακρινόμενος **verb - present middle passive - nominative singular masculine**

diakrino **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

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).

φαγη **verb - second aorist active subjunctive - third person singular**

phago **fag'-o**: to eat -- eat, meat.

κατακεκρίται **verb - perfect passive indicative - third person singular**

katakrino **kat-ak-ree'-no**: to judge against, i.e. sentence -- condemn, damn.

οτι **conjunction**

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.

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)

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

παν **adjective - nominative singular 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).

ο **relative pronoun - nominative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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)

πίστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ἁμαρτία **noun - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Romans 15:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
we who are strong	δυνατοὶ (dunatoi)	1415: strong, mighty, powerful	from dunamai
ought	ὀφείλομεν (opheilomen)	3784: to owe	a prim. word
to bear	βαστάζειν (bastazein)	941: to take up, carry	of uncertain origin
the weaknesses	ἀσθενήματα (asthenēmata)	771: an infirmity	from asthenés
of those	οἱ (oi)	3588: the	the def. art.
without strength	ἀδυνάτων (adunatōn)	102: unable, powerless	from alpha (as a neg. prefix) and dunatos

and not [just] please	ἀρέσκειν (areskein)	700: to please	from a prim. root ar- (fit together)
ourselves.	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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οφειλομεν **verb - present active indicative - first person**

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυνατοι **adjective - nominative plural masculine**

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

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.

ασθενηματα **noun - accusative plural neuter**

asthenema **as-then'-ay-mah**: a scruple of conscience -- infirmity.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδυνατων **adjective - genitive plural masculine**

adunatos **ad-oo'-nat-os**: unable, i.e. weak; passively, impossible -- could not do, impossible, impotent, not possible, weak.

βασταζειν **verb - present active infinitive**

bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) -
- bear, carry, take up.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,
nor, (can-)not, nothing, that not, un(-taken), without.

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.

αρεσκειν **verb - present active infinitive**

aresko **ar-es'-ko**: to be agreeable (or by implication, to seek to be so) -- please.

Romans 15:2 .

.	Greek	Strong's	Origin
Each	ἕκαστος (ekastos)	1538: each, every	a prim. word
of us is to please	ἀρεσκέτω (aresketō)	700: to please	from a prim. root ar- (fit together)
his neighbor	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
for his good,	ἀγαθόν (agathon)	18: good	of uncertain origin
to his edification.	οἰκοδομήν (oikodomēn)	3619: (the act of) building, a building	from oikos and the same as dóma

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ΕΚΑΣΤΟΣ **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman),
particularly.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλησιον **adverb**
plesion **play-see'-on**: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

αρεσκετω **verb - present active imperative - third person singular**
aresko **ar-es'-ko**: to be agreeable (or by implication, to seek to be so) -- please.

εις **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.

αγαθον **adjective - accusative singular neuter**
agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

οικοδομην **noun - accusative singular feminine**
oikodome **oy-kod-om-ay'**: architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

Romans 15:3 .

.	Greek	Strong's	Origin
For even	καὶ (kai)	2532: and, even, also	a prim. conjunction
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrío
did not please	ἤρεσεν (ēresen)	700: to please	from a prim. root ar- (fit together)
Himself;	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

but as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"THE REPROACHES	ὀνειδισμοὶ (oneidismoι)	3680: a reproach	from oneidizό
OF THOSE	ὁ (o)	3588: the	the def. art.
WHO REPROACHED	ὀνειδιζόντων (oneidizontōn)	3679: to reproach	from oneidos
YOU FELL	ἐπέπεσαν (epepesan)	1968: to fall upon	from epi and piptό
ON 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

γάρ 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.

χριστός noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

ἐαυτώ reflexive pronoun - third person dative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ηρεσεν **verb - aorist active indicative - third person singular**
aresko **ar-es'-ko**: to be agreeable (or by implication, to seek to be so) -- please.

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-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται **verb - perfect passive indicative - third person singular**
grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονειδισμοι **noun - nominative plural masculine**
oneidismos **on-i-dis-mos'**: contumely -- reproach.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονειδιζοντων **verb - present active participle - genitive plural masculine**
oneidizo **on-i-did'-zo**: to defame, i.e. rail at, chide, taunt -- cast in teeth, (suffer) reproach, revile, upbraid.

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

επιπτεσθον **verb - second aorist active indicative - third person**
epipipto **ep-ee-pip'-to**: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

εμε **personal pronoun - first person accusative singular**
eme **em-eh'**: me -- I, me, my(-self).

Romans 15:4 .

.	Greek	Strong's	Origin
For whatever	ὅσα (osa)	3745: how much, how many	from hos,
was written in earlier times	προεγράφη (proographē)	4270: to write before	from pro and graphó
was written	ἐγράφη (egraphē)	1125: to write	a prim. verb
for our instruction,	διδασκαλίαν (didaskalian)	1319: instruction (the function or the information)	from didaskalos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
perseverance	ὑπομονῆς (upomonēs)	5281: a remaining behind, a patient enduring	from hupomenó
and the encouragement	παράκλησεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
of the Scriptures	γραφῶν (graphōn)	1124: a writing, scripture	from graphó
we might have	ἔχωμεν (echōmen)	2192: to have, hold	a prim. verb
hope.	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizó

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οσα **correlative pronoun - nominative plural neuter**
hosos hos'-os: as (much, great, long, etc.) as

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

προεγραφή **verb - second aorist passive indicative - third person singular**
prographo **prog-raf'-o**: to write previously; figuratively, to announce, prescribe -- before
ordain, evidently set forth, write (afore, aforesome).

εις **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.

ημετεραν **possessive pronoun - first person accusative plural feminine**
hemeteros **hay-met'-er-os**: our -- our, your (by a different reading).

διδασκαλιαν **noun - accusative singular feminine**
didaskalia **did-as-kal-ee'-ah**: instruction (the function or the information) -- doctrine,
learning, teaching.

προεγραφή **verb - second aorist passive indicative - third person singular**
prographo **prog-raf'-o**: to write previously; figuratively, to announce, prescribe -- before
ordain, evidently set forth, write (afore, aforesome).

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.

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.

υπομονης **noun - genitive singular feminine**
hupomone **hoop-on-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring,
patience, patient continuance (waiting).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

παρακλήσεως **noun - genitive singular feminine**
paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

των **definite article - genitive plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφων **noun - genitive plural feminine**
graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελπιδα **noun - accusative singular feminine**
elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

εχωμεν **verb - present active subjunctive - first person**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

Romans 15:5 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
may the God	θεὸς (theos)	2316: God, a god	of uncertain origin
who gives	δῶη (dōē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
perseverance	ὑπομονῆς (upomonēs)	5281: a remaining behind, a patient enduring	from hupomenó
and encouragement	παρακλήσεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
grant		1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you to be of the same	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
mind	φρονεῖν (phronein)	5426: to have understanding, to think	from phrén

with one another	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to Christ	Χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπομονης noun - genitive singular feminine

hupomone **hoop-on-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

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.

παρακλησεως noun - genitive singular feminine

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

δωη **verb - second aorist active participle deponent - 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).

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο **personal pronoun - accusative singular neuter**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φρονειν **verb - present active infinitive**
phroneo **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

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)

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

χριστον **noun - accusative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησουν **noun - accusative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Romans 15:6 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that with one accord	ὁμοθυμαδὸν (omothumadon)	3661: with one mind	from the same as homou and thumos

you may with one	ἐνὶ (eni)	1520: one	a primary number
voice	στόματι (stomati)	4750: the mouth	a prim. word
glorify	δοξάζετε (doxazēte)	1392: to render or esteem glorious (in a wide application)	from doxa
the God	θεὸν (theon)	2316: God, a god	of uncertain origin
and Father	πατέρα (patera)	3962: a father	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

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.

ομοθυμαδον **adverb**

homothumadon hom-oth-oo-mad-on': unanimously -- with one accord (mind).

εν **preposition**

en en: in, at, (up-)on, by, etc.

ενι **adjective - dative singular neuter**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

στοματι **noun - dative singular neuter**

stoma stom'-a: edge, face, mouth.

δοξαζετε verb - present active subjunctive - second person doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.
τον definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεον noun - accusative singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
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.
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κυριου noun - genitive singular masculine kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.
ημων personal pronoun - first person genitive plural hemon hay-mone': of (or from) us -- our (company), us, we.
ιησου noun - genitive singular masculine iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
χριστου noun - genitive singular masculine Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Romans 15:7 .

.	Greek	Strong's	Origin
Therefore,	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
accept	προσλαμβάνεσθε (proslambanesthe)	4355: to take in addition	from pros and lambanó
one another,	ἀλλήλους	240: of one another	a reciporical pronoun

	(allēlous)		
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
accepted	προσελάβετο (proselabeto)	4355: to take in addition	from pros and lambanó
us to the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

διο conjunction

dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

προσλαμβάνεσθε verb - present middle imperative - second person

proslambano pros-lam-ban'-o': to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

αλλήλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone': one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

καθώς adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και conjunction

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

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.

προσελαβετο **verb - second aorist middle indicative - third person singular**

proslambano **pros-lam-ban'-o**: to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Romans 15:8 .

.	Greek	Strong's	Origin
For I say	λέγω (legō)	3004: to say	a prim. verb
that Christ	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
has become	γεγενῆσθαι (gegenēsthai)	1096: to come into being, to happen, to become	from a prim. root gen-
a servant	διάκονον (diakonon)	1249: a servant, minister	of uncertain origin
to the circumcision	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó
on behalf	ὕπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition

of the truth	ἀληθείας (alētheias)	225: truth	from aléthés
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
to confirm	βεβαιῶσαι (bebaiōsai)	950: to confirm, secure	from bebaios
the promises	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
[given] to the fathers,	πατέρων (paterōn)	3962: a father	a prim. word

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χριστον **noun - accusative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησουν **noun - accusative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

διακονον **noun - accusative 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.

γεγενησθαι **verb - perfect passive middle or passive deponent**

ginomai ghin'-om-ah-ee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

περιτομης **noun - genitive singular feminine**

peritome per-it-om-ay': circumcision (the rite, the condition or the people, literally or

figuratively) -- circumcised, circumcision.

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.

αληθειας noun - genitive singular feminine

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βεβαιωσαι verb - aorist active middle or passive deponent

bebaioo beb-ah-yo'-o: to stabilitate (figuratively) -- confirm, (e-)stablish.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιας noun - accusative plural feminine

epaggelia ep-ang-el-ee'-ah: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

των definite article - genitive plural masculine

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.

Romans 15:9 .

■			
.	Greek	Strong's	Origin

and for the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
to glorify	δοξάσαι (doxasai)	1392: to render or esteem glorious (in a wide application)	from doxa
God	θεόν (theon)	2316: God, a god	of uncertain origin
for His mercy;	ἐλέους (eleous)	1656: mercy, pity, compassion	a prim. word
as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"THEREFORE	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I WILL GIVE PRAISE	ἐξομολογήσομαι (exomologēsomai)	1843: to agree, confess	from ek and homologeó
TO YOU AMONG	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
THE GENTILES,	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
AND I WILL SING	ψαλῶ (psalō)	5567: to pull, twitch, twang, play, sing	from psaó (to rub)
TO YOUR NAME."	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word

KJV Lexicon

τα **definite article - nominative plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εθνη noun - nominative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

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.

ελεους noun - genitive singular neuter

eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

δοξασαι verb - aorist active middle or passive deponent

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).

καθως adverb

kathos kath-oc'e': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται verb - perfect passive indicative - third person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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).

εξομολογησμαι verb - future middle indicative - first person singular

exomologeō ex-om-ol-og-eh'-o: to acknowledge or (by implication, of assent) agree fully -- confess, profess, promise.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

εν preposition en en: in, at, (up-)on, by, etc.
εθνεσιν noun - dative plural neuter ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
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.
ψαλω verb - future active indicative - first person singular psallo psal'-lo: to twitch or twang, i.e. to play on a stringed instrument (celebrate the divine worship with music and accompanying odes) -- make melody, sing (psalms).

Romans 15:10 .

.	Greek	Strong's	Origin
Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
he says,	λέγει (legei)	3004: to say	a prim. verb
"REJOICE,	εὐφρανθήτε (euphranthēte)	2165: to cheer, make merry	from eu and phrén
O GENTILES,	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
WITH HIS PEOPLE."	λαοῦ (laou)	2992: the people	a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

ευφρανθητε **verb - aorist passive imperative - second person**

euphraino **yoo-frah'-ee-no**: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

εθνη **noun - vocative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου **noun - genitive singular masculine**

laos **lah-os'**: a people -- people.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 15:11 .

.	Greek	Strong's	Origin
And again,	παλιν (palin)	3825: back (of place), again (of time), further	a prim. word

"PRAISE	αἰνεῖτε (aineite)	134: to praise	from ainos
THE LORD	κύριον (kurion)	2962: lord, master	from kuros (authority)
ALL	πάντα (panta)	3956: all, every	a prim. word
YOU GENTILES,	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
AND LET ALL	πάντες (pantes)	3956: all, every	a prim. word
THE PEOPLES	λαοί (laoi)	2992: the people	a prim. word
PRAISE	ἐπαίνεσάτωσαν (epainesatōsan)	1867: to praise	from epi and aineó
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

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.

αινειτε verb - present active imperative - second person

aineo ahee-neh'-o: to praise (God) -- praise.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

παντα **adjective - nominative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

τα **definite article - nominative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - nominative plural neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επαίνεσατε **verb - aorist active middle - second person**

epainao ep-ahee-neh'-o: to applaud -- commend, laud, praise.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαοι **noun - nominative plural masculine**

laos lah-os': a people -- people.

Romans 15:12 .

.	Greek	Strong's	Origin
Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
Isaiah	Ἰσαΐας (ēsaías)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
says,	λέγει (legei)	3004: to say	a prim. verb
"THERE SHALL		1510: I exist, I am	a prol. form of a prim. and

COME			defective verb
THE ROOT	ρίζα (riza)	4491: a root	a prim. word
OF JESSE,	Ἰεσσαὶ (iessai)	2421: Jesse, the father of King David	of Hebrew origin Yishay
AND HE WHO ARISES	ἀνιστάμενος (anistamenos)	450: to raise up, to rise	from ana and histémi
TO RULE	ἄρχειν (archein)	757: to rule, to begin	a prim. verb
OVER THE GENTILES,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
IN HIM SHALL THE GENTILES	ἐθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
HOPE."	ἐλπιούσιν (elpiousin)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)

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.

ησαιας noun - nominative singular masculine

Hesaias hay-sah-ee'-as: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

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.

εσται verb - future indicative - third person singular

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have,

fall, what would follow, live long, sojourn.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρίζα **noun - nominative singular feminine**

rhiza **hrid'-zah**: a root -- root.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ιεσσαί **proper noun**

lessai **es-es-sah'-ee**: Jessae (i.e. Jishai), an Israelite -- Jesse.

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.

ανισταμενος **verb - present middle passive - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αρχειν **verb - present active infinitive**

archo **ar'-kho**: to be first (in political rank or power) -- reign (rule) over.

εθνων **noun - genitive plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εθνη **noun - nominative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ελπιουσιν **verb - future active indicative - third person - attic**

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

Romans 15:13 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
may the God	θεὸς (theos)	2316: God, a god	of uncertain origin
of hope	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó
fill	πληρώσαι (plērōsai)	4137: to make full, to complete	from plérés
you with all	πάσης (pasēs)	3956: all, every	a prim. word
joy	χαρᾶς (charas)	5479: joy, delight	from chairó
and peace	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
in believing,	πιστεύειν (pisteuein)	4100: to believe, entrust	from pistis
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that you will abound	περισσεύειν (perisseuein)	4052: to be over and above, to abound	from perissos
in hope	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizó
by the power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
of the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit.	πνεύματος (pneumatos)	4151: wind, spirit	from pneó

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελπιδος **noun - genitive singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

πληρωσαι **verb - aorist active participle deponent - 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

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

πασης **adjective - genitive singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

χαρας **noun - genitive singular feminine**

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειρηνης **noun - genitive singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

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.

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)

εις 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.

περισσευειν verb - present active infinitive

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελπιδι noun - dative singular feminine

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

εν preposition

en en: in, at, (up-)on, by, etc.

δυναμει noun - dative singular feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

πνευματος noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγιου adjective - genitive singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially,

consecrated) -- (most) holy (one, thing), saint.

Romans 15:14 .

.	Greek	Strong's	Origin
And concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
you, my brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
I myself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
am convinced	Πέπεισμαι (pepeismai)	3982: to persuade, to have confidence	a prim. verb
that 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 full	μεστοί (mestoi)	3324: full	of uncertain origin
of goodness,	ἀγαθωσύνης (agathōsunēs)	19b: goodness	from agathos
filled	πεπληρωμένοι (peplērōmenoi)	4137: to make full, to complete	from plérēs
with all	πάσης (pasēs)	3956: all, every	a prim. word
knowledge	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginóskó
and able	δυνάμενοι (dunamenoi)	1410: to be able, to have power	a prim. verb
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
to admonish	νουθετεῖν (nouthetein)	3560: to admonish, exhort	from nous and tithémi

one another.

ἀλλήλους
(allēlous)

240: of one another

a reciporical pronoun

KJV Lexicon

πείπεισμαι **verb - perfect passive indicative - first person singular**

peitho pi'-tho: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀδελφοί **noun - vocative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

ἐγώ **personal pronoun - first person nominative singular**

ego eg-o': I, me.

περί **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ὑμῶν **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -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.

καί **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

μεστοι adjective - nominative plural masculine

mestos mes-tos': replete -- full.

εστε verb - present indicative - second person

este es-teh': ye are -- be, have been, belong.

αγαθωσυνης noun - genitive singular feminine

agathosune ag-ath-o-soo'-nay: goodness, i.e. virtue or beneficence -- goodness.

πεπληρωμενοι verb - perfect passive participle - nominative plural masculine

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

πασης adjective - genitive singular feminine

pas pas: apparently a primary word; all, any, every, the whole

γνωσεως noun - genitive singular feminine

gnosis gno'-sis: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

δυναμενοι verb - present middle or passive deponent participle - nominative plural masculine

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλους adjective - accusative plural masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

νουθετειν verb - present active infinitive

noutheteo noo-thet-eh'-o: to put in mind, i.e. (by implication) to caution or reprove gently - admonish, warn.

Romans 15:15 .

.	Greek	Strong's	Origin
But I have written	ἔγραψα (egrapsa)	1125: to write	a prim. verb

very boldly	τολμηρότερος (tolmēroterōs)	5112: boldly	adverb from cptv. of tolmeros (bold)
to you on some points	μέρους (merous)	3313: a part, share, portion	from meiromai (to receive one's portion)
so	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
as to remind you again,	ἐπαναμνήσκων (epanamimnēskōn)	1878: to remind again	from epi and anamimnēskō
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the grace	χάριν (charin)	5485: grace, kindness	a prim. word
that was given	δοθεῖσαν (dotheisan)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
me from God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

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τολμηροτερον **adverb**

tolmeroteron **tol-may-rot'-er-on**: more daringly, i.e. with greater confidence than otherwise -
- the more boldly.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εγραψα **verb - aorist active indicative - first person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-
ing, -ten).

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μερους noun - genitive singular neuter

meros mer'-os: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

επαναμνησκων verb - present active participle - nominative singular masculine
epanamimnesko ep-an-ah-mim-nace'-ko: to remind of -- put in mind.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαριν noun - accusative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοθειςαν verb - aorist passive participle - accusative singular feminine

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Romans 15:16 .

.	Greek	Strong's	Origin
to be a minister	λειτουργὸν (leitourgon)	3011: a public servant, a minister, a servant	from laos and ergon
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
to the Gentiles,	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
ministering as a priest	ἱερουργοῦντα (ierourgounta)	2418: to perform sacred rites	from a comp. of hieros and ergon
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
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 [my] offering	προσφορὰ (prosphora)	4376: an offering	from prosperó
of the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
may become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
acceptable,	εὐπρόσδεκτος (euprosdektos)	2144: acceptable	from eu and prosdechomai
sanctified	ἡγιασμένη (ēgiasmenē)	37: to make holy, consecrate, sanctify	from hagios

by the Holy	ἅγιω (agiō)	40: sacred, holy	from a prim. root
Spirit.	πνεύματι (pneumati)	4151: wind, spirit	from pneó

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εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

leitourgon noun - accusative singular masculine

leitourgos li-toorg-os': a public servant, i.e. a functionary in the Temple or Gospel, or (genitive case) a worshipper (of God) or benefactor (of man) -- minister(-ed).

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη noun - accusative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ιερουρgeo hierourgeo **hee-er-oorg-eh'-o:** **verb - present active participle - accusative singular masculine**
to be a temple-worker, i.e. officiate as a priest (figuratively) -
- minister.

το to **definite article - accusative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον euaggelion **yoo-ang-ghel'-ee-on:** **noun - accusative singular neuter**
a good message, i.e. the gospel -- gospel.

του tou **definite article - genitive singular masculine**
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 theos **theh'-os:** **noun - genitive singular masculine**
a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ινα hina **hin'-ah:** **conjunction**
in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

γενηται ginomai **ghin'-om-ahee:** **verb - second aorist middle deponent subjunctive - third person singular**
to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

η η **definite article - nominative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσφορα prosphora **pros-for-ah':** **noun - nominative singular feminine**
presentation; concretely, an oblation (bloodless) or sacrifice -- offering (up).

των των **definite article - genitive plural neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων ethnos **eth'-nos:** **noun - genitive plural neuter**
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.

ευπροσδεκτος euprosdektos **yoo-pros'-dek-tos:** **adjective - nominative singular feminine**
well-received, i.e. approved, favorable -- acceptable(-ted).

ηγιασμενη **verb - perfect passive participle - nominative singular feminine**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

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.

Romans 15:17 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
I have	ἔχω (echō)	2192: to have, hold	a prim. verb
found reason for boasting	καύχησιν (kauchēsín)	2746a: a boasting	from kauchaomai
in things pertaining	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
to God.	θεόν (theon)	2316: God, a god	of uncertain origin

εχω **verb - present active indicative - first person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ουv **conjunction**
oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

καυχησιν **noun - accusative singular feminine**
kauchesis **kow'-khay-sis**: boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**
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).

Romans 15:18 .

.	Greek	Strong's	Origin
For I will not presume	τολμήσω (tolmēsō)	5111: to have courage, to be bold	from tolma (boldness)
to speak	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
of anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

except	οὐ (ou)	3756: not, no	a prim. word
what	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
has accomplished	κατεργάσατο (kateirgasato)	2716: to work out	from kata and ergazomai
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
me, resulting	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
in the obedience	ὑπακοήν (upakoēn)	5218: obedience	from hupakouó
of the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
by word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
and deed,	ἔργῳ (ergō)	2041: work	from a prim. verb erdó (to do)

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ou particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

gar conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τολμησω verb - future active indicative - first person singular

tolmao tol-mah'-o: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

λαλειν verb - present active infinitive

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

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.

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.

κατεργασατο verb - aorist middle deponent indicative - third person singular

katergazomai kat-er-gad'-zom-ah-ee: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

εμου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υπακοην noun - accusative singular feminine

hupakoe hoop-ak-o-ay': attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

εθνων noun - genitive plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none

of these things move me, tidings, treatise, utterance, word, work.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εργω noun - dative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

Romans 15:19 .

.	Greek	Strong's	Origin
in the power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
of signs	σημείων (sēmeiōn)	4592: a sign	from the same as sémainó
and wonders,	τεράτων (teratōn)	5059: a wonder, marvel	a prim. word
in the power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
of the Spirit;	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that from Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and round about	κύκλω (kuklō)	2945: around	dat. from kuklos (a circle)
as far	μέχρι (mechri)	3360: as far as, until	a prim. word
as Illyricum	Ἰλλυρικοῦ (illurikou)	2437: Illyricum, a region adjacent to the Adriatic Sea	of uncertain origin
I have fully preached	πεπληρωκέναι (peplērōkenai)	4137: to make full, to complete	from plérés
the gospel	εὐαγγέλιον	2098: good news	from the same as euaggelizó

	(euangelion)		
of Christ.	ΧΡΙΣΤΟΥ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

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εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δυναμει **noun - dative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

σημειων **noun - genitive 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

τερατων **noun - genitive plural neuter**

teras **ter'-as**: a prodigy or omen -- wonder.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δυναμει **noun - dative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κυκλω **noun - dative singular masculine**
kukloi **koo'-klo**: i.e. in a circle; i.e. (adverbially) all around -- round about.

μεχρι **adverb**
mechri **mekh'-ree**: as far as, i.e. up to a certain point -- till, (un-)to, until.

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.

ιλλυρικου **noun - genitive singular neuter**
Illurikon **il-loo-ree-kon'**: Illyricum.

πεπληρωκεναι **verb - perfect active middle or passive deponent**
pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον **noun - accusative singular neuter**
euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Romans 15:20 .

.	Greek	Strong's	Origin
And thus	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
I aspired	φιλοτιμούμενον (philotimoumenon)	5389: to love or seek after honor	mid. from a comp. of philos and timé
to preach the gospel,	εὐαγγελίζεσθαι (euangelizesthai)	2097: to announce good news	from eu and aggelos
not where	ὅπου (opou)	3699: where	from hos, and pou
Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
was [already] named,	ὠνομάσθη (ōnomasthē)	3687: to name, to give a name	from onoma
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I would not build	οἰκοδομῶ (oikodomō)	3618: to build a house	from oikodomos
on another man's	ἄλλότριον (allotrion)	245: belonging to another	from allos
foundation;	θεμέλιον (themelion)	2310b: of or for a foundation	from tithémi

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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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φιλοτιμουμενον **verb - present middle or passive deponent participle - accusative singular masculine**

philotimeomai **fil-ot-im-eh'-om-ahee**: to be fond of honor, i.e. emulous (eager or earnest to do something) -- labour, strive, study.

ευαγγελισθαι **verb - present middle middle or passive deponent**
euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

ουχ **particle - nominative**
ου **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οπου **adverb**
hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ωνομασθη **verb - aorist passive indicative - third person singular**
onomazo **on-om-ad'-zo**: to name, i.e. assign an appellation; by extension, to utter, mention, profess -- call, name.

χριστος **noun - nominative singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ινα **conjunction**
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

αλλοτριον **adjective - accusative 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).

θεμελιον **noun - accusative singular masculine**
themelios **them-el'-ee-os**: something put down, i.e. a substruction (of a building, etc.), -- foundation.

οικοδομω **verb - present active subjunctive - first person singular**
oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

Romans 15:21 .

.	Greek	Strong's	Origin
but as it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
"THEY WHO	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
HAD	ἀνηγγέλη (anēngelē)	312: to bring back word, announce	from ana and aggeló
NO	οὐκ (ouk)	3756: not, no	a prim. word
NEWS		312: to bring back word, announce	from ana and aggeló
OF HIM SHALL SEE,		3708: to see, perceive, attend to	a prim. verb
AND THEY WHO HAVE NOT HEARD	ἀκηκόασιν (akēkoasin)	191: to hear, listen	from a prim. word mean. hearing
SHALL UNDERSTAND."	συνήσουσιν (sunēsousin)	4920: to set together, fig. to understand	from sun and hiēmi (to send)

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αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

καθως **adverb**

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

οις **relative pronoun - dative plural masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

ἀγγελλῆ verb - second aorist passive indicative - third person singular

anaggello an-ang-el'-lo: to announce (in detail) -- declare, rehearse, report, show, speak, tell.

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

ὀψονται verb - future middle deponent indicative - third person

optanomai op-tan'-om-ahee: appear, look, see, shew self.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἱ 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.

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.

ἀκηκοασιν verb - second perfect active indicative - third 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.

συνήσουσιν verb - future indicative - third person

suniami soon-ee'-ay-mee: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

Romans 15:22 .

	Greek	Strong's	Origin
For this reason	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,

I have often	πολλὰ (polla)	4183: much, many	a prim. word
been prevented	ἐνεκοπτόμην (enekoptomēn)	1465: to cut into, i.e. fig. impede, detain	from en and koptó
from coming	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to you;			

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διο conjunction

διο dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐνεκοπτομην verb - imperfect passive indicative - first person singular

egkopto eng-kop'-to: to cut into, i.e. (figuratively) impede, detain -- hinder, be tedious unto.

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.

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.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐλθειν verb - second aorist active middle or passive deponent

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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).

Romans 15:23 .

.	Greek	Strong's	Origin
but now,	νυνὶ (nuni)	3570: now	a strengthened form of nun
with no further	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
place	τόπον (topon)	5117: a place	a prim. word
for me in these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
regions,	κλίμασιν (klimasin)	2824: a region	from klinó
and since I have had	ἔχων (echōn)	2192: to have, hold	a prim. verb
for many		2425: sufficient, fit	from hikneomai (to come, reach, attain to)
years	ἐτῶν (etōn)	2094: a year	a prim. word
a longing	ἐπιποθείαν (epipothian)	1974: longing	from epipotheó
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to you			

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νῦν **adverb**

nuni **noo-nee'**: just now -- now.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μηκετι **adverb**

meketi **may-ket'-ee**: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

τοπον **noun - accusative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

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.

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλιμασιν **noun - dative plural neuter**

klima **klee'-mah**: a slope, i.e. (specially) a clime or tract of country -- part, region.

τούτοις **demonstrative pronoun - dative plural neuter**

toutois **too'-toice**: to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

επιποθιαν **noun - accusative singular feminine**

epipothia **ep-ee-poth-ee'-ah**: intense longing -- great desire.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to 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.

ελθειν **verb - second aorist active middle or passive deponent**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition pros pros: a preposition of direction; forward to, i.e. toward
υμας personal pronoun - second person accusative plural humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).
απο preposition apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
πολλων adjective - genitive plural neuter polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.
ετων noun - genitive plural neuter etos et'-os: a year -- year.

Romans 15:24 .

.	Greek	Strong's	Origin
whenever	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
I go	πορεύωμαι (poreuōmai)	4198: to go	from poros (a ford, passage)
to Spain--	Σπανίαν (spanian)	4681: Spain, a peninsula of S.W. Europe	of foreign origin
for I hope	ἐλπίζω (elpizō)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
to see	θεάσασθαι (theasasthai)	2300: to behold, look upon	of uncertain origin
you in passing,	διαπορευόμενος (diaporeuomenos)	1279: to pass across, journey through	from dia and poreuomai
and to be helped on my way	προπεμφθῆναι (propemphthēnai)	4311: to send before, send forth	from pro and pempō
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
by you, when I have first		4413: first, chief	contr. superl. of pro

enjoyed	ἐμπλησθῶ (emplēsthō)	1705a: to fill up, by impl. to satisfy	from en and pimplēmi
your company for a while--	μέρους (merous)	3313: a part, share, portion	from meiomai (to receive one's portion)

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ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

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).

πορευωμαι **verb - present middle or passive deponent subjunctive - first 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.

εις **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.

σπανιαν **noun - accusative singular feminine**

Spania **span-ee'-ah**: Spania, a region of Europe -- Spain.

ελευσομαι **verb - future middle deponent indicative - first person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ελπιζω **verb - present active indicative - first person singular**
elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

διαπορευομενος **verb - present middle or passive deponent participle - nominative singular masculine**
diaporeuomai **dee-ap-or-yoo'-om-ahee**: to travel through -- go through, journey in, pass by.

θεασασθαι **verb - aorist middle deponent middle or passive deponent**
theaomai **theh-ah'-om-ahee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υφ **preposition**
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

προπεμφθηναι **verb - aorist passive middle or passive deponent**
propempro **prop-em'-po**: to send forward, i.e. escort or aid in travel -- accompany, bring (forward) on journey (way), conduct forth.

εκει **adverb**
ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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).

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

πρωτον **adverb**
proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μερους noun - genitive singular neuter

meros mer'-os: a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

εμπλησθω verb - aorist passive subjunctive - first person singular

empiplemi em-pip'-lay-mee or: to fill in (up), i.e. (by implication) to satisfy -- fill.

Romans 15:25 .

.	Greek	Strong's	Origin
but now,	Νυνὶ (nuni)	3570: now	a strengthened form of nun
I am going	πορεύομαι (poreuomai)	4198: to go	from poros (a ford, passage)
to Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
serving	διακονῶν (diakonōn)	1247: to serve, minister	from diakonos
the saints.	ἁγίοις (agiois)	40: sacred, holy	from a prim. root

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νυνὶ adverb

nuni noo-nee': just now -- now.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πορεύομαι verb - present middle or passive deponent indicative - first person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a,

take a) journey, walk.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

διακονων **verb - present active participle - nominative singular masculine**

diakoneo dee-ak-on-eh'-o: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιοις **adjective - dative plural masculine**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Romans 15:26 .

.	Greek	Strong's	Origin
For Macedonia	Μακεδονία (makedonia)	3109: Macedonia, a region of Greece	from Makedón
and Achaia	Αχαΐα (achaia)	882: Achaia, a Roman province incl. most of Greece	of uncertain origin
have been pleased	εὐδόκησαν (eudokēsan)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
to make	ποιήσασθαι (poiēsasthai)	4160: to make, do	a prim. word
a contribution	κοινωνίαν (koinōnian)	2842: fellowship	from koinónos
for the poor	πτωχοὺς (ptōchous)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
among the saints	ἀγίων (agiōn)	40: sacred, holy	from a prim. root
in Jerusalem.	Ἱερουσαλήμ	2419: Jerusalem, the capital	of Hebrew origin Yerushalaim

(iērousalēm)

of united Isr. and Judah, also
a future heavenly city

KJV Lexicon

ευδοκησαν **verb - aorist active indicative - third person**

eudokeo **yoo-dok-eh'-o**: to think well of, i.e. approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

μακεδονια **noun - nominative singular feminine**

Makedonia **mak-ed-on-ee'-ah**: Macedonia, a region of Greece -- Macedonia.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αχαια **noun - nominative singular feminine**

Achaia **ach-ah-ee'-ah**: Achaia (i.e. Greece), a country of Europe -- Achaia.

κοινωνιαν **noun - accusative singular feminine**

koinonia **koy-nohn-ee'-ah**: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

τινα **indefinite pronoun - accusative singular feminine**

tis **tis**: some or any person or object

ποιησασθαι **verb - aorist middle middle or passive deponent**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτωχους **adjective - accusative plural masculine**
ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιων **adjective - genitive plural masculine**
hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**
en en: in, at, (up-)on, by, etc.

ιερουσαλημ **proper noun**
Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Romans 15:27 .

.	Greek	Strong's	Origin
Yes,	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
they were pleased	εὐδόκησαν (eudokēsan)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
[to do so], and they are indebted	ὀφειλέται (opheiletai)	3781: a debtor	from opheiló
to them. For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
the Gentiles	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
have shared	ἐκοινώνησαν (ekoinōnēsan)	2841: to have a share of	from koinónos

in their spiritual things,	πνευματικοῖς (pneumatikois)	4152: spiritual	from pneuma
they are indebted	ὀφείλουσιν (opheilousin)	3784: to owe	a prim. word
to minister	λειτουργῆσαι (leitourgēsai)	3008: to serve the state, i.e. by anal. to perform religious service	from leitourgos
to them also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in material things.	σαρκικοῖς (sarkikois)	4559: pertaining to the flesh, carnal	from sarx

KJV Lexicon

ευδοκησαν **verb - aorist active indicative - third person**

eudokeo yoo-dok-eh'-o: to think well of, i.e. approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οφείλεται **noun - nominative plural masculine**

opheiletes of-i-let'-ace: an ower, i.e. person indebted; figuratively, a delinquent; morally, a transgressor (against God) -- debtor, which owed, sinner.

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

εἰσιν **verb - present indicative - third person**

eisi i-see': they are -- agree, are, be, dure, is, were.

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τοῖς definite article - dative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματικοῖς adjective - dative plural neuter

pneumatikos **pn-yoo-mat-ik-os'**: non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious -- spiritual.

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

κοινωνῶσαν verb - aorist active indicative - third person

koinoneo **koy-no-neh'-o**: to share with others (objectively or subjectively) -- communicate, distribute, be partaker.

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.

ἐθνη noun - nominative plural neuter

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

οφείλουσιν verb - present active indicative - third person

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

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.

τοῖς definite article - dative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκικοῖς adjective - dative plural neuter

sarkikos **sar-kee-kos'**: pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

λειτουργῆσαι **verb - aorist active middle or passive deponent**
leitourgeo li-toorg-eh'-o: to be a public servant, i.e. (by analogy) to perform religious or charitable functions (worship, obey, relieve) -- minister.

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

Romans 15:28 .

.	Greek	Strong's	Origin
Therefore,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when I have finished	ἐπιτελέσας (epitelesas)	2005: to complete, accomplish	from epi and teleó
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
and have put my seal	σφραγισάμενος (sphragisamenos)	4972: to seal	from sphragis
on this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
fruit	καρπὸν (karpon)	2590: fruit	a prim. word
of theirs,	αὐτοῖς (autois)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
I will go	ἀπελεύσομαι (apeleusomai)	565: to go away, go after	from apo and erchomai
on by way	δι' (di)	1223: through, on account of, because of	a prim. preposition
of you to Spain.	Σπανίαν (spanian)	4681: Spain, a peninsula of S.W. Europe	of foreign origin

KJV Lexicon

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΟΥΝ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΕΠΙΤΕΛΕΣΑΣ **verb - aorist active participle - nominative singular feminine**

epiteleio ep-ee-tel-eh'-o: to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΣΦΡΑΓΙΣΑΜΕΝΟΣ **verb - aorist middle passive - nominative singular masculine**

sphragizo sfrag-id'-zo: to stamp (with a signet or private mark) for security or preservation; by implication, to keep secret, to attest -- (set a, set to) seal up, stop.

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.

ΚΑΡΠΟΝ **noun - accusative singular masculine**

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

ΤΟΥΤΟΝ **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ΑΠΕΛΕΥΣΟΜΑΙ **verb - future middle deponent indicative - 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.

ΔΙ **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπανιαν **noun - accusative singular feminine**

Spania span-ee'-ah: Spania, a region of Europe -- Spain.

Romans 15:29 .

.	Greek	Strong's	Origin
I know		3609a: to have seen or perceived, hence to know	perf. of eidon
that when I come	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
to you, I will come	ἐλεύσομαι (eleusomai)	2064: to come, go	a prim. verb
in the fullness	πληρώματι (plērōmati)	4138: fullness, a filling up	from pléroó
of the blessing	εὐλογίας (eulogias)	2129: praise, blessing	from the same as eulogeó
of Christ.	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

οἶδα **verb - perfect active indicative - first person singular**

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.

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

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εν preposition

en en: in, at, (up-)on, by, etc.

πληρωματι noun - dative singular neuter

pleroma play'-ro-mah: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

ευλογιας noun - genitive singular feminine

eulogia yoo-log-ee'-ah: fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιου noun - genitive singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ελευσομαι verb - future middle deponent indicative - first person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Romans 15:30 .

■			
.	Greek	Strong's	Origin

Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I urge	Παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
by our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
and by the love	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
of the Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
to strive together	συναγωνίσασθαι (sunagōnisasthai)	4865: to strive with	from sun and agónizomai
with me in your prayers	προσευχᾷς (proseuchais)	4335: prayer	from proseuchomai
to God	θεόν (theon)	2316: God, a god	of uncertain origin
for me,			

KJV Lexicon

παρακαλῶ **verb - present active indicative - first person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation),

intreat, pray.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι noun - vocative plural masculine

adephos **ad-el-fos'**: a brother near or remote -- brother.

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.

κυριου noun - genitive singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησου noun - genitive singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπης noun - genitive singular feminine

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

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.

συναγωνισασθαι **verb - aorist middle deponent middle or passive deponent**
sunagonizomai **soon-ag-o-nid'-zom-ahee**: to struggle in company with, i.e. (figuratively) to be a partner (assistant) -- strive together with.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσευχαις **noun - dative plural feminine**
proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

υπερ **preposition**
huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

εμου **personal pronoun - first person genitive singular**
emou **em-oo'**: of me -- me, mine, my.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Romans 15:31 .

■			
.	Greek	Strong's	Origin

that I may be rescued	ῥυσθῶ (rusthō)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)
from those	τῶν (tōn)	3588: the	the def. art.
who are disobedient	ἁπειθούντων (apeithountōn)	544: to disobey	from apeithés
in Judea,		2453: Jewish, a Jew, Judea	from Ioudas
and [that] my service	διακονία (diakonia)	1248: service, ministry	from diakonos
for Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
may prove	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
acceptable	εὐπρόσδεκτος (euprosdektos)	2144: acceptable	from eu and prosdechomai
to the saints;	ἁγίοις (agiois)	40: sacred, holy	from a prim. root

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ὅτι **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.

ρυσθῶ **verb - aorist passive subjunctive - first person singular**

rhoumai rhoo'-om-ahēe: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

ἀπο **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.

απειθουντων **verb - present active participle - genitive plural masculine**

apeitheo **ap-i-theh'-o:** to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαια **noun - dative singular feminine**

loudaia **ee-oo-dah'-yah:** the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

διακονια **noun - nominative singular feminine**

diakonia **dee-ak-on-ee'-ah:** attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

μου **personal pronoun - first person genitive singular**

mou **moo:** of me -- I, me, mine (own), my.

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame':** Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ευπροσδεκτος **adjective - nominative singular feminine**

euprosdektos **yoo-pros'-dek-tos:** well-received, i.e. approved, favorable -- acceptable(-ted).

γενηται **verb - second aorist middle deponent subjunctive - third person singular**
ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

αἰοῖς **adjective - dative plural masculine**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Romans 15:32 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may come	ἐλθῶν (elthōn)	2064: to come, go	a prim. verb
to you in joy	χαρᾷ (chara)	5479: joy, delight	from chairó
by the will	θελήματος (thelēmatos)	2307: will	from theló
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and find [refreshing] rest	συναναπαύσωμαι (sunanapausōmai)	4875: to lie down to rest with, fig. to be refreshed in spirit with	from sun and the mid. of anapauó
in your company.			

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.

εν preposition

en **en**: in, at, (up-)on, by, etc.

χαρά noun - dative singular feminine

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

ελθω verb - second aorist active subjunctive - first person singular

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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).

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

θεληματος noun - genitive singular neuter

thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

θεου noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναναπαυσωμαι verb - aorist middle deponent subjunctive - first person singular

sunanapauomai **soon-an-ap-ow'-om-ahee**: to recruit oneself in company with -- refresh with.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Romans 15:33 .

.	Greek	Strong's	Origin
Now	Ὡὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

the God	θεὸς (theos)	2316: God, a god	of uncertain origin
of peace	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
be with you all.	πάντων (pantōn)	3956: all, every	a prim. word
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειρηνης noun - genitive singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

παντων adjective - genitive plural masculine

pas pas: apparently a primary word; all, any, every, the whole

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

αμην **hebrew transliterated word**
amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

Romans 16:1 .

.	Greek	Strong's	Origin
I commend	Συνίστημι (sunistēmi)	4921: to commend, establish, stand near, consist	from sun and histēmi
to you our sister	ἀδελφὴν (adelphēn)	79: sister	fem. from adelphos
Phoebe,	Φοίβην (phoibēn)	5402: Phoebe, a deaconess	fem. of phoibos (bright)
who is a servant	διάκονον (diakonon)	1249: a servant, minister	of uncertain origin
of the church	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleō
which is at Cenchrea;	Κεγχρεαῖς (kenchreais)	2747: Cenchrea, a port of Corinth	perhaps from kegchros (millet)

KJV Lexicon

συνιστημι **verb - present active indicative - first person singular**
sunistao soon-is-tah'-o, : to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν **personal pronoun - second person dative plural**
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

φοιβην **noun - accusative singular feminine**
Phoibe foy'-bay: Phoebe, a Christian woman -- Phebe.

την **definite article - accusative singular feminine**

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
adelphē ad-el-fay': a sister (naturally or ecclesiastically) -- sister.

ημων personal pronoun - first person genitive plural
hemon hay-mone': of (or from) us -- our (company), us, we.

ουσαν verb - present participle - accusative singular feminine
on oan: being -- be, come, have.

διακονον noun - accusative singular feminine
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.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιας noun - genitive singular feminine
ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition
en en: in, at, (up-)on, by, etc.

κεγχραις noun - dative plural feminine
Kegchreai keng-khreh-a'-hee: Cenchreae, a port of Corinth -- Cenchrea.

Romans 16:2 .

.	Greek	Strong's	Origin
that you receive	αὐτήν (autēn)	4327: to receive to oneself	from pros and dechomai
her in the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
in a manner worthy	ἀξίως (axiōs)	516: worthily	adverb from axios
of the saints,	ἀγίων	40: sacred, holy	from a prim. root

	(agiōn)		
and that you help	παρᾱσῑῑτε (parastēte)	3936: to place beside, to present, stand by, appear	from para and histēmi
her in whatever	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
matter	πρᾱγμαῑ (pragmati)	4229: a deed, a matter	from prassó
she may have need	χρῑζη (chrēzē)	5535: to need, have need of	from chré
of you; for she herself	προσδέξῑσθε (prosdexēsthe)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
has also	καὶ (kai)	2532: and, even, also	a prim. conjunction
been	ἐγενῑθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
a helper	προσῑῑῑς (prostatis)	4368: a patroness, protectress	fem. of a derivation of proistēmi
of many,	πολλῶν (pollōn)	4183: much, many	a prim. word
and of myself		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
as well.	αὐῑῑ (autē)	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

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.

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

προσδεξισθε verb - aorist middle deponent subjunctive - second person

prosdechomai pros-dekh'-om-ahee: to admit (to intercourse, hospitality, credence, or (figuratively) endurance); by implication, to await (with confidence or patience) -- accept, allow, look (wait) for, take.

εν preposition

en en: in, at, (up-)on, by, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αξιως adverb

axios ax-ee'-oce: appropriately -- as becometh, after a godly sort, worthily(-thy).

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιων adjective - genitive plural masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραστητε verb - second aorist active subjunctive - second person

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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

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.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

υμων personal pronoun - second person genitive plural

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

χρηζη **verb - present active subjunctive - third person singular**

chreizo **khra-de'-zo**: to make (i.e. have) necessity, i.e. be in want of -- (have) need.

πραγματι **noun - dative singular neuter**

pragma **prag'-mah**: a deed; by implication, an affair; by extension, an object (material) -- business, matter, thing, work.

και **conjunction**

kai **ka-hee**: 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)

αυτη **personal pronoun - nominative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

προστατις **demonstrative pronoun - nominative singular feminine**

prostatis **pros-tat'-is**: a patroness, i.e. assistant -- succourer.

πολλων **noun - nominative singular feminine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

εγενηθη **adjective - genitive plural masculine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

και **verb - aorist passive deponent indicative - third person singular**

kai **ka-hee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτου **conjunction**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εμου **personal pronoun - genitive singular masculine**

emou **em-oo'**: of me -- me, mine, my.

personal pronoun - first person genitive singular

Romans 16:3 .

.	Greek	Strong's	Origin
Greet	Ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Prisca	Πρίσκαν (priskan)	4251: Prisca, a Christian and the wife of Aquila	of Latin origin
and Aquila,	Ἀκύλαν (akulan)	207: Aquila, a Christian	of Latin origin
my fellow workers	συνεργούς (sunergous)	4904: a fellow worker	from sun and the same as ergon
in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai as-pad'-zom-ahēe: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

πρίσκαν **noun - accusative singular feminine**

Priska pris'-kah: Priska, a Christian woman -- Prisca.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακυλαν **noun - accusative singular masculine**

Akulas ak-oo'-las: Akulas, an Israelite -- Aquila.

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεργους **adjective - accusative plural masculine**
sunergos soon-er-gos': a co-laborer, i.e. coadjutor -- companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

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.

χριστω **noun - dative singular masculine**
Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ιησου **noun - dative singular masculine**
iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Romans 16:4 .

.	Greek	Strong's	Origin
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
for my life	ψυχῆς (psuchēs)	5590: breath, the soul	of uncertain origin
risked	ὑπέθηκαν (upethēkan)	5294: to place under, lay down, mid. to suggest	from hupo and tithēmi
their own	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
necks,	τράχηλον (trachēlon)	5137: the neck	probably from trachus
to whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
not only	μόνος (monos)	3441: alone	a prim. word
do I give thanks,	εὐχαριστῶ (eucharistō)	2168: to be thankful	from eucharistos
but also	καὶ (kai)	2532: and, even, also	a prim. conjunction

all	παῖσαι (pasai)	3956: all, every	a prim. word
the churches	ἐκκλησίαι (ekklēsiai)	1577: an assembly, a (religious) congregation	from ek and kaleó
of the Gentiles;	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

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.

ψυχης **noun - genitive 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.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εαυτων **reflexive pronoun - third person genitive plural masculine**

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

τραχηλον **noun - accusative singular masculine**

trachelos **trakh'-ay-los**: the throat (neck), i.e. (figuratively) life -- neck.

υπεθηκαν **verb - aorist active indicative - third person**

hupotithemi **hoop-ot-ith'-ay-mee**: to place underneath, i.e. (figuratively) to hazard, (reflexively) to suggest -- lay down, put in remembrance.

οις **relative pronoun - dative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

μονος **adjective - nominative singular masculine**

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

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).

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

πασαι **adjective - nominative plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησiai **noun - nominative plural feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων **noun - genitive plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish)

one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

Romans 16:5 .

.	Greek	Strong's	Origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
[greet] the church	ἐκκλησίαν (ekklēsian)	1577: an assembly, a (religious) congregation	from ek and kaleó
that is in their house.	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Epaenetus,	Ἐπαίνετον (epaineton)	1866: "praiseworthy," Epaenetus, a Christian of Rome	from epaineó
my beloved,	ἀγαπητόν (agapēton)	27: beloved	from agapaó
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is the first convert	ἀπαρχή (aparchē)	536: the beginning of a sacrifice, i.e. the first fruit	from apo and arché
to Christ	Χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
from Asia.	Ἀσίας (asias)	773: Asia, a Roman province	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

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

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.

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

εκκλησιαν **noun - accusative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

επαίνεται **noun - accusative singular masculine**

Epainetos **ep-a'-hee-net-os**: praised; Epainetus, a Christian -- Epenetus.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπητον **adjective - accusative singular masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

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.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

απαρχη **noun - nominative singular feminine**

aparche **ap-ar-khay'**: a beginning of sacrifice, i.e. the (Jewish) first-fruit (figuratively) -- first-fruits.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αχαιας **noun - genitive singular feminine**

Achaia **ach-ah-ee'-ah**: Achaia (i.e. Greece), a country of Europe -- Achaia.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Romans 16:6 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Mary,	Μαρίαν (marian)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
who	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
has worked	ἐκοπίασεν (ekopiasen)	2872: to grow weary, toil	from kopos
hard	πολλὰ (polla)	4183: much, many	a prim. word
for you.			

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahē**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

μαριαμ **proper noun**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females --

Mary.

ητις **relative pronoun - nominative singular feminine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

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.

ἐκοπιάσεν **verb - aorist active indicative - third person singular**

kopiao **kop-ee-ah'-o**: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

Romans 16:7 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Andronicus	Ἀνδρόνικον (andronikon)	408: "man of victory," Andronicus, a Jewish Christian	from anér and nikos
and Junias,	Ἰουνιᾶν (iounian)	2458: Junias, a kinsman of Paul	of Latin origin
my kinsmen	συγγενεῖς (sungeneis)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos
and my fellow prisoners,	συναιχμαλώτους (sunaichmalōtous)	4869: a fellow prisoner	from sun and aichmalōtos
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
are outstanding	ἐπίσημοι (episēmoi)	1978: bearing a mark, notable	from epi and the same as sémainó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality

the apostles,	ἀποστόλοις (apostolois)	652: a messenger, one sent on a mission, an apostle	from apostelló
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
were in Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
before	πρὸ (pro)	4253: before	a prim. preposition
me.			

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ah-ee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

ανδρονικον **noun - accusative singular masculine**

Andronikos **an-dron'-ee-kos**: man of victory; Andronicos, an Israelite -- Adronicus.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιουδιαν **noun - accusative singular feminine**

Ioulias **ee-oo-nee'-as**: Junias, a Christian -- Junias.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συγγενεις **adjective - accusative plural masculine**

suggenes **soong-ghen-ace'**: a relative (by blood); by extension, a fellow countryman -- cousin, kin(-sfolk, -sman).

μου **personal pronoun - first person genitive singular**

μου **moo**: of me -- I, me, mine (own), my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναιχμαλωτους **adjective - accusative plural masculine**

sunaichmalotos **soon-aheekh-mal'-o-tos**: a co-captive -- fellowprisoner.

μου **personal pronoun - first person genitive singular**

μου **moo**: of me -- I, me, mine (own), my.

οιτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

επισημοι **adjective - nominative plural masculine**

episemos **ep-is'-ay-mos**: remarkable, i.e. (figuratively) eminent -- notable, of note.

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.

αποστολοις **noun - dative plural masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

οι **relative pronoun - nominative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

γεγονασιν **verb - second perfect active indicative - third 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.)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Romans 16:8 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Ampliatius,	Ἀμπλιᾶτον (ampliaton)	291: Ampliatius, a Rom. Christian	of Latin origin
my beloved	ἀγαπητόν (agapēton)	27: beloved	from agapaō
in the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahēe**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

αμπλιαν **noun - accusative singular masculine**

Amplias **am-plee'-as**: Amplias, a Roman Christian -- Amplias.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπητον **adjective - accusative singular masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

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.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Romans 16:9 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Urbanus,	Οὐρβανὸν (ourbanon)	3773: Urbanus, a Christian	of Latin origin (of the city, polished, etc.)
our fellow worker	συνεργὸν (sunergon)	4904: a fellow worker	from sun and the same as ergon
in Christ,	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chriō
and Stachys	Στάχυν (stachun)	4720: Stachys, a Christian at Rome	the same as stachus
my beloved.	ἀγαπητόν (agapēton)	27: beloved	from agapaō

KJV Lexicon

ασπασασθε verb - aorist middle deponent imperative - second person

aspazomai as-pad'-zom-ahēe: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

ουρβανον noun - accusative singular masculine

Ourbanos oor-ban-os': Urbanus (of the city, urbane), a Christian -- Urbanus.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

συνεργον **adjective - accusative singular masculine**

sunergos soon-er-gos': a co-laborer, i.e. coadjutor -- companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

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.

χριστω **noun - dative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σταχυν **noun - accusative singular masculine**

Stachus stakh'-oos: Stachys, a Christian -- Stachys.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπητον **adjective - accusative singular masculine**

agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

Romans 16:10 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Apelles,	Ἀπελλῆν (apellēn)	559: Apelles, a Christian at Rome	from the same as Apollónia
the approved	δόκιμον (dokimon)	1384: tested, approved	from dechomai
in Christ.	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chrió
Greet	ἀσπάσασθε	782: to welcome, greet	a prim. verb

	(aspasasthe)		
those	τὸν (ton)	3588: the	the def. art.
who	τοὺς (tous)	3588: the	the def. art.
are of the [household] of Aristobulus.	Ἀριστοβούλου (aristoboulou)	711: "best-counseling," Aristobulus, a Christian at Rome	from the same as Aristarchos and boulé

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai as-pad'-zom-ahee: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

απελλην **noun - accusative singular masculine**

Apelles ap-el-lace': Apelles, a Christian -- Apelles.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοκιμον **adjective - accusative singular masculine**

dokimos dok'-ee-mos: acceptable (current after assay), i.e. approved -- approved, tried.

εν **preposition**

en en: in, at, (up-)on, by, etc.

χριστω **noun - dative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai as-pad'-zom-ahee: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

τους **definite article - accusative plural masculine**

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)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αριστοβουλου noun - genitive singular masculine

Aristoboulos ar-is-tob'-oo-los: best counselling; Aristoboulus, a Christian -- Aristobulus.

Romans 16:11 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Herodion, my kinsman.	Ἡρωδίωνα (ērōdiōna)	2267: Herodion, a Christian at Rome	from Héródés
	συγγενῇ (sungenē)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
those	τὸν (ton)	3588: the	the def. art.
of the [household] of Narcissus,	Ναρκίσσου (narkissou)	3488: Narcissus, a Rom.	from narké (numbness)
who are in the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

ασπασασθε verb - aorist middle deponent imperative - second person

aspazomai as-pad'-zom-ahee: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

ηρωδιωνα noun - accusative singular masculine

Herodion **hay-ro-dee'-ohn**: Herodion, a Christian -- Herodion.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συγγενη adjective - accusative singular masculine

suggenes soong-ghen-ace': a relative (by blood); by extension, a fellow countryman -- cousin, kin(-sfolk, -sman).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

ασπασασθε verb - aorist middle deponent imperative - second person

aspazomai as-pad'-zom-ahee: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

τους definite article - accusative plural masculine

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)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναρκισσου noun - genitive singular masculine

Narkissos nar'-kis-sos: Narcissus, a Roman -- Narcissus.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οντας verb - present participle - accusative plural masculine

on oan: being -- be, come, have.

εν preposition

en en: in, at, (up-)on, by, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Romans 16:12 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Tryphaena	Τρύφαιναν (truphainan)	5170: Tryphaena, a Christian woman	from truphé
and Tryphosa,	Τρυφῶσαν (truphōsan)	5173: Tryphosa, a Christian woman	from truphé
workers	κοπιώσας (kopiōsas)	2872: to grow weary, toil	from kopos
in the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Persis	Περσίδα (persida)	4069: Persis, a Christian at Rome	fem. noun from Persikos (Persian)
the beloved,	ἀγαπητήν (agapētēn)	27: beloved	from agapaó
who	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
has worked	ἐκοπίασεν (ekopiasen)	2872: to grow weary, toil	from kopos
hard	πολλὰ (polla)	4183: much, many	a prim. word
in the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahēe**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

τρυφαιναν noun - accusative singular feminine

Truphaina troo'-fahee-nah: luxurious; Tryphoena, a Christian woman -- Tryphena.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τρυφωσαν noun - accusative singular feminine

Truphosa troo-fo'-sah: luxuriating; Tryphosa, a Christian female -- Tryphosa.

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.

κοπιωσας verb - present active participle - accusative plural feminine

kopiao kop-ee-ah'-o: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

εν preposition

en en: in, at, (up-)on, by, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ασπασασθε verb - aorist middle deponent imperative - second person

aspazomai as-pad'-zom-ahee: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

περσιδα noun - accusative singular feminine

Persis per-sece': Persis, a Christian female -- Persis.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπητην adjective - accusative singular feminine

agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

ητις relative pronoun - nominative singular feminine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

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.

εκοπιωσεν verb - aorist active indicative - third person singular

kopiao kop-ee-ah'-o: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

κυριῷ **noun - dative singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Romans 16:13 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Rufus,	Ῥοῦφον (rouphon)	4504: "red," Rufus, a Christian at Rome	of Latin origin
a choice man	ἐκλεκτὸν (eklekton)	1588: select, by impl. favorite	from eklegó
in the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
his mother	μητέρα (mētera)	3384: mother	a prim. word
and mine.		1699: my	from the oblique cases of ἐγώ, first pers. poss. pronoun

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**
aspazomai **as-pad'-zom-ah-ee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

ρουφον **noun - accusative singular masculine**
Rhouphos **hroo'-fos**: red; Rufus, a Christian -- Rufus.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκλεκτον **adjective - accusative singular masculine**

eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητερα **noun - accusative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

Romans 16:14 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Asyncritus,	Ἀσύγκριτον (asunkriton)	799: "incomparable," Asyncritus, a Christian at Rome	from alpha (as a neg. prefix) and sugkrinó
Phlegon,	Φλέγοντα (phlegonta)	5393: Phlegon, a Christian	from the same as phlox

Hermes,	Ἑρμῆν (ermēn)	2060: Hermes, the name of a Gr. god and a Christian at Rome	of uncertain origin
Patrobas,	Πατροβᾶν (patroban)	3969: "father's life," Patrobas, a Christian	for Patrobios (a comp. of patér and bios)
Hermas	Ἑρμᾶν (erman)	2057: Hermas, a Christian at Rome	from Hermés
and the brethren	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
with them.			

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

ασυγκριτον **noun - accusative singular masculine**

Asugkritos **as-oong'-kree-tos**: incomparable; Asyncritus, a Christian -- Asyncritos.

φλεγοντα **noun - accusative singular masculine**

Phlegon **fleg'-one**: blazing; Phlegon, a Christian -- Phlegon.

ερμαν **noun - accusative singular masculine**

Hermas **her-mas'**: Hermas, a Christian -- Hermas.

πατροβαν **noun - accusative singular masculine**

Patrobas **pat-rob'-as**: father's life; Patrobas, a Christian -- Patrobas.

ερμην **noun - accusative singular masculine**

Hermes **her-mace'**: Hermes, the name of the messenger of the Greek deities; also of a Christian -- Hermes, Mercury.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

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

αδελφους noun - accusative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

Romans 16:15 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
Philologus	Φιλόλογον (philologon)	5378: "student, scholar," Philologus, a Christian	from philos and logos
and Julia,	Ἰουλίαν (ioulian)	2456: Julia, a Christian at Rome	fem. of Ioulios
Nereus	Νηρέα (nērea)	3517: Nereus, a Christian	of uncertain origin, name of a mythological sea god
and his sister,	ἀδελφὴν (adelphēn)	79: sister	fem. from adelphos
and Olympas,	Ὀλυμπᾶν (olumpan)	3652: Olympas, a Christian	shortened form from a comp. with Olumpos
and all	πάντας (pantas)	3956: all, every	a prim. word
the saints	ἀγίους (agious)	40: sacred, holy	from a prim. root
who are with them.			

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahēe**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

φιλολογον **noun - accusative singular masculine**

Philologos **fil-ol'-og-os**: fond of words, i.e. talkative (argumentative, learned, philological); Philologus, a Christian -- Philologus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιουλιαν **noun - accusative singular feminine**

Ioulia **ee-oo-lee'-ah**: Julia, a Christian woman -- Julia.

νηρεα **noun - accusative singular masculine**

Nereus **nare-yoos'**: Nereus, a Christian -- Nereus.

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.

αυτου **personal pronoun - genitive 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

ολυμπαν **noun - accusative singular masculine**

Olympas **ol-oom-pas'**: Olympas, a Christian -- Olympas.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους definite article - accusative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
συν preposition
sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.
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
παντας adjective - accusative plural masculine
pas pas: apparently a primary word; all, any, every, the whole
αγιους adjective - accusative plural masculine
hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Romans 16:16 .

.	Greek	Strong's	Origin
Greet	ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
with a holy	ἀγίῳ (agiō)	40: sacred, holy	from a prim. root
kiss.	φιλήματι (philēmati)	5370: a kiss	from phileó
All	πᾶσαι (pasai)	3956: all, every	a prim. word
the churches	ἐκκλησίαι (ekklēsiai)	1577: an assembly, a (religious) congregation	from ek and kaleó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
greet	ἀσπάζονται (aspazontai)	782: to welcome, greet	a prim. verb
you.			

KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahēe**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

αλλήλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

φιληματι **noun - dative singular neuter**

philema **fil'-ay-mah**: a kiss -- kiss.

αγιω **adjective - dative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ασπαζονται **verb - present middle or passive deponent indicative - third person**

aspazomai **as-pad'-zom-ahēe**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

εκκλησιαι **noun - nominative plural feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Romans 16:17 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
I urge	Παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you, brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
keep your eye	σκοπεῖν (skopein)	4648: to look at, contemplate	from skopos
on those	τούς (tous)	3588: the	the def. art.
who cause	ποιοῦντας (poiountas)	4160: to make, do	a prim. word
dissensions	διχοστασίας (dichostasias)	1370: standing apart, dissension	from dichostateó (to stand apart)
and hindrances	σκάνδαλα (skandala)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
contrary	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
to the teaching	διδαχὴν (didachēn)	1322: doctrine, teaching	from didaskó
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you learned,	ἐμάθετε (emathete)	3129: to learn	from the root math-
and turn away	ἐκκλίνετε (ekklinete)	1578: to deviate, to turn away (from someone or something)	from ek and klinó
from them.			

KJV Lexicon

παρακαλω **verb - present active indicative - first person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

σκοπειν **verb - present active infinitive**

skopeo **skop-eh'-o**: to take aim at (spy), i.e. (figuratively) regard -- consider, take heed, look at (on), mark.

τους **definite article - accusative plural masculine**

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.

διχοστασις **noun - accusative plural feminine**

dichostsis **dee-khos-tas-ee'-ah**: disunion, i.e. (figuratively) dissension -- division, sedition.

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.

σκανδαλα **noun - accusative plural neuter**

skandalon **skan'-dal-on**: a trap-stick (bent sapling), i.e. snare (figuratively, cause of

displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

παρά **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδαχὴν **noun - accusative singular feminine**

didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

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.

υμεῖς **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

εμαθετε **verb - second aorist active indicative - second person**

manthano **man-than'-o**: to learn (in any way) -- learn, understand.

ποιουντας **verb - present active participle - accusative plural masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκκλινετε **verb - aorist active middle - second person**

ekklineo **ek-klee'-no**: to deviate, i.e. (absolutely) to shun, or (relatively) to decline (from piety) -- avoid, eschew, go out of the way.

απὸ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αὐτῶν **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Romans 16:18 .

■			
.	Greek	Strong's	Origin

For such men	τοιούτοι (toioutoi)	5108: such as this, such	from toios (such, such-like) and houtos,
are slaves,	δουλεύουσιν (douleuousin)	1398: to be a slave, to serve	from doulos
not of our Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
Christ	Χριστῷ (christō)	5547: the Anointed One, Messiah, Christ	from chriō
but of their own	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
appetites;	κοιλία (koilia)	2836: belly	from koilos (hollow)
and by their smooth	χρηστολογίας (chrēstologias)	5542: smooth speech	from chrēstos and legō
and flattering speech	εὐλογίας (eulogias)	2129: praise, blessing	from the same as eulogēō
they deceive	ἐξαπατῶσιν (exapatōsin)	1818: to seduce wholly, deceive	from ek and apataō
the hearts	καρδίας (kardias)	2588: heart	a prim. word
of the unsuspecting.	ἀκάκων (akakōn)	172: guileless	from alpha (as a neg. prefix) and kakos

KJV Lexicon

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΤΟΙΟΥΤΟΙ demonstrative pronoun - nominative plural masculine

τοιoutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ιησου noun - dative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστω noun - dative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- 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.

δουλευουσιν verb - present active indicative - third person

douleuo dool-yoo'-o: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εαυτων reflexive pronoun - third person genitive plural masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

κοιλια noun - dative singular feminine

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δια preposition			
dia dee-ah' : through (in very wide applications, local, causal, or occasional)			
της definite article - genitive singular feminine			
ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
χρηστολογίας noun - genitive singular feminine			
chrestologia khraise-tol-og-ee'-ah : fair speech, i.e. plausibility -- good words.			
και conjunction			
kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words			
ευλογίας noun - genitive singular feminine			
eulogia yoo-log-ee'-ah : fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess			
εξαπατωσιν verb - present active indicative - third person			
exapatao ex-ap-at-ah'-o : to seduce wholly -- beguile, deceive.			
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.			
καρδίας noun - accusative plural feminine			
kardia kar-dee'-ah : the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).			
των definite article - genitive plural masculine			
ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
ακακων adjective - genitive plural masculine			
akakos ak'-ak-os : not bad, i.e. (objectively) innocent or (subjectively) unsuspecting -- harmless, simple.			

Romans 16:19 .

.	Greek	Strong's	Origin
For the report of your obedience	ὕπακοή (upakoē)	5218: obedience	from hupakouō
has reached	ἀφίκετο (aphiketo)	864: to arrive at	from apo and the same as hikanos

to all;	πάντας (pantas)	3956: all, every	a prim. word
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I am rejoicing	χαίρω (chairō)	5463: to rejoice, be glad	a prim. verb
over	ἐφ' (eph)	1909: on, upon	a prim. preposition
you, but I want	θέλω (thelō)	2309: to will, wish	a prim. verb
you to be wise	σοφούς (sophous)	4680: skilled, wise	a prim. word
in what is good	ἀγαθόν (agathon)	18: good	of uncertain origin
and innocent	ἀκεραίους (akeraious)	185: unmixed, pure	from alpha (as a neg. prefix) and kerannumi
in what is evil.	κακόν (kakon)	2556: bad, evil	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.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

υπακοη **noun - nominative singular feminine**

hupakoe hooop-ak-o-ay': attentive hearkening, i.e. (by implication) compliance or

submission -- obedience, (make) obedient, obey(-ing).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

αφικετο verb - second aorist middle deponent indicative - third person singular

aphikneomai af-ik-neh'-om-ahee: to go (i.e. spread) forth (by rumor) -- come abroad.

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

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.

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.

ὑμῖν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

θελω verb - present active indicative - first person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ὑμᾶς personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

σοφους adjective - accusative plural masculine

sophos sof-os': wise (in a most general application) -- wise.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

εἶναι verb - present infinitive

einai i'-nahee: to exist -- am, was, come, is, lust after, please well, there is, to be, was.

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.

αγαθον adjective - accusative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

ακεραιους adjective - accusative plural masculine

akeraios ak-er'-ah-yos: unmixed, i.e. (figuratively) innocent -- harmless, simple.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακον adjective - accusative singular neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

Romans 16:20 .

.	Greek	Strong's	Origin
The God	θεὸς (theos)	2316: God, a god	of uncertain origin
of peace	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
will soon	τάχει (tachei)	5034: speed	from tachus
crush	συντρίψει (suntripsei)	4937: to break in pieces, crush	from sun and the same as tribos

Satan	σατανᾶν (satanan)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
your feet.	πόδας (podas)	4228: a foot	a prim. word
The grace	χάρις (charis)	5485: grace, kindness	a prim. word
of our Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
be with 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).

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειρηνης noun - genitive singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

συντριψει verb - future active indicative - third person singular

suntribo soon-tree'-bo: to crush completely, i.e. to shatter -- break (in pieces), broken to shivers (+ -hearted), bruise.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαταναν noun - accusative singular masculine

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

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

τους definite article - accusative plural masculine

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).

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εν preposition

en en: in, at, (up-)on, by, etc.

ταχει noun - dative singular neuter

tachos takh'-os: a brief space (of time) -- quickly, shortly, speedily.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρις noun - nominative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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).

Romans 16:21 .

.	Greek	Strong's	Origin
Timothy	Τιμόθεος (timotheos)	5095: Timothy, a Christian	from timé and theos
my fellow worker	συνεργός (sunergos)	4904: a fellow worker	from sun and the same as ergon
greet	Ἀσπάζεται (aspazetai)	782: to welcome, greet	a prim. verb
you, and [so] [do] Lucius	Λούκιος (loukios)	3066: Lucius, the name of two Christian	of Latin origin
and Jason	Ἰάσων (iasōn)	2394: Jason, the name of one, perhaps two, Christian	name of a legendary Greek
and Sosipater,	Σωσίπατρος (sōsipatros)	4989: "of a safe father," Sosipater, a Christian, perhaps the same as NG4986	a prol. form of Sópateros
my kinsmen.	συγγενεῖς (sungeneis)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos

KJV Lexicon

ασπάζονται **verb - present middle or passive deponent indicative - third person**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

τιμοθεος **noun - nominative singular masculine**

Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεργος **adjective - nominative singular masculine**

sunergos **soon-er-gos'**: a co-laborer, i.e. coadjutor -- companion in labour, (fellow-)helper(-labourer, -worker), labourer together with, workfellow.

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

λουκιος **noun - nominative singular masculine**

Loukios **loo'-kee-os**: illuminative; Lucius, a Christian -- Lucius.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιασων **noun - nominative singular masculine**

Iason **ee-as'-oan**: about to cure; Jason, a Christian -- Jason.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σωσιπατρος **noun - nominative singular masculine**

Sosipatros **so-sip'-at-ros**: Sosipatrus, a Christian -- Sosipater.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συγγενεις **adjective - nominative plural masculine**
suggenes soong-ghen-ace': a relative (by blood); by extension, a fellow countryman --
 cousin, kin(-sfolk, -sman).

μου **personal pronoun - first person genitive singular**
 mou **moo'**: of me -- I, me, mine (own), my.

Romans 16:22 .

.	Greek	Strong's	Origin
I, Tertius,	Τέρτιος (tercios)	5060: "third," Tertius, a Christian to whom Paul dictated Romans	of Latin origin
who write	γράφας (grapsas)	1125: to write	a prim. verb
this	ὁ (o)	3588: the	the def. art.
letter,	ἐπιστολὴν (epistolēn)	1992: an epistle, a letter	from epistelló
greet	ἀσπάζομαι (aspazomai)	782: to welcome, greet	a prim. verb
you in the Lord.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

ασπάζομαι **verb - present middle or passive deponent indicative - first person singular**
aspazomai as-pad'-zom-ahēe': to enfold in the arms, i.e. (by implication) to salute,
 (figuratively) to welcome -- embrace, greet, salute, take leave.

υμας **personal pronoun - second person accusative plural**
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
 (+ own).

εγω **personal pronoun - first person nominative singular**
 ego **eg-o'**: I, me.

τερτιος **noun - nominative singular masculine**
Tertios **ter'-tee-os**: third; Tertius, a Christian -- Tertius.

ο **definite article - nominative singular masculine**
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 **verb - aorist active participle - nominative singular masculine**
grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιστολην **noun - accusative singular feminine**
epistle **ep-is-tol-ay'**: a written message -- epistle, letter.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

κυριω **noun - dative singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Romans 16:23 .

.	Greek	Strong's	Origin
Gaius,	Γάϊος (gaios)	1050: Gaius, the name of several Christian	probably of Latin origin
host	ξένος (xenos)	3581: foreign, a foreigner, guest	a prim. word
to me and to the whole	ὅλης (olēs)	3650: whole, complete	a prim. word
church,	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
greet	ἀσπάζεται (aspazetai)	782: to welcome, greet	a prim. verb
you. Erastus,	Ἑραστός (erastos)	2037: "beloved," Erastus, the name of two Christian	from eraó (to love)
the city	πόλεως	4172: a city	a prim. word

	(poleōs)		
treasurer	οἰκονόμος (oikonomos)	3623: the manager of a household	from oikos and nemó (to manage)
greet	ἀσπάζεταιται (aspazetai)	782: to welcome, greet	a prim. verb
you, and Quartus,	Κούαρτος (kouartos)	2890: Quartus, a Christian at Rome	of Latin origin
the brother.	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

ασπάζεται **verb - present middle or passive deponent indicative - third person singular**
aspazomai as-pad'-zom-ahēe: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

υμας **personal pronoun - second person accusative plural**
humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

γαίος **noun - nominative singular masculine**
Gaios gah'-ee-os: Gaius (i.e. Caius), a Christian -- Gaius.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ξένος **adjective - nominative singular masculine**
xenos xen'-os: foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

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

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐκκλησίας noun - genitive singular feminine

ekklesia ek-klay-see'-ah: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

ολης adjective - genitive singular feminine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

ασπάζεται verb - present middle or passive deponent indicative - third person singular

aspazomai as-pad'-zom-ahee: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εραστος noun - nominative singular masculine

Erastos er'-as-tos: beloved; Erastus, a Christian -- Erastus.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικονομος noun - nominative singular masculine

oikonomos oy-kon-om'-os: a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel) -- chamberlain, governor, steward.

της definite article - genitive singular feminine

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

κουαρτος noun - nominative singular masculine

Kouartos koo'-ar-tos: Quartus, a Christian -- Quartus.

ο definite article - nominative singular masculine

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.

Romans 16:24 .

This verse was added by scribes. Early manuscripts of Romans do not contain Romans 16:24.
This verse is not in the original New Testament.

.	Greek	Strong's	Origin
[The grace		5485: grace, kindness	a prim. word
of our Lord		2962: lord, master	from kuros (authority)
Jesus		2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ		5547: the Anointed One, Messiah, Christ	from chrió
be with you all.		3956: all, every	a prim. word
Amen].		281: truly	adverb of Hebrew origin amen

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.

χαρις noun - nominative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ιησου **noun - genitive singular masculine**
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**
Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

μετα **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

παντων **adjective - genitive plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

αμην **hebrew transliterated word**
amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

Romans 16:25 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
to Him who is able	δυναμένῳ (dunamenō)	1410: to be able, to have power	a prim. verb
to establish	στηρίξαι (stērixai)	4741: to make fast, establish	akin to stérigx (support, prop)
you according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to my gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
and the preaching	κηρύγμα (kērugma)	2782: a proclamation	from kērussó

of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the revelation	ἀποκαλύψιν (apokalupsin)	602: an uncovering	from apokaluptó
of the mystery	μυστηρίου (mustēriou)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
which has been kept secret	σεσιγημένου (sesigēmenou)	4601: to keep silent, to keep secret	from sigé
for long ages	χρόνοις (chronois)	5550: time	a prim. word
past,			

KJV Lexicon

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δυναμενω **verb - present middle or passive deponent participle - dative singular masculine**

dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

στηριξαι **verb - aorist active middle or passive deponent**

sterizo stay-rid'-zo: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελιον noun - accusative singular neuter

euaggelion yoo-ang-ghel'-ee-on: a good message, i.e. the gospel -- gospel.

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

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κηρυγμα noun - accusative singular neuter

kerugma kay'-roog-mah: a proclamation (especially of the gospel; by implication, the gospel itself) -- preaching.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

αποκαλυψιν noun - accusative singular feminine

apokalupsis ap-ok-al'-oop-sis: disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

μυστηριου noun - genitive singular neuter

musterion moos-tay'-ree-on: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

χρονοις noun - dative plural masculine

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

αιωνιοις **adjective - dative plural masculine**
aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) --
eternal, for ever, everlasting, world (began).

σεσιγημενου **verb - perfect passive participle - genitive singular neuter**
sigao see-gah'-o: to keep silent (transitively or intransitively) -- keep close (secret,
silence), hold peace.

Romans 16:26 .

.	Greek	Strong's	Origin
but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
is manifested,	φανερωθέντος (phanerōthentos)	5319: to make visible, make clear	from phaneros
and by the Scriptures	γραφῶν (graphōn)	1124: a writing, scripture	from graphó
of the prophets,	προφητικῶν (prophētikōn)	4397: prophetic	from prophētés
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to the commandment	ἐπιταγὴν (epitagēn)	2003: a command	from epitassó
of the eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
has been made known	γνωρισθέντος (gnōristhentos)	1107: to come to know, to make known	from ginóskó
to all	πάντα (panta)	3956: all, every	a prim. word
the nations,	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
[leading] to obedience	ὑπακοήν (upakoēn)	5218: obedience	from hupakouó
of faith;	πίστεως	4102: faith, faithfulness	from peithó

(pisteōs)

KJV Lexicon

φανερωθεντος **verb - aorist passive participle - genitive singular masculine**

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).

νυν **adverb**

nun **noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δια **preposition**

dia **dee-ah':** through (in very wide applications, local, causal, or occasional)

τε **particle**

te **teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

γραφων **noun - genitive plural feminine**

graphe **graf-ay':** a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

προφητικων **adjective - genitive plural masculine**

prophetikos **prof-ay-tik-os':** pertaining to a foreteller (prophetic) -- of prophecy, of the prophets.

κατ **preposition**

kata **kat-ah':** (prepositionally) down (in place or time), in varied relations

επιταγην **noun - accusative singular feminine**

epitage **ep-ee-tag-ay':** an injunction or decree; by implication, authoritativeness -- authority, commandment.

του **definite article - genitive singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνιου **adjective - genitive singular masculine**

aionios **ahee-o'-nee-os:** perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

θεου noun - genitive singular masculine
theos theh'-os : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
εις preposition
eis ice : to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
υπακοην noun - accusative singular feminine
hupakoe hoop-ak-o-ay' : attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).
πιστεως noun - genitive singular feminine
pistis pis'-tis : persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.
εις preposition
eis ice : to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
παντα adjective - accusative plural neuter
pas pas : apparently a primary word; all, any, every, the whole
τα definite article - accusative plural neuter
ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εθνη noun - accusative plural neuter
ethnos eth'-nos : a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.
γνωρισθεντος verb - aorist passive participle - genitive singular neuter
gnorizo gno-rid'-zo : to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

Romans 16:27 .

.	Greek	Strong's	Origin
to the only	μόνῳ (monō)	3441: alone	a prim. word
wise	σοφῶ (sophō)	4680: skilled, wise	a prim. word
God,	θεῷ (theō)	2316: God, a god	of uncertain origin

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
be the glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
forever.	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
Amen.	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

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μονῶ **adjective - dative singular masculine**

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

σοφῶ **adjective - dative singular masculine**

sophos sof-os': wise (in a most general application) -- wise.

θεῶ **noun - dative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

διὰ **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

Ἰησοῦ **noun - genitive singular masculine**

Iesous 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.

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.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξα noun - nominative singular feminine

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνας noun - accusative plural masculine

aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.